بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Sunan Abi Dawud

سنن أبي داود

FIRST EDITION

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About Sunan Abi Dawud

The Letter of Imam Abu Dawud as-Sijistani to the People of Makkah Describing His Sunan

Narrated by Abul-Husayn ibn Jumay' from Muhammad ibn ‘Abdil-‘Aziz al-Hashimi from him:

In the Name of Allah, ar-Rahman, ar-Rahim
And there is no might or power except by Allah

Shaykh Abul-Fath Muhammad ibn ‘Abdil-Baqi ibn Ahmad ibn Sulayman, known as ibnul-Bati, informed us by way of ijazah, if I did not in fact hear it from him, saying: Shaykh Abul-Fadhl Ahmad ibn al-Hasan ibn Khayrun al-Mu'addal reported to us, by way of someone reading to him while I was present listening, it was said to him: You had it read upon Abu ‘Abdillah Muhammad ibn ‘Ali ibn ‘Abdillah as-Suri al-Hafidh, saying: I heard Abul-Husayn Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Jumay' al-Ghassani at Sayda, and he confirmed it, saying: I heard Abu Bakr Muhammad ibn ‘Abdil-‘Aziz ibn Muhammad ibn al-Fadhl ibn Yahya ibn al-Qasim ibn ‘Awn ibn ‘Abdillah ibn al-Harith ibn Nawfal ibn al-Harith ibn ‘Abdil-Muttalib al-Hashimi at Makkah saying:

I heard Abu Dawud Sulayman ibn al-Ash'ath ibn Ishaq ibn Bashir ibn Shaddad as-Sijistani at al-Basrah, and he was asked about his letter which he wrote to the people of Makkah and other than it, in response to them, so he dictated to us:

Peace be upon you. Indeed, I extol and praise Allah to you, the one whom there is no deity worthy of worship except for Him, and I ask Him to send salah upon Muhammad, His Slave and His Messenger, may Allah send Salah and peace upon him whenever he is mentioned.

As to what proceeds:

May Allah grant us a pardon which is not accompanied by anything displeasing and after which there shall be no punishment. Indeed, you asked me to discuss the hadiths in Kitab as-Sunan, whether they are the most sahih of what I know concerning each topic, and I came upon all of that which you mentioned.

So know that that is the case except if it should have been related from two sahih routes, one of them having a better chain while the narrator of the other is stronger in hifdh, so I occasionally would write that, and I do not see in my book even ten hadiths that are like this.

And I only wrote one or two hadiths concerning each bab, [1] even if there were a number of sahih hadiths concerning that bab, for there would be too many and my intent was to make it (the book) easy to benefit from.

And when I repeated a hadith in any bab from two or three routes, then it is only due to additional speech contained, and perhaps it contains one additional word not in the other hadiths.

And occasionally, I summarized a long hadith for if I were to write it completely, some of those who heard it would not understand the place of fiqh in it, so I summarized it for that reason.

And as for mursal [2] hadiths, then the scholars of the past such as Sufyan ath-Thawri, Malik ibn Anas, and al-Awza'i used to use them as a proof until ash-Shafi'i came and criticized them (the mursal hadiths) and Ahmad ibn Hanbal and others followed him in that, may Allah be pleased with them.

So when there is no musnad [3] hadith in opposition to the mursal hadiths and there is no musnad hadith to be found, then the mursal is used as a proof, and it is not like the muttasil [4] in strength.

And Kitab as-Sunan which I have compiled does not contain narrations from a person who is matruk al-hadith . [5] And when there was any munkar [6] hadith in it, I clarified that it was munkar and that there was nothing like it in that bab .

And only a small portion of these are hadiths are to be found in the book of ibn al-Mubarak or the book of Waki', and what is generally in their books is mursal hadiths. And Kitab as-Sunan contains (a good bit) of hadiths from the Muwatta' of Malik ibn Anas and likewise from the works of Hammad ibn Salamah and ‘Abdur-Razzaq. And a third of these books, in my estimation, are not to be found in all of their books – I mean the work of Malik ibn Anas, Hammad ibn Salamah, and ‘Abdur-Razzaq.

And I have authored it depending upon what I have gathered, so if some sunnah is mentioned to you from the Prophet (ﷺ) (sall Allahu `alaihi wa sallam) which I did not report, then know it is a waahi [7] hadith, except if it should be in my book from another route, for I did not seek to report all the routes for that becomes too much for the student.

And I do not know of anyone who has gathered in a comprehensive manner other than myself. And al-Hasan ibn ‘Ali al-Khallal had gathered of them some nine hundred hadiths and he mentioned that ibn al-Mubarak said that the sunan from the Prophet (ﷺ) (sall Allahu `alaihi wa sallam) are about nine hundred hadiths so it was said to him, “Abu Yusuf said that they are one thousand and one hundred.” Ibn al-Mubarak said, “Abu Yusuf accepts those defective ones from here and there from the weak hadiths.”

And any hadith in my book that contains a severe weakness, then I have explained it, and from it is that which does not have an authentic isnad . And whatever I did not mention anything about, then it is salih, [8] and some of them (the hadiths) are more sahih than others. And if other than myself had compiled this, I would have said more about it.

And you will not find any sunnah from the Prophet (ﷺ) (sall Allahu `alaihi wa sallam) with a salih isnad except that it is in this book, except if it should be some point that is extracted from the hadith, and this hardly ever occurs.

And I do not know of anything after the Qur'an that it is more necessary for the people to learn than this book, and it would not harm a person if he does not write anything of knowledge after writing these books. And when he looks into it and contemplates it and seeks to understand it, he will then know its value. And as for these fiqh issues, the issues of ath-Thawri, Malik, and ash-Shafi'i, then these hadiths are their basis. And I like that a man should write the opinions of the Companions of the Prophet (ﷺ) (sall Allahu `alaihi wa sallam) along with these books.

And he should also write the likes of the Jami' of Sufyan ath-Thawri, for it is the best of what the people have compiled of Jawami' . [9]

And the hadiths that I have placed in Kitab as-Sunan, most of them are mashahir, [10]and they are with everyone who has written any hadiths, except that not all the people are able to distinguish between them. And the thing to be boasted about with these hadiths is that they are mashahir, for a gharib hadith is not used as a proof, even if it is from the narration of Malik, Yahya ibn Sa'id, and the thiqat from the Imams of knowledge.

And if a person were to use a gharib hadith as a proof, you would find those who criticize him and do not rely upon the hadith he used as a proof when the hadith is gharib, shadh.[11]

As for the mash-hur, muttasil, sahih hadith, then none is able to reject it from you. And Ibrahim an-Nakha'i said, “They used to detest the gharib hadiths.” And Yazid ibn Abi Habib said, “When you hear a hadith, then announce it loudly like you would a lost animal, so either it is recognized, otherwise, leave it.”

And there are some hadiths in my book, as-Sunan, which are not muttasil but are mursal or mudallas, [12] and that is when sahih hadiths are not to be found with most of the People of Hadith that are regarded as muttasil . And this is

such as the narrations of al-Hasan from Jabir or al-Hasan from Abu Hurayrah, and the narrations of al-Hakam from Miqsam from ibn ‘Abbas while al-Hakam only heard four hadiths from Miqsam.

As for the narrations of Abu Ishaq from al-Harith from ‘Ali, then Abu Ishaq only heard four hadiths from al-Harith, amongst which there is not a single musnad hadith. As for Kitab as-Sunan, then the hadiths in it that are like this are few. And perhaps al-Harith does not have but a single hadith in Kitab as-Sunan, for I only wrote it belatedly.

And occasionally there was something that established the authenticity of a hadith, so when that was hidden to me, then occasionally I left the hadith off when I did not understand it, and occasionally I wrote it and clarified that. And perhaps I did not come across it, and occasionally I refrain from these types of matters for it is harmful for the common people for all of the deficiencies that were present in hadiths to be revealed to them because the knowledge of the common people falls short of this.

And the number of the books of the sunan is eighteen juz', one juz' of which is marasil. [13]And of the marasil that have been narrated from the Prophet (sall Allahu `alaihi wa sallam), there are those that are not authentic, and there is that which is musnad from other than it, and it it muttasil sahih . And perhaps the number of hadiths in my books are four thousand and eight hundred hadiths, and about six hundred hadiths from marasil .

And whoever would like to distinguish between these hadiths along with their wordings, then occasionally a hadith comes from a particular route while the common people have it from the route of the Imams who are well known, except that occasionally he may have sought after a particular wording which has many meanings and from those you know are those who have narrated from all these books.

So occasionally there will come an isnad while it is known from another narration that it is not muttasil, and it will not be clear to the listener except if he knows the hadiths and he has knowledge concerning them so that he would come across the like of that which has been narrated from ibn Jurayj, he said, “I was informed from az-Zuhri,” while al-Barsani narrates it from ibn Jurayj, from az-Zuhri.

So the one who hears would think it is muttasil, and it is not sahih at all, so we only left it off because the asl of the hadith is not muttasil and is not sahih . And it is a ma'lul [14]hadith, and there are many cases like this.

And the one who does not know will say, “He has left a sahih hadith concerning this and brought a ma'lul hadith.”

And I did not gather anything except the ahkam in Kitab as-Sunan, and I did not gather the books of Zuhd, [15]Fadha'il al-A'mal, [16] and other than them. So these four thousand and eight hundred are all concerning ahkam. So as for the many sahih hadiths concerning Zuhd, Fada'il, and other than this, I did not report them.

And peace be upon you, and the Mercy of Allah, and His Blessings, and may Allah send salah upon our master Muhammad, the Prophet (ﷺ), and upon his family, and may He grant them complete peace. And Allah is Sufficient for us, and the Best Disposer of Affairs.

Footnotes:

[1] The term bab is used for chapter as well as for a topic.

[2] A hadith narrated by a Tabi'i from the Prophet (ﷺ) (sall Allahu `alaihi wa sallam) directly without mention of a Sahabi.

[3] With a connected isnad, chain of narration.

[4] Muttasil means connected.

[5] Abandoned in hadith. This is said concerning a narrator whose narrations are not used even to strenghten other narrations or as witnesses for other narrations.

[6] Literally, munkar means rejected or objectionable. Here, Imam Abu Dawud means by it one which is clearly a mistake.
[7] Extremely weak.

[8] Some scholars have understood this statement to mean that anything he does not comment on is to be regarded as being at least hasan . More likely, however, he means that there is not some severe weakness in the hadith rendering it unusable. So a hadith that he did not comment on could still be weak.

[9] Plural of Jami`.

[10] Plural of mash-hur, meaning famous.

[11] Both words mean strange. They are used for very particular meanings in Mustalah al-Hadith by later scholars. However, it is clear that Abu Dawud did not use them with those meanings.

[12] Containing Tadlis .The most common form of Tadlis is to say (‘An) “From” or (Qala) “He said” or something similar to that giving the impression that one heard it directly from that person while not having done so. For this reason, the scholars do not except the report of the Mudallis, one who commits tadlis, except when he is explicit in indicating that he heard the hadith directly from the one he is narrating from.

[13] Plural of mursal.

[14] Deficient

[15] Asceticism

[16] The Virtues of Deeds

Translated by Abu Bakr Salmaan ibn Nasir

About Sunan Abi Dawud

Sunan Abī Dāwūd is a collection of ḥadīth compiled by Imām Abū Dāwūd Sulaymān ibn al-Ash`ath as-Sijistānī (raḥimahullāh). It is widely considered to be among the six canonical collections of ḥadīth (Kutub as-Sittah) of the Sunnah of the Prophet (saws). It consists of 5274 aḥādīth in 43 books.

Author bio:

Abū Dāwūd Sulaymān ibn al-Ash`ath ibn Isḥāq ibn Bashīr ibn Shaddād ibn `Amr ibn `Imrān al-Azdī as-Sijistānī was born in the year 202 AH in Sijistan, a province in Khurasan (a region covering parts of present-day Iran and Afghanistan). He was from the Azd tribe of Yemen.

He began to travel seeking aḥādīth at a young age, and reached Baghdad in 220 AH when he was 18 years old. He traveled for the purpose of checking out the possessors of aḥādīth to ensure their reliability before accepting their narrations. His journeys in search of knowledge took him through the lands of Khurasan, Iraq, Hijaz, Sham, Egypt, and Nishapur. He was not only a muḥaddith, but also a prominent faqīh who studied extensively under Imām Aḥmad ibn Hanbal.

His Virtues:

Imām an-Nawawī states: “All the scholars are unanimous on the rank and virtue of Abū Dāwūd. He has been praised for his perfect memory and deep knowledge. He possessed a sound mind and perfect intellect. Moreover, he was an Imām in the various sciences. All of this, along with his piety and abstinence made him one of the greatest scholars of his time.” Adh-Dhahabī said: “Abū Dāwūd was among the greatest of scholars. It has been said that Abū Dāwūd resembled Aḥmad ibn Ḥanbal in manner, conduct and habits. And in that, Aḥmad resembled Wakī`, who resembled Sufyān, who resembled Manṣūr, who resembled Ibrāhīm an-Nakha`ī, who resembled `Alqamah, who resembled `Abdullāh ibn Mas`ūd. `Alqamah said: ‘`Abdullāh ibn Mas`ūd resembled the Prophet (saws) in his manners, conduct and habits.’”

Once Imām Abū Dāwūd was on board a ship when he heard a person on the shore sneeze and say "Alhamdulillah" (all praise and gratitude belongs to Allah alone). He hired a smaller boat for one dirham to row all the way to the shore just to reply "Yarhamukallah" (may Allah have mercy on you) to the person’s sneeze. On returning, when asked about his action, he answered: “It is possible that the person who sneezed was one whose supplications are readily accepted by Allah.” That night, everyone on the ship heard a voice in their sleep calling out: “Oh people of the ship! Abū Dāwūd has purchased his Jannah from Allah (swt) for one dirham.”

Imām Abū Dāwūd (raḥimahullāh) passed away on Friday, 16 Shawwal 275 AH, at the age of 73. He was buried in Basrah alongside Sufyān at-Thawrī.

Teachers and Students:

He studied under around 300 great scholars of his time. Some of his famous teachers include Imām Aḥmad ibn Ḥanbal, Musaddad ibn Musarhad, Yaḥya ibn Ma`īn, Qutaibah ibn Sa`īd, Abū Bakr ibn Abī Shaibah, `Uthmān ibn Abī Shaibah, `Ali ibn al-Madīnī, `Abdullāh ibn Maslamah al-Qa`nabī, Sulaymān ibn Ḥarb, Abul Walīd aṭ-Ṭayālisī, Isḥāq ibn Ibrāhīm, Muslim ibn Ibrāhīm, and Abū Ja`far an-Nufailī.

He had numerous students from around the world. Among his more noted students are his son Abū Bakr `Abdullāh ibn Abī Dāwūd, Imām at-Tirmidhī, Imām an-Nasā’ī, Abū `Alī Muḥammad ibn Aḥmad al-Lu’lu’ī, Abū Sa`īd Aḥmad ibn Muḥammad ibn al-A`rābī, Abū Bakr Muḥammad ibn Bakr ibn Dāsah, Abū `Īsa Isḥāq ibn Mūsa ar-Ramlī, Abū Bakr ibn Abi ad-Dunyā, Abu at-Tīb Aḥmad ibn Ibrāhīm ibn al-Ashnānī al-Baghdādī, Abu al-Ḥasan `Alī ibn al-Ḥasan ibn al-`Abd al-Anṣārī, Abū `Amr Aḥmad ibn `Alī ibn al-Ḥasan al-Baṣarī, and Imām Aḥmad ibn Ḥanbal. Imām Aḥmad was his teacher, but has also narrated one ḥadīth from him, thus making him his student as well.

About Sunan Abi Dawud

The Sunan:

When Imām Abū Dāwūd compiled his Sunan, Ibrāhīm al-Ḥarbi stated: “Ḥadīth was made supple (easy) for Abū Dāwūd just as ḥadīd (steel) was made supple for the Prophet Dāwūd (as).” When the Sunan was read out to Ibn al-A`rābī, he commented: “If a man had nothing with him except for the Book of Allah, and this book (of Abū Dāwūd), he would need absolutely nothing else to go along with them.”

In compiling the Sunan, Imām Abū Dāwūd included only those aḥādīth that fall under topics of Fiqh. He included only one or two aḥādīth under each chapter to make the collection concise and easy to derive fiqh.

He occasionally summarized long aḥādīth for brevity, so that the fiqh didn't get lost in the long narration. In his Sunan, he included several aḥādīth that are mursal in instances where he did not know of a contradictory hadith with a connected chain. He did not include aḥādīth from those considered matrūk al-ḥādīth (a narrator whose aḥādīth are rejected). He included a munkar (mistaken or rejected) ḥādīth only when there were no other ḥādīth in that topic. In such cases, he clearly mentioned that the ḥādīth is munkar. He also included some weak aḥādīth in his Sunan, clearly mentioning their weakness. Al Ḥāfiẓ `Abdullāh ibn Mandah said: “Abū Dāwūd narrated weak chains of narration when he did not find anything else for the topic, because to him, weak aḥādīth were stronger than the opinions of men.” For more information on his methodology in compiling his Sunan, see his letter to the people of Makkah.

According to his student, Ibn Dāsah, Imām Abū Dāwūd said: “I have written 500,000 aḥādīth of Allah’s Messenger (saws), from which I selected 4800 of the most authentic aḥādīth for this book (the Sunan). Of these, four aḥādīth are sufficient for preserving one’s Deen:

1. ‘Actions are judged according to intentions.’
2. ‘Of the beauty of a person’s Islam is his leaving out that which does not concern him.’
3. ‘None of you can be a perfect believer until he loves for his brother that which he loves for himself.’
4. ‘The halal is clear and the haram is clear, and between these two are unclear matters. Whoever saves himself from these has saved his Deen.’”

His Other Works:

Other than his Sunan, Imām Abū Dāwūd’s famous works include his letter to the people of Makkah explaining the conditions he adhered to in compiling his Sunan, and Masā’il al-Imām Aḥmad. He also authored At-Tafarrud, Al-Marāsīl, A`lām an-Nubuwwah, Az-Zuhd, and An-Nāsikh wal-Mansūkh.

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(1) Chapter: Seclusion While Relieving Oneself

(1) باب التَّخَلِّي عِنْدَ قَضَاءِ الْحَاجَةِ

Narrated Mughirah ibn Shu'bah:
When the Prophet (ﷺ) went (outside) to relieve himself, he went to a far-off place.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1
In-book reference : Book 1, Hadith 1
English translation : Book 1, Hadith 1

Narrated Jabir ibn Abdullah:

When the Prophet (ﷺ) felt the need of relieving himself, he went far off where no one could see him.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ الْبَرَازَ انْطَلَقَ حَتَّى لاَ يَرَاهُ أَحَدٌ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2
In-book reference : Book 1, Hadith 2
English translation : Book 1, Hadith 2

(2) Chapter: Choosing An Appropriate Place To Urinate

(2) باب الرَّجُلِ يَتَبَوَّأُ لِبَوْلِهِ

Abu al-Tayyah reported on the authority of a shaykh (an old man):
When Abdullah ibn Abbas came to Basrah, people narrated to him traditions from AbuMusa. Therefore Ibn Abbas wrote to him asking him about certain things. In reply AbuMusa wrote to him saying: One day I was in the company of the Messenger of Allah (ﷺ). He wanted to urinate. Then he came to a soft ground at the foot of a wall and urinated. He (the Prophet) then said: If any of you wants to urinate, he should look for a place (like this) for his urination.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا أَبُو التَّيَّاحِ، حَدَّثَنِي شَيْخٌ، قَالَ لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدَّثُ عَنْ أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلَى أَبِي مُوسَى يَسْأَلُهُ عَنْ أَشْيَاءَ، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى إِنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه

وسلم ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَبُولَ فَأَتَى دَمِثًا فِي أَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ صلى الله عليه وسلم " إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَرْتَدْ لِبَوْلِهِ مَوْضِعًا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3
In-book reference : Book 1, Hadith 3
English translation : Book 1, Hadith 3

(3) Chapter: What A Person Should Say When He Enters The Area Wherein He Relieves Himself

(3) باب مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْخَلاَءَ

Anas b. Malik reported:

When the Apostle of Allaah (sal Allahu alayhi wa sallam) entered the toilet, he used to say (before entering): "O Allaah, I seek refuge in Thee." This is according to the version of Hammad. 'Abd al-Warith has another version :"I seek refuge in Allaah from male and female devils."

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، وَعَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ الْخَلاَءَ - قَالَ عَنْ حَمَّادٍ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ " . وَقَالَ عَنْ عَبْدِ الْوَارِثِ - قَالَ " أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ " .
قَالَ أَبُو دَاوُد رَوَاهُ شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَقَالَ مَرَّةً أَعُوذُ بِاللَّهِ و قَالَ وُهَيْبٌ فَلْيَتَعَوَّذْ بِاللَّهِ

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4
In-book reference : Book 1, Hadith 4
English translation : Book 1, Hadith 4

Another tradition on the authority of Anas has:

" O Allaah, I seek refuge in Thee."

Shu'bah said: Anas sometimes reported the words: "I take refuge in Allah."

حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، - يَعْنِي السَّدُوسِيَّ - حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ، - هُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسٍ، بِهَذَا الْحَدِيثِ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ " . وَقَالَ شُعْبَةُ وَقَالَ مَرَّةً " أَعُوذُ بِاللَّهِ " .

Grade : **Shadh** (Al-Albani) حكم: **شاذ** (الألباني)

Reference : Sunan Abi Dawud 5
In-book reference : Book 1, Hadith 5
English translation : Book 1, Hadith 5

Narrated Zayd ibn Arqam:

The Messenger of Allah (ﷺ) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils."

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضَرَةٌ فَإِذَا أَتَى أَحَدُكُمُ الْخَلاَءَ فَلْيَقُلْ أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 6
In-book reference : Book 1, Hadith 6
English translation : Book 1, Hadith 6

(4) Chapter: It Is Dislikes To Face The Qiblah While Relieving Oneself

(4) باب كَرَاهِيَةِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ قَضَاءِ الْحَاجَةِ

Narrated Salman al-Farsi:

It was said to Salman: Your Prophet teaches you everything, even about excrement. He replied: Yes. He has forbidden us to face the qiblah at the time of easing or urinating, and cleansing with right hand, and cleansing with less than three stones, or cleansing with dung or bone.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ قِيلَ لَهُ لَقَدْ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَىْءٍ حَتَّى الْخِرَاءَةَ . قَالَ أَجَلْ لَقَدْ نَهَانَا صلى الله عليه وسلم أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَأَنْ لاَ نَسْتَنْجِيَ بِالْيَمِينِ وَأَنْ لاَ يَسْتَنْجِيَ أَحَدُنَا بِأَقَلَّ مِنْ ثَلاَثَةِ أَحْجَارٍ أَوْ يَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 7
In-book reference : Book 1, Hadith 7
English translation : Book 1, Hadith 7

Narrated Abu Hurairah:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) as saying: I am like father to you. When any of you goes to privy, he should not face or turn his back towards the qiblah. He should not cleanse with his right hand. He (the Prophet, sal Allaahu alayhi wa sallam) also commanded the Muslims to use three stones and forbade them to use dung or decayed bone.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أُعَلِّمُكُمْ فَإِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا وَلاَ يَسْتَطِبْ بِيَمِينِهِ " . وَكَانَ يَأْمُرُ بِثَلاَثَةِ أَحْجَارٍ وَيَنْهَى عَنِ الرَّوْثِ وَالرِّمَّةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 8
In-book reference : Book 1, Hadith 8

English translation : Book 1, Hadith 8

Narrated Abu Ayyub :

That he (the Holy Prophet, sal Allahu alayhi wa sallam) said:"When you go to the privy, neither turn your face nor your back towards the qiblah at the time of excretion or urination, but turn towards the east or the west. (Abu Ayyub said): When we came to Syria, we found that the toilets already built there were facing the qiblah, We turned our faces away from them and begged pardon of Allaah.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، رِوَايَةً قَالَ " إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلاَ بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا " . فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَكُنَّا نَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 9
In-book reference : Book 1, Hadith 9
English translation : Book 1, Hadith 9

Narrated Ma'qil ibn AbuMa'qil al-Asadi:

The Messenger of Allah (ﷺ) has forbidden us to face the two qiblahs at the time of urination or excretion.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الأَسَدِيِّ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِبَوْلٍ أَوْ غَائِطٍ . قَالَ أَبُو دَاوُدَ وَأَبُو زَيْدٍ هُوَ مَوْلَى بَنِي ثَعْلَبَةَ .

Grade : **Munkar** (Al-Albani) **منكر (الألباني)** حكم:

Reference : Sunan Abi Dawud 10
In-book reference : Book 1, Hadith 10
English translation : Book 1, Hadith 10

Marwan al-Asfar said:

I saw Ibn Umar make his camel kneel down facing the qiblah, then he sat down urinating in its direction. So I said: AbuAbdurRahman, has this not been forbidden? He replied: Why not, that was forbidden only in open country; but when there is something between you and the qiblah that conceals you , then there is no harm.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ مَرْوَانَ الأَصْفَرِ، قَالَ رَأَيْتُ ابْنَ عُمَرَ أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا قَالَ بَلَى إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفَضَاءِ فَإِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَىْءٌ يَسْتُرُكَ فَلاَ بَأْسَ .

Grade : **Hasan** (Al-Albani) **حسن (الألباني)** حكم:

Reference : Sunan Abi Dawud 11

In-book reference : Book 1, Hadith 11
English translation : Book 1, Hadith 11

(5) Chapter: Concession In This Regard

(5) باب الرُّخْصَةِ فِي ذَلِكَ

Narrated 'Abd Allaah b. 'Umar :

I ascended the roof of the house and saw the Apostle of Allaah (sal Allaahu alayhi wa sallam) sitting on two bricks facing Jerusalem (Bait al-Maqdis) for relieving himself.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ لَقَدِ ارْتَقَيْتُ عَلَى ظَهْرِ الْبَيْتِ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 12
In-book reference : Book 1, Hadith 12
English translation : Book 1, Hadith 12

Narrated Jabir ibn Abdullah:

The Prophet of Allah (ﷺ) forbade us to face the qiblah at the time of making water. Then I saw him facing it (qiblah) urinating or easing himself one year before his death.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، يُحَدِّثُ عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى نَبِيُّ اللَّهِ صلى الله عليه وسلم أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا .

Grade : **Hasan** (Al-Albani) **حسن (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 13
In-book reference : Book 1, Hadith 13
English translation : Book 1, Hadith 13

(6) Chapter: How Should One Undress While Relieving Oneself

(6) باب كَيْفَ التَّكَشُّفُ عِنْدَ الْحَاجَةِ

Narrated Abdullah ibn Umar:

When the Prophet (ﷺ) wanted to relieve himself, he would not raise his garment, until he lowered himself near the ground.

Abu DAwud said: This tradition has been transmitted by 'Abd al-Salam b. Harb on the authority of al-A'mash from Anas b. Malik. This chain of narrators is weak (because A'mash's hearing tradition from Anas b. Malik is not established).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ رَجُلٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ حَاجَةً لاَ يَرْفَعُ ثَوْبَهُ حَتَّى يَدْنُوَ مِنَ الأَرْضِ . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ السَّلاَمِ بْنُ حَرْبٍ عَنِ الأَعْمَشِ عَنْ أَنَسِ بْنِ مَالِكٍ وَهُوَ ضَعِيفٌ . قَالَ أَبُو عِيسَى الرَّمْلِيُّ حَدَّثَنَا أَحْمَدُ بْنُ الْوَلِيدِ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا عَبْدُ السَّلاَمِ بِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 14
In-book reference : Book 1, Hadith 14
English translation : Book 1, Hadith 14

(7) Chapter: The Disliking Of Speech While Relieving Oneself

(7) باب كَرَاهِيَةِ الْكَلاَمِ عِنْدَ الْحَاجَةِ

Narrated AbuSa'id al-Khudri:

I heard the Messenger of Allah (ﷺ) say: When two persons go together for relieving themselves uncovering their private parts and talking together, Allah, the Great and Majestic, becomes wrathful at this (action).
Abu Dawud said: This tradition has been narrated only by 'Ikrimah b. 'Ammar.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ عِيَاضٍ، قَالَ حَدَّثَنِي أَبُو سَعِيدٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَخْرُجُ الرَّجُلاَنِ يَضْرِبَانِ الْغَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتِهِمَا يَتَحَدَّثَانِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذَلِكَ " . قَالَ أَبُو دَاوُدَ هَذَا لَمْ يُسْنِدْهُ إِلاَّ عِكْرِمَةُ بْنُ عَمَّارٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 15
In-book reference : Book 1, Hadith 15
English translation : Book 1, Hadith 15

(8) Chapter: Returning Salam While Urinating ?

(8) باب أَيَرُدُّ السَّلاَمَ وَهُوَ يَبُولُ

Narrated Ibn 'Umar :

A man passed by the Prophet (sal Allaahu alayhi wa sallam) while he was urinating, and saluted him. The Prophet (sal Allaahu alayhi wa sallam) did not return the salutation to him.
Abu Dawud said : It is narrated on the authority of Ibn 'Umar that the Prophet (sal Allaahu alayhi wa sallam) performed tayammum, then he returned the salutation to the man.

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ مَرَّ رَجُلٌ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ . قَالَ أَبُو دَاوُدَ وَرُوِيَ عَنِ ابْنِ عُمَرَ وَغَيْرِهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم تَيَمَّمَ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلاَمَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 16
In-book reference : Book 1, Hadith 16
English translation : Book 1, Hadith 16

Narrated Muhajir ibn Qunfudh:

Muhajir came to the Prophet (ﷺ) while he was urinating. He saluted him. The Prophet (ﷺ) did not return the salutation to him until he performed ablution. He then apologised to him, saying: I disliked remembering Allah except in the state of purification.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ ثُمَّ اعْتَذَرَ إِلَيْهِ فَقَالَ " إِنِّي كَرِهْتُ أَنْ أَذْكُرَ اللَّهَ عَزَّ وَجَلَّ إِلاَّ عَلَى طُهْرٍ " . أَوْ قَالَ " عَلَى طَهَارَةٍ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 17
In-book reference : Book 1, Hadith 17
English translation : Book 1, Hadith 17

(9) Chapter: The Permissibility Of Remembering Allah, The Most High, While Not In A State Of Purity

(9) باب فِي الرَّجُلِ يَذْكُرُ اللَّهَ تَعَالَى عَلَى غَيْرِ طُهْرٍ

Narrated A'ishah:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) used to remember Allaah, the Great and Majestic, at all moments.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، - يَعْنِي الْفَأْفَاءَ - عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 18
In-book reference : Book 1, Hadith 18
English translation : Book 1, Hadith 18

(10) Chapter: Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allah's Name Is Engraved

(10) باب الْخَاتَمِ يَكُونُ فِيهِ ذِكْرُ اللَّهِ يَدْخُلُ بِهِ الْخَلاَءَ

Narrated Anas ibn Malik:

When the Prophet (ﷺ) entered the privy, he removed his ring.

Abu Dawud said: This is a munkar tradition, i.e. it contradicts the well-known version reported by reliable narrators. On the authority of Anas the well-known version says: The Prophet (ﷺ) had a silver ring made for him. Then he cast it off. The misunderstanding is on the part of Hammam (who is the narrator of the previous tradition mentioned in the text). This is transmitted only by Hammam.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ أَبِي عَلِيٍّ الْحَنَفِيِّ، عَنْ هَمَّامٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ الْخَلاَءَ وَضَعَ خَاتَمَهُ . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ مُنْكَرٌ وَإِنَّمَا يُعْرَفُ عَنِ ابْنِ جُرَيْجٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ ثُمَّ أَلْقَاهُ . وَالْوَهَمُ فِيهِ مِنْ هَمَّامٍ وَلَمْ يَرْوِهِ إِلاَّ هَمَّامٌ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 19
In-book reference : Book 1, Hadith 19
English translation : Book 1, Hadith 19

(11) Chapter: Avoiding (The Splatter) Of Urine

(11) باب الاِسْتِبْرَاءِ مِنَ الْبَوْلِ

Narrated Ibn 'Abbas :

The Prophet (sal Allaahu alayhi wa sallam) passed by two graves. He said : Both (the dead) are being punished, but they are not being punished for a major (sin). One did not safeguard himself from urine. The other carried tales. He then called for a fresh twig and split it into two parts and planted one part on each grave and said: Perhaps their punishment may be mitigated as long as the twigs remain fresh.
Another version of Hannad has: "One of them did not cover himself while urinating." This version does not have the words: "He did not safeguard himself from urine."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَبْرَيْنِ فَقَالَ " إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لاَ يَسْتَنْزِهُ مِنَ الْبَوْلِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ " . ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وَقَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا " . قَالَ هَنَّادٌ " يَسْتَتِرُ " . مَكَانَ " يَسْتَنْزِهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 20
In-book reference : Book 1, Hadith 20
English translation : Book 1, Hadith 20

Narrated Ibn 'Abbas:

A tradition from the Prophet (sal Allaahu alayhi wa sallam) conveying similar meaning.
The version of Jarir has the wording : "he did not cover himself while urinating."
The version of Abu Mu'awiyah has the wording: "he did not safeguard himself (from urine)."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " كَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ " . وَقَالَ أَبُو مُعَاوِيَةَ " يَسْتَنْزِهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 21

In-book reference : Book 1, Hadith 21
English translation : Book 1, Hadith 21

Narrated Amr ibn al-'As:

AbdurRahman ibn Hasanah reported: I and Amr ibn al-'As went to the Prophet (ﷺ). He came out with a leather shield (in his hand). He covered himself with it and urinated. Then we said: Look at him. He is urinating as a woman does. The Prophet (ﷺ), heard this and said: Do you not know what befell a person from amongst Banu Isra'il (the children of Israel)? When urine fell on them, they would cut off the place where the urine fell; but he (that person) forbade them (to do so), and was punished in his grave.
Abu Dawud said: One version of Abu Musa has the wording: "he cut off his skin".
Another version of Abu Musa goes: "he cut off (part of) his body."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ حَسَنَةَ، قَالَ انْطَلَقْتُ أَنَا وَعَمْرُو بْنُ الْعَاصِ، إِلَى النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ وَمَعَهُ دَرَقَةٌ ثُمَّ اسْتَتَرَ بِهَا ثُمَّ بَالَ فَقُلْنَا انْظُرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ . فَسَمِعَ ذَلِكَ فَقَالَ " أَلَمْ تَعْلَمُوا مَا لَقِيَ صَاحِبُ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ فَنَهَاهُمْ فَعُذِّبَ فِي قَبْرِهِ " . قَالَ أَبُو دَاوُدَ قَالَ مَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى فِي هَذَا الْحَدِيثِ قَالَ " جِلْدَ أَحَدِهِمْ " . وَقَالَ عَاصِمٌ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " جَسَدَ أَحَدِهِمْ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 22
In-book reference : Book 1, Hadith 22
English translation : Book 1, Hadith 22

(12) Chapter: Urinating While Standing (12) باب الْبَوْلِ قَائِمًا

Narrated Hudhaifah :

The Apostle of Allaah (sal Allaahu alayhi wa sallam) came to a midden of some people and urinated while standing. He then asked for water and wiped his shoes.
Abu Dawud said: Musaddad, a narrator, reported: I went far away from him. He then called me and I reached just near his heals.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، - وَهَذَا لَفْظُ حَفْصٍ - عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَى خُفَّيْهِ . قَالَ أَبُو دَاوُدَ قَالَ مُسَدَّدٌ قَالَ فَذَهَبْتُ أَتَبَاعَدُ فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبِهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 23
In-book reference : Book 1, Hadith 23
English translation : Book 1, Hadith 23

(13) Chapter: The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him

(13) باب فِي الرَّجُلِ يَبُولُ بِاللَّيْلِ فِي الإِنَاءِ ثُمَّ يَضَعُهُ عِنْدَهُ

Narrated Umaymah daughter of Ruqayqah:

The Prophet (ﷺ) had a wooden vessel under his bed in which he would urinate at night.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ حُكَيْمَةَ بِنْتِ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ، عَنْ أُمِّهَا، أَنَّهَا قَالَتْ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم قَدَحٌ مِنْ عَيْدَانٍ تَحْتَ سَرِيرِهِ يَبُولُ فِيهِ بِاللَّيْلِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 24
In-book reference : Book 1, Hadith 24
English translation : Book 1, Hadith 24

(14) Chapter: The Places Where It Is Prohibited To Urinate

(14) باب الْمَوَاضِعِ الَّتِي نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْبَوْلِ فِيهَا

Narrated Abu Hurairah:

The Prophet (sal Allaahu alayhi wa sallam) as saying : Be on your guard against two things which provoke cursing. They (the hearers) said : Prophet of Allaah (sal Allaahu alayhi wa sallam), what are these things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree)(where they take shelter and rest).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اتَّقُوا اللاَّعِنَيْنِ " . قَالُوا وَمَا اللاَّعِنَانِ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 25
In-book reference : Book 1, Hadith 25
English translation : Book 1, Hadith 25

Narrated Mu'adh ibn Jabal:

The Messenger of Allah (ﷺ) said: Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).

حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ، وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ، وَحَدِيثُهُ، أَتَمُّ أَنَّ سَعِيدَ بْنَ الْحَكَمِ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، حَدَّثَنِي حَيْوَةُ بْنُ شُرَيْحٍ، أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ، حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اتَّقُوا الْمَلاَعِنَ الثَّلاَثَ الْبَرَازَ فِي الْمَوَارِدِ وَقَارِعَةِ الطَّرِيقِ وَالظِّلِّ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 26
In-book reference : Book 1, Hadith 26
English translation : Book 1, Hadith 26

(15) Chapter: Urinating In Al-Mustaham (The Bathing Area)

(15) باب فِي الْبَوْلِ فِي الْمُسْتَحَمِّ

Narrated Abdullah ibn Mughaffal:

The Messenger of Allah (ﷺ) said: No one of you should make water in his bath and then wash himself there (after urination).
The version of Ahmad has: Then performs ablution there, for evil thoughts come from it.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، وَالْحَسَنُ بْنُ عَلِيٍّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَحْمَدُ حَدَّثَنَا مَعْمَرٌ، أَخْبَرَنِي أَشْعَثُ، وَقَالَ الْحَسَنُ، عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ " . قَالَ أَحْمَدُ " ثُمَّ يَتَوَضَّأُ فِيهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 27
In-book reference : Book 1, Hadith 27
English translation : Book 1, Hadith 27

Narrated A Man from the Companions:

Humayd al-Himyari said: I met a man (Companion of the Prophet) who remained in the company of the Prophet (ﷺ) just as AbuHurayrah remained in his company. He then added: The Messenger of Allah (ﷺ) forbade that anyone amongst us should comb (his hair) every day or urinate in the place where he takes a bath.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدٍ الْحِمْيَرِيِّ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ - قَالَ لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ صلى الله عليه وسلم كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُغْتَسَلِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 28
In-book reference : Book 1, Hadith 28
English translation : Book 1, Hadith 28

(16) Chapter: The Prohibition Of Urinating In Burrows

(16) باب النَّهْىِ عَنِ الْبَوْلِ، فِي الْجُحْرِ

Narrated Abdullah ibn Sarjis:

The Prophet (ﷺ) prohibited to urinate in a hole.

Qatadah (a narrator) was asked about the reason for the disapproval of urinating in a hole. He replied: It is said that these (holes) are the habitats of the jinn.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُبَالَ فِي الْجُحْرِ . قَالَ قَالُوا لِقَتَادَةَ مَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ قَالَ كَانَ يُقَالُ إِنَّهَا مَسَاكِنُ الْجِنِّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 29
In-book reference : Book 1, Hadith 29
English translation : Book 1, Hadith 29

(17) Chapter: What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself

(17) باب مَا يَقُولُ الرَّجُلُ إِذَا خَرَجَ مِنَ الْخَلاَءِ

Narrated Aisha, Ummul Mu'minin:

When the Prophet (ﷺ) came out of the privy, he used to say: "Grant me Thy forgiveness."

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ يُوسُفَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، حَدَّثَتْنِي عَائِشَةُ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ " غُفْرَانَكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 30
In-book reference : Book 1, Hadith 30
English translation : Book 1, Hadith 30

(18) Chapter: Disapproval Of Touching One's Private Part With The Right Hand While Purifying

(18) باب كَرَاهِيَةِ مَسِّ الذَّكَرِ بِالْيَمِينِ فِي الاِسْتِبْرَاءِ

Narrated Abu Qatadah:

The Prophet (sal Allaahu alayhi wa sallam) said: When any one of you urinates, he must not touch his penis with his right hand, and when he goes to relieve himself he must not wipe himself with his right hand (in the privy), and when he drinks, he must not drink in one breath.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَتَمَسَّحْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلاَ يَشْرَبْ نَفَسًا وَاحِدًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 31
In-book reference : Book 1, Hadith 31
English translation : Book 1, Hadith 31

Narrated Hafsah, Ummul Mu'minin:

The Prophet (ﷺ) used his right hand for taking his food and drink and used his left hand for other purposes.

حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ الْمِصِّيصِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ حَدَّثَنِي أَبُو أَيُّوبَ، - يَعْنِي الإِفْرِيقِيَّ - عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، وَمَعْبَدٍ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ، قَالَ حَدَّثَتْنِي حَفْصَةُ، زَوْجُ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَجْعَلُ يَمِينَهُ لِطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ وَيَجْعَلُ شِمَالَهُ لِمَا سِوَى ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 32
In-book reference : Book 1, Hadith 32
English translation : Book 1, Hadith 32

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) used his right hand for getting water for ablution and taking food, and his left hand for his evacuation and for anything repugnant.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنِي عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ يَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ وَكَانَتْ يَدُهُ الْيُسْرَى لِخَلاَئِهِ وَمَا كَانَ مِنْ أَذًى .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 33
In-book reference : Book 1, Hadith 33
English translation : Book 1, Hadith 33

Aishah, also reported a tradition bearing similar meaning through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 34
In-book reference : Book 1, Hadith 34
English translation : Book 1, Hadith 34

(19) Chapter: Covering While Relieving Oneself

(19) باب الاِسْتِتَارِ فِي الْخَلاَءِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone applies collyrium, he should do it an odd number of times. If he does so, he has done well; but if not, there is no harm. If anyone cleanses himself with pebbles, he should use an odd number. If he does so, he has done well; but if not, there is no harm.
If anyone eats, he should throw away what he removes with a toothpick and swallow what sticks to his tongue. If he does so, he has done well; if not, there is no harm. If anyone goes to relieve himself, he should conceal himself, and if

all he can do is to collect a heap of send, he should sit with his back to it, for the devil makes sport with the posteriors of the children of Adam. If he does so, he has done well; but if not, there is no harm.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنِ الْحُصَيْنِ الْحُبْرَانِيِّ، عَنْ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اكْتَحَلَ فَلْيُوتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ وَمَنْ أَكَلَ فَمَا تَخَلَّلَ فَلْيَلْفِظْ وَمَا لاَكَ بِلِسَانِهِ فَلْيَبْتَلِعْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ فَإِنْ لَمْ يَجِدْ إِلاَّ أَنْ يَجْمَعَ كَثِيبًا مِنْ رَمْلٍ فَلْيَسْتَدْبِرْهُ فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِي آدَمَ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبُو عَاصِمٍ عَنْ ثَوْرٍ قَالَ حُصَيْنٌ الْحِمْيَرِيُّ وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ ثَوْرٍ فَقَالَ أَبُو سَعِيدٍ الْخَيْرُ . قَالَ أَبُو دَاوُدَ أَبُو سَعِيدٍ الْخَيْرُ هُوَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 35
In-book reference : Book 1, Hadith 35
English translation : Book 1, Hadith 35

(20) Chapter: The Objects With Which It Is Prohibited To Purify Oneself (20) باب مَا يُنْهَى عَنْهُ أَنْ يُسْتَنْجَى بِهِ

Narrated Ruwayfi' ibn Thabit:
Shayban al-Qatbani reported that Maslamah ibn Mukhallad made Ruwayfi' ibn Thabit the governor of the lower parts (of Egypt). He added: We travelled with him from Kum Sharik to Alqamah or from Alqamah to Kum Sharik (the narrator doubts) for Alqam.
Ruwayfi' said: Any one of us would borrow a camel during the lifetime of the Prophet (ﷺ) from the other, on condition that he would give him half the booty, and the other half he would retain himself.
Further, one of us received an arrowhead and a feather, and the other an arrow-shaft as a share from the booty.
He then reported: The Messenger of Allah (ﷺ) said: You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammad has nothing to do with him.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ الْمِصْرِيَّ - عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، أَنَّ شُيَيْمَ بْنَ بَيْتَانَ، أَخْبَرَهُ عَنْ شَيْبَانَ الْقِتْبَانِيِّ، قَالَ إِنَّ مَسْلَمَةَ بْنَ مُخَلَّدٍ اسْتَعْمَلَ رُوَيْفِعَ بْنَ ثَابِتٍ، عَلَى أَسْفَلِ الأَرْضِ . قَالَ شَيْبَانُ فَسِرْنَا مَعَهُ مِنْ كُومِ شَرِيكٍ إِلَى عَلْقَمَاءَ أَوْ مِنْ عَلْقَمَاءَ إِلَى كُومِ شَرِيكٍ - يُرِيدُ عَلْقَامَ - فَقَالَ رُوَيْفِعٌ إِنْ كَانَ أَحَدُنَا فِي زَمَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيَأْخُذُ نِضْوَ أَخِيهِ عَلَى أَنَّ لَهُ النِّصْفَ مِمَّا يَغْنَمُ وَلَنَا النِّصْفُ وَإِنْ كَانَ أَحَدُنَا لَيَطِيرُ لَهُ النَّصْلُ وَالرِّيشُ وَلِلآخَرِ الْقِدْحُ . ثُمَّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَرًا أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّدًا صلى الله عليه وسلم مِنْهُ بَرِيءٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 36
In-book reference : Book 1, Hadith 36
English translation : Book 1, Hadith 36

This tradition has also been narrated by Abu Salim al-Jaishani on the authority of 'Abd Allaah b. 'Amr. He narrated this tradition at the time when he besieged the fort at the gate of Alyun.

Abu Dawud said:
The fort of Alyun lies at the mountain in Fustat. Abu Dawud said: The kunyah (surname) of Shaiban b. Umayyah is Abu Hudhaifah.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ، حَدَّثَنَا مُفَضَّلٌ، عَنْ عَيَّاشٍ، أَنَّ شُيَيْمَ بْنَ بَيْتَانَ، أَخْبَرَهُ بِهَذَا الْحَدِيثِ، أَيْضًا عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَذْكُرُ ذَلِكَ وَهُوَ مَعَهُ مُرَابِطٌ بِحِصْنِ بَابِ أَلْيُونَ . قَالَ أَبُو دَاوُدَ حِصْنُ أَلْيُونَ عَلَى جَبَلٍ بِالْفُسْطَاطِ . قَالَ أَبُو دَاوُدَ وَهُوَ شَيْبَانُ بْنُ أُمَيَّةَ يُكْنَى أَبَا حُذَيْفَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 37
In-book reference : Book 1, Hadith 37
English translation : Book 1, Hadith 37

Narrated Jabir b. 'Abd Allaah:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) forbade us to use a bone or dung for wiping.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَتَمَسَّحَ بِعَظْمٍ أَوْ بَعْرٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 38
In-book reference : Book 1, Hadith 38
English translation : Book 1, Hadith 38

Narrated Abdullah ibn Mas'ud:

A deputation of the jinn came to the Prophet (ﷺ) and said: O Muhammad, forbid your community to cleans themselves with a bone or dung or charcoal, for in them Allah has provided sustenance for us. So the Prophet (ﷺ) forbade them to do so.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحِمْصِيُّ، حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَدِمَ وَفْدُ الْجِنِّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا مُحَمَّدُ انْهَ أُمَّتَكَ أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حُمَمَةٍ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ لَنَا فِيهَا رِزْقًا . قَالَ فَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 39
In-book reference : Book 1, Hadith 39
English translation : Book 1, Hadith 39

(21) Chapter: Cleansing Oneself With Stones (21) باب الاِسْتِنْجَاءِ بِالْحِجَارَةِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: When any of you goes to relieve himself, he should take with him three stones to cleans himself, for they will be enough for him.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ مُسْلِمِ بْنِ قُرْطٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلاَثَةِ أَحْجَارٍ يَسْتَطِيبُ بِهِنَّ فَإِنَّهَا تُجْزِئُ عَنْهُ " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 40
In-book reference : Book 1, Hadith 40
English translation : Book 1, Hadith 40

Narrated Khuzaymah ibn Thabit:

The Prophet (ﷺ) was asked about cleansing (after relieving oneself). He said: (One should cleanse oneself) with three stones which should be free from dung.
Abu Dawud said: A similar tradition has been narrated by Abu Usamah and Ibn Numair from Hisham.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ الاِسْتِطَابَةِ فَقَالَ " بِثَلاَثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ " . قَالَ أَبُو دَاوُدَ كَذَا رَوَاهُ أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ يَعْنِي ابْنَ عُرْوَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 41
In-book reference : Book 1, Hadith 41
English translation : Book 1, Hadith 41

(22) Chapter: Al-Istibra' (22) باب فِي الاِسْتِبْرَاءِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) urinated and Umar was standing behind him with a jug of water. He said: What is this, Umar? He replied: Water for you to perform ablution with. He said: I have not been commanded to perform ablution every time I urinate. If I were to do so, it would become a sunnah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَخَلَفُ بْنُ هِشَامٍ الْمُقْرِئُ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى التَّوْأَمُ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا أَبُو يَعْقُوبَ التَّوْأَمُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ بَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَامَ عُمَرُ خَلْفَهُ بِكُوزٍ مِنْ مَاءٍ فَقَالَ " مَا هَذَا يَا عُمَرُ " . فَقَالَ هَذَا مَاءٌ تَتَوَضَّأُ بِهِ . قَالَ " مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 42
In-book reference : Book 1, Hadith 42
English translation : Book 1, Hadith 42

(23) Chapter: Cleansing With Water After Relieving Oneself

(23) باب فِي الاِسْتِنْجَاءِ بِالْمَاءِ

Narrated Anas b. Malik :

The Apostle of Allaah (sal Allaahu alayhi wa sallam) entered a park. He was accompanied by a boy who had a jug of water with him. He was the youngest of us. He placed it near the lote-tree. He (the Prophet, sal Allaahu alayhi wa sallam) relieved himself. He came to us after he had cleansed himself with water.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، - يَعْنِي الْوَاسِطِيَّ - عَنْ خَالِدٍ، - يَعْنِي الْحَذَّاءَ - عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ حَائِطًا وَمَعَهُ غُلاَمٌ مَعَهُ مِيضَأَةٌ وَهُوَ أَصْغَرُنَا فَوَضَعَهَا عِنْدَ السِّدْرَةِ فَقَضَى حَاجَتَهُ فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَى بِالْمَاءِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 43
In-book reference : Book 1, Hadith 43
English translation : Book 1, Hadith 43

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The following verse was revealed in connection with the people of Quba': "In it are men who love to be purified" (ix.108). He (AbuHurayrah) said: They used to cleanse themselves with water after easing. So the verse was revealed in connection with them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نَزَلَتْ هَذِهِ الآيَةُ فِي أَهْلِ قُبَاءَ { فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا } قَالَ كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هَذِهِ الآيَةُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 44
In-book reference : Book 1, Hadith 44

English translation : Book 1, Hadith 44

(24) Chapter: A Man Should Rub His Hands On The Ground After He Has Performed Istinja'

(24) باب الرَّجُلِ يُدَلِّكُ يَدَهُ بِالأَرْضِ إِذَا اسْتَنْجَى

Narrated Abu Hurayrah :

When the Prophet (sal Allaahu alayhi wa sallam) went to the privy, I took to him water in a small vessel or a skin, and he cleansed himself. He then wiped his hand on the ground. I then took to him another vessel and he performed ablution.
Abu Dawud said : The tradition is transmitted by al-Aswad b. 'Amir is more perfect.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا شَرِيكٌ، وَهَذَا، لَفْظُهُ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، - يَعْنِي الْمُخَرِّمِيَّ - حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنِ الْمُغِيرَةِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَى الْخَلاَءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى ‏.‏ قَالَ أَبُو دَاوُدَ فِي حَدِيثِ وَكِيعٍ ثُمَّ مَسَحَ يَدَهُ عَلَى الأَرْضِ ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ ‏.‏ قَالَ أَبُو دَاوُدَ وَحَدِيثُ الأَسْوَدِ بْنِ عَامِرٍ أَتَمُّ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 45
In-book reference : Book 1, Hadith 45
English translation : Book 1, Hadith 45

(25) Chapter: The Siwak

(25) باب السِّوَاكِ

Narrated Abu Hurayrah :

(the Prophet, sal Allaahu alayhi wa sallam) as saying : Were it not that I might oeverburdern the believers, I would order them to delay the night ('isha) prayer and use the tooth-stick at the time of every prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ ‏"‏ لَوْلاَ أَنْ أَشُقَّ، عَلَى الْمُؤْمِنِينَ لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ وَبِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ ‏"‏ ‏.‏

حكم: **صحيح دون جملة العشاء (الألباني)**

Reference : Sunan Abi Dawud 46
In-book reference : Book 1, Hadith 46
English translation : Book 1, Hadith 46

Narrated Zayd ibn Khalid al-Juhani:

I heard the Messenger of Allah (ﷺ) say: Were it not hard on my ummah, I would order them to use the tooth-stick at the time of every prayer. AbuSalamah said: Zayd ibn Khalid used to attend the prayers in the mosque with his tooth-stick on his ear where a clerk carries a pen, and whenever he got up for prayer he used it.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ " . قَالَ أَبُو سَلَمَةَ فَرَأَيْتُ زَيْدًا يَجْلِسُ فِي الْمَسْجِدِ وَإِنَّ السِّوَاكَ مِنْ أُذُنِهِ مَوْضِعُ الْقَلَمِ مِنْ أُذُنِ الْكَاتِبِ فَكُلَّمَا قَامَ إِلَى الصَّلاَةِ اسْتَاكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 47
In-book reference : Book 1, Hadith 47
English translation : Book 1, Hadith 47

Narrated Abdullah b. 'Abd Allah b. 'Umar:

Muhammad ibn Yahya ibn Habban asked Abdullah ibn Abdullah ibn Umar about the reason for Ibn Umar's performing ablution for every prayer, whether he was with or without ablution.
He replied: Asma', daughter of Zayd ibn al-Khattab, reported to me that Abdullah ibn Hanzalah ibn AbuAmir narrated to her that the Messenger of Allah (ﷺ) was earlier commanded to perform ablution for every prayer whether or not he was with ablution.
When it became a burden for him, he was ordered to use tooth-stick for every prayer. As Ibn Umar thought that he had the strength (to perform the ablution for every prayer), he did not give up performing ablution for every prayer.
Abu Dawud said: Ibrahim b. Sa'd narrated this tradition on the authority of Muhammad b. Ishaq, and there he mentions the name of 'Ubaid Allah b. 'Abd Allah (instead of 'Abd Allah b. 'Abd Allah b. 'Umar)

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قُلْتُ أَرَأَيْتَ تَوَضُّؤَ ابْنِ عُمَرَ لِكُلِّ صَلاَةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ عَمَّ ذَاكَ فَقَالَ حَدَّثَتْنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ أَنَّ عَبْدَ اللَّهِ بْنَ حَنْظَلَةَ بْنِ أَبِي عَامِرٍ حَدَّثَهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُمِرَ بِالْوُضُوءِ لِكُلِّ صَلاَةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بِالسِّوَاكِ لِكُلِّ صَلاَةٍ فَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً فَكَانَ لاَ يَدَعُ الْوُضُوءَ لِكُلِّ صَلاَةٍ . قَالَ أَبُو دَاوُدَ إِبْرَاهِيمُ بْنُ سَعْدٍ رَوَاهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 48
In-book reference : Book 1, Hadith 48
English translation : Book 1, Hadith 48

(26) Chapter: How To Use The Siwak (26) باب كَيْفَ يَسْتَاكُ

Narrated Abu Burdah:

On the authority of his father (Abu Musa al-Ash'ari), reported (according to the version of Musaddad) : We came to the Apostle of Allaah (sal Allaahu alayhi wa sallam) to provide us with a mount, and found him using the tooth-stick, its one end being at his tongue (i.e. he wsa rinsing his mouth).

According to the version of Sulaiman it goes : I entered upon the Prophet (sal Allaahu alayhi wa sallam) who was using the tooth-stick, and had it placed at one side of his tongue, producing a gurgling sound.
Abu Dawud said : Musaddad said that the tradition was a lengthy but he shortened it.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ مُسَدَّدٌ قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ فَرَأَيْتُهُ يَسْتَاكُ عَلَى لِسَانِهِ - قَالَ أَبُو دَاوُدَ وَقَالَ سُلَيْمَانُ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَسْتَاكُ وَقَدْ وَضَعَ السِّوَاكَ عَلَى طَرَفِ لِسَانِهِ - وَهُوَ يَقُولُ " أُهْ أُهْ " . يَعْنِي يَتَهَوَّعُ . قَالَ أَبُو دَاوُدَ قَالَ مُسَدَّدٌ فَكَانَ حَدِيثًا طَوِيلاً اخْتَصَرْتُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 49
In-book reference : Book 1, Hadith 49
English translation : Book 1, Hadith 49

(27) Chapter: On Using Another's Siwak (27) باب فِي الرَّجُلِ يَسْتَاكُ بِسِوَاكِ غَيْرِهِ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) was using the tooth-stick, when two men, one older than the other, were with him. A revelation came to him about the merit of using the tooth-stick. He was asked to show proper respect and give it to the elder of the two.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَنُّ وَعِنْدَهُ رَجُلاَنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ فَأُوحِيَ إِلَيْهِ فِي فَضْلِ السِّوَاكِ " أَنْ كَبِّرْ " . أَعْطِ السِّوَاكَ أَكْبَرَهُمَا . قَالَ أَحْمَدُ - هُوَ ابْنُ حَزْمٍ - قَالَ لَنَا أَبُو سَعِيدٍ هُوَ ابْنُ الأَعْرَابِيِّ هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 50
In-book reference : Book 1, Hadith 50
English translation : Book 1, Hadith 50

Shuraih asked 'Aishah:

"What would the Messenger of Allah (ﷺ) do as soon as he entered the house?" She replied: "(He would use) the siwak."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ قُلْتُ لِعَائِشَةَ بِأَىِّ شَىْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسِّوَاكِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 51

In-book reference : Book 1, Hadith 51
English translation : Book 1, Hadith 58

(28) Chapter: Washing The Siwak

(28) باب غَسْلِ السِّوَاكِ

'Aishah narrated:

"The Prophet of Allah (ﷺ) would clean his teeth with the Siwak, then he would give me the Siwak in order to wash it. So I would first use it myself, then wash it and return it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا عَنْبَسَةُ بْنُ سَعِيدٍ الْكُوفِيُّ الْحَاسِبُ، حَدَّثَنِي كَثِيرٌ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَسْتَاكُ فَيُعْطِينِي السِّوَاكَ لأَغْسِلَهُ فَأَبْدَأُ بِهِ فَأَسْتَاكُ ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 52
In-book reference : Book 1, Hadith 52
English translation : Book 1, Hadith 51

(29) Chapter: The (Use Of) Siwak Is From The Fitrah (Natural Acts)

(29) باب السِّوَاكِ مِنَ الْفِطْرَةِ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) said: Ten are the acts according to fitrah (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَالاِسْتِنْشَاقُ بِالْمَاءِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ " . يَعْنِي الاِسْتِنْجَاءَ بِالْمَاءِ . قَالَ زَكَرِيَّا قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 53
In-book reference : Book 1, Hadith 53
English translation : Book 1, Hadith 52

Narrated Ammar b. Yasir:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) said : The rinsing of mouth and snuffing up water in the nose are acts that bear the characteristics of fitrah (nature). He then narrated a similar tradition (as reported by Aishah), but he did not mention the words "letting the beard grow". He added the words "circumcision" and "sprinkling water on the private part of the body". He did not mention the words "cleansing oneself after easing".

Abu Dawud said : A similar tradition has been reported on the authority of Ibn 'Abbas. He mentioned only five sunnahs all relating to the head, one of them being parting of the hair; it did not include wearing the beard.
Abu Dawud said: The tradition as reported by Hammad has also been transmitted by Talq b. Habib , Mujahid, and Bakr b. 'Abd Allaah b. al-Muzani as their own statement (not as a tradition from the Prophet, sal Allaahu alayhi wa sallam).They did not mention the words "letting the beard grow". The version transmitted by Muhammad b. Abd Allaah b. Abi Maryam, Abu Salamah, and Abu Hurairah from the Prophet (sal Allaahu alayhi wa sallam) mentions the words "letting the beard grow". A similar tradition has been reported by Ibrahim al-Nakha'i. He mentioned the words "wearing the beard and circumcision."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَدَاوُدُ بْنُ شَبِيبٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، قَالَ مُوسَى عَنْ أَبِيهِ، - وَقَالَ دَاوُدُ عَنْ عَمَّارِ بْنِ يَاسِرٍ، - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ مِنَ الْفِطْرَةِ الْمَضْمَضَةَ وَالاِسْتِنْشَاقَ " . فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ إِعْفَاءَ اللِّحْيَةِ وَزَادَ " وَالْخِتَانَ " . قَالَ " وَالاِنْتِضَاحَ " . وَلَمْ يَذْكُرِ " انْتِقَاصَ الْمَاءِ " . يَعْنِي الاِسْتِنْجَاءَ . قَالَ أَبُو دَاوُدَ وَرُوِيَ نَحْوُهُ عَنِ ابْنِ عَبَّاسٍ وَقَالَ خَمْسٌ كُلُّهَا فِي الرَّأْسِ وَذَكَرَ فِيهَا الْفَرْقَ وَلَمْ يَذْكُرْ إِعْفَاءَ اللِّحْيَةِ . قَالَ أَبُو دَاوُدَ وَرُوِيَ نَحْوُ حَدِيثِ حَمَّادٍ عَنْ طَلْقِ بْنِ حَبِيبٍ وَمُجَاهِدٍ وَعَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَوْلُهُمْ وَلَمْ يَذْكُرُوا إِعْفَاءَ اللِّحْيَةِ . وَفِي حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِيهِ وَإِعْفَاءُ اللِّحْيَةِ وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ نَحْوُهُ وَذَكَرَ إِعْفَاءَ اللِّحْيَةِ وَالْخِتَانَ .

حكم: **(حديث عمار) حسن، (ما روي عن ابن عباس) صحيح موقوف، (ما روي عن طلق بن حبيب ومجاهد، وعن بكر بن عبد الله المزني) صحيح - عن طلق موقوف، (ما روي عن أبو هريرة) صحيح، (ما روي عن إبراهيم النخعي) صحيح موقوف (الألباني)**

Reference : Sunan Abi Dawud 54
In-book reference : Book 1, Hadith 54
English translation : Book 1, Hadith 53

(30) Chapter: Using The Siwak When Praying The (Voluntary) Night Prayer

(30) باب السِّوَاكِ لِمَنْ قَامَ مِنَ اللَّيْلِ

Narrated Hudhaifah:

When the Apostle of Allaah (sal Allaahu alayhi wa sallam) got up during the night (to pray), he cleansed his mouth with the tooth-stick.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 55
In-book reference : Book 1, Hadith 55
English translation : Book 1, Hadith 54

Narrated Aisha, Ummul Mu'minin:

Ablution water and tooth-stick were placed by the side of the Prophet (ﷺ). When he got up during the night (for prayer), he relieved himself, then he used the tooth-stick.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُوضَعُ لَهُ وَضُوءُهُ وَسِوَاكُهُ فَإِذَا قَامَ مِنَ اللَّيْلِ تَخَلَّى ثُمَّ اسْتَاكَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 56
In-book reference : Book 1, Hadith 56
English translation : Book 1, Hadith 55

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) did not get up after sleeping by night or by day without using the tooth-stick before performing ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَرْقُدُ مِنْ لَيْلٍ وَلاَ نَهَارٍ فَيَسْتَيْقِظُ إِلاَّ تَسَوَّكَ قَبْلَ أَنْ يَتَوَضَّأَ .

حسن دون قوله ولا نهار (الألباني) حكم:

Reference : Sunan Abi Dawud 57
In-book reference : Book 1, Hadith 57
English translation : Book 1, Hadith 56

Narrated Ibn 'Abbas:

I spent a night with the Prophet (sal Allaahu alayhi wa sallam). When he woke up from his sleep (in the latter part of the night for prayer) he came to his ablution water. He took the tooth-stick and used it. He then recited the verse: "Verily in the creation of the heavens and the earth and the alternation of the night and the day are tokens (of His Sovereignty) for men of understanding" (iii-190). He recited these verses up to the end of the chapter or he finished the whole chapter. He then performed ablution and came to the place of prayer. He then said two rak'ahs of prayer. He then lay down on the bed and slept as much as Allaah wished. He then got up and did the same. He then lay down and slept. He then got up and did the same. Every time he used the tooth-stick and offered two rak'ah of prayer. He then offered the prayer known as witr.

Abu Dawud said: Fudail on the authority if Husain reported the wording: He then used the tooth-stick and performed ablution while he was reciting the verses: "Verily in the creation of the heaves and the earth..." until he finished the chapter.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ بِتُّ لَيْلَةً عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا اسْتَيْقَظَ مِنْ مَنَامِهِ أَتَى طَهُورَهُ فَأَخَذَ سِوَاكَهُ فَاسْتَاكَ ثُمَّ تَلاَ هَذِهِ الآيَاتِ { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ } حَتَّى قَارَبَ أَنْ يَخْتِمَ السُّورَةَ أَوْ خَتَمَهَا ثُمَّ تَوَضَّأَ فَأَتَى مُصَلاَّهُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ مَا شَاءَ اللَّهُ ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ ثُمَّ

رَجَعَ إِلَى فِرَاشِهِ فَنَامَ ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ كُلُّ ذَلِكَ يَسْتَاكُ وَيُصَلِّي رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ فُضَيْلٍ عَنْ حُصَيْنٍ قَالَ فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ ‏{‏ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ ‏}‏ حَتَّى خَتَمَ السُّورَةَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 58
In-book reference : Book 1, Hadith 58
English translation : Book 1, Hadith 57

(31) Chapter: The Obligatory Status Of Wudu' (31) باب فَرْضِ الْوُضُوءِ

Narrated AbulMalih:
The Prophet (ﷺ) said: Allah does not accept charity from goods acquired by embezzlement as He does not accept prayer without purification.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ لاَ يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَدَقَةً مِنْ غُلُولٍ وَلاَ صَلاَةً بِغَيْرِ طُهُورٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 59
In-book reference : Book 1, Hadith 59
English translation : Book 1, Hadith 59

Narrated Abu Hurairah:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) said : Allaah, the Exalted, does not accept the prayer of any of you when you are defiled until you performed ablution.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ لاَ يَقْبَلُ اللَّهُ صَلاَةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 60
In-book reference : Book 1, Hadith 60
English translation : Book 1, Hadith 60

Narrated Ali ibn AbuTalib:

The key to prayer is purification; its beginning is takbir and its end is taslim.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مِفْتَاحُ الصَّلاَةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ** " .

Grade	: **Hasan Sahih** (Al-Albani)	**حسن صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 61
In-book reference : Book 1, Hadith 61
English translation : Book 1, Hadith 61

(32) Chapter: The Permissibility Of A Person Renewing His Wudu' Without Having Broken It

(32) باب الرَّجُلِ يُجَدِّدُ الْوُضُوءَ مِنْ غَيْرِ حَدَثٍ

Narrated Abdullah ibn Umar:

AbuGhutayf al-Hudhali reported: I was in the company of Ibn Umar. When the call was made for the noon (zuhr) prayer, he performed ablution and said the prayer. When the call for the afternoon ('asr) prayer was made, he again performed ablution. Thus I asked him (about the reason of performing ablution). He replied: The Messenger of Allah (ﷺ) said: For a man who performs ablution in a state of purity, ten virtuous deeds will be recorded (in his favour).

AbuDawud said: This is the tradition narrated by Musaddad, and it is more perfect.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، - قَالَ أَبُو دَاوُدَ وَأَنَا لِحَدِيثِ ابْنِ يَحْيَى، أَتْقَنُ - عَنْ غُطَيْفٍ، - وَقَالَ مُحَمَّدٌ عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ، - قَالَ كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَلَمَّا نُودِيَ بِالظُّهْرِ تَوَضَّأَ فَصَلَّى فَلَمَّا نُودِيَ بِالْعَصْرِ تَوَضَّأَ فَقُلْتُ لَهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " **مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ** " . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثُ مُسَدَّدٍ وَهُوَ أَتَمُّ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 62
In-book reference : Book 1, Hadith 62
English translation : Book 1, Hadith 62

(33) Chapter: What Impurifies Water

(33) باب مَا يُنَجِّسُ الْمَاءَ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ), was asked about water (in desert country) and what is frequented by animals and wild beasts. He replied: When there is enough water to fill two pitchers, it bears no impurity.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَالْحَسَنُ بْنُ عَلِيٍّ، وَغَيْرُهُمْ، قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ صلى الله عليه وسلم " **إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ** " . قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُ ابْنِ الْعَلاَءِ وَقَالَ عُثْمَانُ وَالْحَسَنُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ . قَالَ أَبُو دَاوُدَ وَهُوَ الصَّوَابُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 63
In-book reference : Book 1, Hadith 63
English translation : Book 1, Hadith 63

Narrated 'Abd Allaah b. 'Umar:

The Messenger of Allaah (sal Allaahu alayhi wa sallam) was asked about water in desert. He then narrated a similar tradition (as mentioned above).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، - قَالَ أَبُو كَامِلٍ ابْنُ الزُّبَيْرِ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الْمَاءِ يَكُونُ فِي الْفَلاَةِ . فَذَكَرَ مَعْنَاهُ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 64
In-book reference : Book 1, Hadith 64
English translation : Book 1, Hadith 64

Narrated 'Abdullah b. 'Umar:

The Apostle of Allaah (sal Allaahu alayhi wa sallam) said: When there is enough water to fill two pitchers, it does not become impure.
Abu Dawud said : Hammad b. Zaid has narrated this tradition on the authority of 'Asim (without any reference to the Prophet)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَاصِمُ بْنُ الْمُنْذِرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لاَ يَنْجُسُ " . قَالَ أَبُو دَاوُدَ حَمَّادُ بْنُ زَيْدٍ وَقَفَهُ عَنْ عَاصِمٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 65
In-book reference : Book 1, Hadith 65
English translation : Book 1, Hadith 65

(34) Chapter: What Has Been Narrated Concering The Well Of Buda'ah

(34) باب مَا جَاءَ فِي بِئْرِ بُضَاعَةَ

Narrated AbuSa'id al-Khudri:

The people asked the Messenger of Allah (ﷺ): Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَالْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم

أَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا الْحِيَضُ وَلَحْمُ الْكِلاَبِ وَالنَّتْنُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَاءُ طَهُورٌ لاَ يُنَجِّسُهُ شَىْءٌ " . قَالَ أَبُو دَاوُدَ وَقَالَ بَعْضُهُمْ عَبْدُ الرَّحْمَنِ بْنُ رَافِعٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 66
In-book reference : Book 1, Hadith 66
English translation : Book 1, Hadith 66

Narrated AbuSa'id al-Khudri:

I heard that the people asked the Prophet of Allah (ﷺ): Water is brought for you from the well of Buda'ah. It is a well in which dead dogs, menstrual clothes and excrement of people are thrown. The Messenger of Allah (ﷺ) replied: Verily water is pure and is not defiled by anything.
Abu Dawud said I heard Qutaibah b. Sa'id say: I asked the person in charge of the well of Bud'ah about the depth of the well. He replied: At most the water reaches pubes. Then I asked: Where does it reach when its level goes down ? He replied: Below the private part of the body.
Abu Dawud said: I measured the breadth of the well of Buda'ah with my sheet which I stretched over it. I them measured it with the hand. It measured six cubits in breadth. I then asked the man who opened the door of garden for me and admitted me to it: Has the condition of this well changed from what it had originally been in the past ? He replied: No. I saw the color of water in this well had changed.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيَّانِ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَلِيطِ بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ الأَنْصَارِيِّ، ثُمَّ الْعَدَوِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يُقَالُ لَهُ إِنَّهُ يُسْتَقَى لَكَ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُلْقَى فِيهَا لُحُومُ الْكِلاَبِ وَالْمَحَايِضُ وَعَذِرُ النَّاسِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَاءَ طَهُورٌ لاَ يُنَجِّسُهُ شَىْءٌ " . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ قَالَ سَأَلْتُ قَيِّمَ بِئْرِ بُضَاعَةَ عَنْ عُمْقِهَا قَالَ أَكْثَرُ مَا يَكُونُ فِيهَا الْمَاءُ إِلَى الْعَانَةِ . قُلْتُ فَإِذَا نَقَصَ قَالَ دُونَ الْعَوْرَةِ . قَالَ أَبُو دَاوُدَ وَقَدَّرْتُ أَنَا بِئْرَ بُضَاعَةَ بِرِدَائِي مَدَدْتُهُ عَلَيْهَا ثُمَّ ذَرَعْتُهُ فَإِذَا عَرْضُهَا سِتَّةُ أَذْرُعٍ وَسَأَلْتُ الَّذِي فَتَحَ لِي بَابَ الْبُسْتَانِ فَأَدْخَلَنِي إِلَيْهِ هَلْ غُيِّرَ بِنَاؤُهَا عَمَّا كَانَتْ عَلَيْهِ قَالَ لاَ . وَرَأَيْتُ فِيهَا مَاءً مُتَغَيِّرَ اللَّوْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 67
In-book reference : Book 1, Hadith 67
English translation : Book 1, Hadith 67

(35) Chapter: Water Does Not Become Junub (Impure) (35) باب الْمَاءِ لاَ يَجْنُبُ

Narrated Abdullah ibn Abbas:

One of the wives of the Prophet (ﷺ) took a bath from a large bowl. The Prophet (ﷺ) wanted to perform ablution or take from the water left over. She said to him: O Prophet of Allah, verily I was sexually defiled. The Prophet said: Water not defiled.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فِي جَفْنَةٍ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم لِيَتَوَضَّأَ مِنْهَا - أَوْ يَغْتَسِلَ - فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُبًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَاءَ لاَ يَجْنُبُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 68
In-book reference : Book 1, Hadith 68
English translation : Book 1, Hadith 68

(36) Chapter: Urinating In Standing Water (36) باب الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ

Narrated Abu Hurairah :

The Prophet (sal Allaahu alayhi wa sallam) said : None amongst you should urinate in stagnant water , and then wash in it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، فِي حَدِيثِ هِشَامٍ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 69
In-book reference : Book 1, Hadith 69
English translation : Book 1, Hadith 69

Narrated AbuHurayrah:

The Prophet (ﷺ) said: None amongst you should urinate in standing water, then wash in it after sexual defilement.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلاَ يَغْتَسِلْ فِيهِ مِنَ الْجَنَابَةِ " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 70
In-book reference : Book 1, Hadith 70
English translation : Book 1, Hadith 70

(37) Chapter: Wudu' From The Water Left (In A Container) After A Dog Has Drunk From It

(37) باب الْوُضُوءِ بِسُؤْرِ الْكَلْبِ

Narrated Abu Hurairah:

The Prophet (sal Allaahu alayhi wa sallam) said: The purification of the utensil belonging to any one of you, after it has been licked by a dog, consists of washing it seven times, using sand in the first instance.
Abu Dawud said : A similar tradition has been narrated by Abu Ayyub and Habib b. al-Shahid on the authority of Muhammad.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، - فِي حَدِيثِ هِشَامٍ - عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " طُهُورُ إِنَاءِ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يُغْسَلَ سَبْعَ مِرَارٍ أُولاَهُنَّ بِتُرَابٍ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ قَالَ أَيُّوبُ وَحَبِيبُ بْنُ الشَّهِيدِ عَنْ مُحَمَّدٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 71
In-book reference : Book 1, Hadith 71
English translation : Book 1, Hadith 71

A similar tradition has been transmitted by Abu Hurairah through a different chain of narrators. But this version has been narrated as a statement of Abu Hurairah himself and not attributed to the Prophet (sal Allaahu alayhi wa sallam). The version has the addition of the words :

"If the cat licks (a utensil), it should be washed once."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ يَعْنِي ابْنَ سُلَيْمَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، بِمَعْنَاهُ وَلَمْ يَرْفَعَاهُ زَادَ " وَإِذَا وَلَغَ الْهِرُّ غُسِلَ مَرَّةً " .

Grade : **Sahih Mauquf** (Al-Albani) حكم: صحيح موقوف (الألباني)

Reference : Sunan Abi Dawud 72
In-book reference : Book 1, Hadith 72
English translation : Book 1, Hadith 72

Narrated Abu Hurairah :

The Prophet (sal Allaahu alayhi wa sallam) as saying : When a dog licks a (thing contained in a) utensil you must wash it seven times, using earth (sand) for the seventh time.
Abu Dawud said : This tradition has been transmitted by another chain of narrators in which there is no mention of earth.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، أَنَّ مُحَمَّدَ بْنَ سِيرِينَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ السَّابِعَةُ بِالتُّرَابِ " . قَالَ أَبُو دَاوُدَ وَأَمَّا أَبُو صَالِحٍ وَأَبُو رَزِينٍ وَالأَعْرَجُ وَثَابِتٌ الأَحْنَفُ وَهَمَّامُ بْنُ مُنَبِّهٍ وَأَبُو السُّدِّيِّ عَبْدُ الرَّحْمَنِ رَوَوْهُ عَنْ أَبِي هُرَيْرَةَ وَلَمْ يَذْكُرُوا التُّرَابَ .

حكم: صحيح لكن قوله السابعة شاذ والأرجح الأولى بالتراب (الألباني)

Reference : Sunan Abi Dawud 73

In-book reference : Book 1, Hadith 73
English translation : Book 1, Hadith 73

Narrated Ibn Mughaffal:

The Messenger of Allaah (sal Allaahu alayhi wa sallam) ordered the killing of the dogs, and then said: Why are they (people) after them (dogs)? and then granted permission (to keep) for hunting and for (the security) of the herd, and said : When the dog licks the utensil wash it seven times, and rub it with earth the eighth time.
Abu Dawud said : Ibn Mughaffal narrated in a similar way.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ مُطَرِّفٍ، عَنِ ابْنِ مُغَفَّلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْكِلاَبِ ثُمَّ قَالَ " مَا لَهُمْ وَلَهَا " . فَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَفِي كَلْبِ الْغَنَمِ وَقَالَ " إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مِرَارٍ وَالثَّامِنَةُ عَفِّرُوهُ بِالتُّرَابِ " . قَالَ أَبُو دَاوُدَ وَهَكَذَا قَالَ ابْنُ مُغَفَّلٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 74
In-book reference : Book 1, Hadith 74
English translation : Book 1, Hadith 74

(38) Chapter: The Water Left By A Cat (38) باب سُؤْرِ الْهِرَّةِ

Narrated AbuQatadah:

Kabshah, daughter of Ka'b ibn Malik and wife of Ibn AbuQatadah, reported: AbuQatadah visited (me) and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it. Kabshah said: He saw me looking at him; he asked me: Are you surprised, my niece? I said: Yes. He then reported the Messenger of Allah (ﷺ) as saying: It is not unclean; it is one of those (males or females) who go round among you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ، - وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ - أَنَّ أَبَا قَتَادَةَ، دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ أَتَعْجَبِينَ يَا ابْنَةَ أَخِي فَقُلْتُ نَعَمْ . فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّهَا مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 75
In-book reference : Book 1, Hadith 75
English translation : Book 1, Hadith 75

Narrated Aisha, Ummul Mu'minin:

Dawud ibn Salih ibn Dinar at-Tammar quoted his mother as saying that her mistress sent her with some pudding (harisah) to Aisha who was offering prayer. She made a sign to me to place it down. A cat came and ate some of it, but when Aisha finished her prayer, she ate from the place where the cat had eaten. She stated: The Messenger of

Allah (ﷺ) said: It is not unclean: it is one of those who go round among you. She added: I saw the Messenger of Allah (ﷺ) performing ablution from the water left over by the cat.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ دَاوُدَ بْنِ صَالِحِ بْنِ دِينَارٍ التَّمَّارِ، عَنْ أُمِّهِ، أَنَّ مَوْلاَتَهَا، أَرْسَلَتْهَا بِهَرِيسَةٍ إِلَى عَائِشَةَ رضى الله عنها فَوَجَدْتُهَا تُصَلِّي فَأَشَارَتْ إِلَىَّ أَنْ ضَعِيهَا فَجَاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا فَلَمَّا انْصَرَفَتْ أَكَلَتْ مِنْ حَيْثُ أَكَلَتِ الْهِرَّةُ فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ " . وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ بِفَضْلِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 76
In-book reference : Book 1, Hadith 76
English translation : Book 1, Hadith 76

(39) Chapter: Wudu' From The Water Left By A Woman

(39) باب الْوُضُوءِ بِفَضْلِ وَضُوءِ الْمَرْأَةِ

Narrated Aishah :

I and the Messenger of Allaah (sal Allaahu alayhi wa sallam) took a bath from one vessel while we were sexually defiled.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 77
In-book reference : Book 1, Hadith 77
English translation : Book 1, Hadith 77

Narrated Aisha, Ummul Mu'minin:

My hands and the hands of the Messenger of Allah (ﷺ) alternated into one vessel while we performed ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ خَرَّبُوذَ، عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ، قَالَتِ اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 78
In-book reference : Book 1, Hadith 78
English translation : Book 1, Hadith 78

Narrated Ibn 'Umar:

The males and females during the time of the Apostle of Allaah (sal Allahu alayhi wa sallam) used to perform the ablution from one vessel together.
The wordings "from one vessel" occur in the version of Musaddad.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّئُونَ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ مُسَدَّدٌ - مِنَ الإِنَاءِ الْوَاحِدِ جَمِيعًا .

Grade : **Sahih except for "one vessel ..."**(Al-Albani) **صحيح دون قوله من الإناء الواحد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 79
In-book reference : Book 1, Hadith 79
English translation : Book 1, Hadith 79

Narrated 'Abd Allaah b. 'Umar:

We (men) and women during the life-time of the Apostle of Allaah (sal Allaahu alayhi wa sallam) used to perform ablution from one vessel. We all put our hands in it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كُنَّا نَتَوَضَّأُ نَحْنُ وَالنِّسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ نُدْلِي فِيهِ أَيْدِيَنَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 80
In-book reference : Book 1, Hadith 80
English translation : Book 1, Hadith 80

(40) Chapter: The Prohibition Of That (40) باب النَّهْىِ عَنْ ذَلِكَ

Narrated Humayd al-Himyari:

Humayd al-Himyari reported: I met a person (among the Companion of Prophet) who remained in the company of the Prophet (ﷺ)for four years as AbuHurayrah remained in his company. He reported: The Messenger of Allah (ﷺ) forbade that the female should wash with the water left over by the male, and that the male should wash with the left-over of the female.
The version of Musaddad adds: "That they both take the handful of water together."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدٍ الْحِمْيَرِيِّ، قَالَ لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ صلى الله عليه وسلم أَرْبَعَ سِنِينَ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ - زَادَ مُسَدَّدٌ - وَلْيَغْتَرِفَا جَمِيعًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 81
In-book reference : Book 1, Hadith 81

English translation : Book 1, Hadith 81

Narrated Hakam ibn Amr:

The Prophet (ﷺ) forbade that the male should perform ablution with the water left over by the female.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، - يَعْنِي الطَّيَالِسِيَّ - حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو، وَهُوَ الأَقْرَعُ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 82
In-book reference : Book 1, Hadith 82
English translation : Book 1, Hadith 82

(41) Chapter: Wudu' With Sea Water

(41) باب الْوُضُوءِ بِمَاءِ الْبَحْرِ

Narrated AbuHurayrah:

A man asked the Messenger of Allah (ﷺ): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger (ﷺ) replied: Its water is pure and what dies in it is lawful food.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، - مِنْ آلِ ابْنِ الأَزْرَقِ - أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، - وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ - أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ بِمَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 83
In-book reference : Book 1, Hadith 83
English translation : Book 1, Hadith 83

(42) Chapter: Wudu' Using An-Nabidh

(42) باب الْوُضُوءِ بِالنَّبِيذِ

Narrated Abdullah ibn Mas'ud:

AbuZayd quoted Abdullah ibn Mas'ud as saying that on the night when the jinn listened to the Qur'an the Prophet (ﷺ) said: What is in your skin vessel? He said: I have some nabidh. He (the Holy Prophet) said: It consists of fresh dates and pure water.

Sulayman ibn Dawud reported the same version of this tradition on the authority of AbuZayd or Zayd. But Sharik said that Hammad did not mention the words "night of the jinn".

حَدَّثَنَا هَنَّادٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، قَالاَ حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ لَيْلَةَ الْجِنِّ " مَا فِي إِدَاوَتِكَ " . قَالَ نَبِيذٌ . قَالَ " تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ " . قَالَ أَبُو دَاوُدَ وَقَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِي زَيْدٍ أَوْ زَيْدٍ كَذَا قَالَ شَرِيكٌ وَلَمْ يَذْكُرْ هَنَّادٌ لَيْلَةَ الْجِنِّ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 84
In-book reference : Book 1, Hadith 84
English translation : Book 1, Hadith 84

Narrated 'Alqamah:

I asked 'Abd Allaah b Mas'ud: Which of you was in the company of the Messenger of Allaah (sal Allaahu alayhi wa sallam) on the night when the jinn attended him? He replied : None of us was with him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ مَنْ كَانَ مِنْكُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْجِنِّ فَقَالَ مَا كَانَ مَعَهُ مِنَّا أَحَدٌ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 85
In-book reference : Book 1, Hadith 85
English translation : Book 1, Hadith 85

It is reported that 'Ata did not approve of performing ablution with milk and nabidh and said:

tayammum is more my liking (than performing ablution with milk and nabidh).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ الْوُضُوءَ بِاللَّبَنِ وَالنَّبِيذِ وَقَالَ إِنَّ التَّيَمُّمَ أَعْجَبُ إِلَيَّ مِنْهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 86
In-book reference : Book 1, Hadith 86
English translation : Book 1, Hadith 86

Narrated Abu Khaldah:

I asked Abu'l-'Aliyah whether a person who is sexually defiled and has no water with him, but he has only nabidh, can wash with it? He replied in the negative.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا أَبُو خَلْدَةَ، قَالَ سَأَلْتُ أَبَا الْعَالِيَةِ عَنْ رَجُلٍ، أَصَابَتْهُ جَنَابَةٌ وَلَيْسَ عِنْدَهُ مَاءٌ وَعِنْدَهُ نَبِيذٌ أَيَغْتَسِلُ بِهِ قَالَ لاَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 87
In-book reference : Book 1, Hadith 87
English translation : Book 1, Hadith 87

(43) Chapter: Should A Person Offer Salat When He Fees to Urge To Relieve Himself

(43) باب أَيُصَلِّي الرَّجُلُ وَهُوَ حَاقِنٌ

Narrated Abdullah ibn al-Arqam:
Urwah reported on the authority of his father that Abdullah ibn al-Arqam travelled for performing hajj (pilgrimage) or umrah. He was accompanied by the people whom he led in prayer. One day when he was leading them in the dawn (fajr) prayer, he said to them: One of you should come forward. He then went away to relieve himself. He said: I heard the Messenger of Allah (ﷺ) say: When any of you feels the need of relieving himself while the congregational prayer is ready, he should go to relieve himself.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ، أَنَّهُ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا وَمَعَهُ النَّاسُ وَهُوَ يَؤُمُّهُمْ فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَقَامَ الصَّلاَةَ صَلاَةَ الصُّبْحِ ثُمَّ قَالَ لِيَتَقَدَّمْ أَحَدُكُمْ . وَذَهَبَ إِلَى الْخَلاَءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَذْهَبَ الْخَلاَءَ وَقَامَتِ الصَّلاَةُ فَلْيَبْدَأْ بِالْخَلاَءِ " . قَالَ أَبُو دَاوُدَ رَوَى وُهَيْبُ بْنُ خَالِدٍ وَشُعَيْبُ بْنُ إِسْحَاقَ وَأَبُو ضَمْرَةَ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ وَالأَكْثَرُ الَّذِينَ رَوَوْهُ عَنْ هِشَامٍ قَالُوا كَمَا قَالَ زُهَيْرٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 88
In-book reference : Book 1, Hadith 88
English translation : Book 1, Hadith 88

Narrated 'Abd Allaah b. Muhammad:

We were in the company of 'Aishah. When her food was brought in, al-Qasim stood up to say his prayer. Thereupon , 'Aishah said : I heard the Messenger of Allaah (sal Allaahu alayhi wa sallam) say: Prayer should not be offered in presence of meals, nor at the moment when one is struggling with two evils (e.g. when one is feeling the call of nature.)

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، وَمُسَدَّدٌ، وَمُحَمَّدُ بْنُ عِيسَى، - الْمَعْنَى - قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي حَزْرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، - قَالَ ابْنُ عِيسَى فِي حَدِيثِهِ ابْنُ أَبِي بَكْرٍ ثُمَّ اتَّفَقُوا أَخُو الْقَاسِمِ بْنِ مُحَمَّدٍ - قَالَ كُنَّا عِنْدَ عَائِشَةَ فَجِيءَ بِطَعَامِهَا فَقَامَ الْقَاسِمُ يُصَلِّي فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يُصَلَّى بِحَضْرَةِ الطَّعَامِ وَلاَ وَهُوَ يُدَافِعُهُ الأَخْبَثَانِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 89
In-book reference : Book 1, Hadith 89
English translation : Book 1, Hadith 89

Narrated Thawban:

The Messenger of Allah (ﷺ) said: Three things one is not allowed to do: supplicating Allah specifically for himself and ignoring others while leading people in prayer; if he did so, he deceived them; looking inside a house before taking permission: if he did so, it is as if he entered the house, saying prayer while one is feeling the call of nature until one eases oneself.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَىٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ لاَ يَحِلُّ لأَحَدٍ أَنْ يَفْعَلَهُنَّ لاَ يَؤُمُّ رَجُلٌ قَوْمًا فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ دُونَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلاَ يَنْظُرُ فِي قَعْرِ بَيْتٍ قَبْلَ أَنْ يَسْتَأْذِنَ فَإِنْ فَعَلَ فَقَدْ دَخَلَ وَلاَ يُصَلِّي وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 90
In-book reference : Book 1, Hadith 90
English translation : Book 1, Hadith 90

Narrated AbuHurayrah:

The Prophet (ﷺ) said: It is not permissible for a man who believes in Allah and in the Last Day that he should say the prayer while he is feeling the call of nature until he becomes light (by relieving himself).
Then the narrator Thawr b. Yazid transmitted a similar tradition with the following wordings: "It is not permissible for a man who believes in Allah and in the Last Day that he should lead the people in prayer but with their permission; and that he should not supplicate to Allah exclusively for himself leaving all others. If he did so, he violated trust."
Abu Dawud said: This is a tradition reported by the narrators of Syria; no other person has joined them in relating this tradition.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ، حَدَّثَنَا ثَوْرٌ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَىٍّ الْمُؤَذِّنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِرَجُلٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يُصَلِّيَ وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ " . ثُمَّ سَاقَ نَحْوَهُ عَلَى هَذَا اللَّفْظِ قَالَ " وَلاَ يَحِلُّ لِرَجُلٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَؤُمَّ قَوْمًا إِلاَّ بِإِذْنِهِمْ وَلاَ يَخْتَصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ " . قَالَ أَبُو دَاوُدَ هَذَا مِنْ سُنَنِ أَهْلِ الشَّامِ لَمْ يَشْرَكْهُمْ فِيهَا أَحَدٌ .

حكم: **صحيح إلا جملة الدعوة (الألباني)**

Reference : Sunan Abi Dawud 91
In-book reference : Book 1, Hadith 91
English translation : Book 1, Hadith 91

(44) Chapter: The Amount Of Water That Is Acceptable For Performing Wudu'

(44) باب مَا يُجْزِئُ مِنَ الْمَاءِ فِي الْوُضُوءِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) used to wash himself with a sa' (of water) and perform ablution with a mudd (of water).

Abu Dawud said: This tradition has also been narrated by Aban on the authority of Qatadah. In this version he said: "I herd safiyyah."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبَانُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ صَفِيَّةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 92
In-book reference : Book 1, Hadith 92
English translation : Book 1, Hadith 92

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) used to take a bath with a sa' (of water) and perform ablution with a mudd (of water)

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 93
In-book reference : Book 1, Hadith 93
English translation : Book 1, Hadith 93

Narrated Umm Umarah:

Habib al-Ansari reported: I heard Abbad ibn Tamim who reported on the authority of my grandmother, Umm Umarah, saying: The Prophet (ﷺ) wanted to perform ablution. A vessel containing 2/3 mudd of water was brought to him.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ الأَنْصَارِيِّ، قَالَ سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ، عَنْ جَدَّتِهِ، وَهِيَ أُمُّ عُمَارَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ قَدْرُ ثُلُثَىِ الْمُدِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 94
In-book reference : Book 1, Hadith 94
English translation : Book 1, Hadith 94

Anas reported :

The Prophet (ﷺ) performed ablution with a vessel which contained two rotls (of water) and took a bath with a sa’ (of water).[1]

Abu Dawud Said : This tradition has berated on the authority of Anas through a different chain. This version mentions: “He performed ablution with one makkuk. “It makes no mention of two rotls. [2]
Abu Dawud said : This tradition has also been narrated by Yahya b. Adam from Sharik. But this chain mentions Ibn Jabr b. ‘Atik instead of ‘ Abd Allah b. Jabr.
Abu Dawud Said : This tradition has also been narrated by Sufyan from ‘Abd Allah b. ‘Isa. This chain mentions the name Jabr b. ‘Abd Allah instead of ‘Abd Allah b. Jabr.

Abu Dawud Said : I heard Ahmad b. Hanbal say : one sa' measures five rotls. It was the sa' of Ibn Abi Dhi'b and also of the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ جَبْرٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَوَضَّأُ بِإِنَاءٍ يَسَعُ رَطْلَيْنِ وَيَغْتَسِلُ بِالصَّاعِ . قَالَ أَبُو دَاوُدَ رَوَاهُ يَحْيَى بْنُ آدَمَ عَنْ شَرِيكٍ قَالَ عَنِ ابْنِ جَبْرِ بْنِ عَتِيكٍ . قَالَ وَرَوَاهُ سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى حَدَّثَنِي جَبْرُ بْنُ عَبْدِ اللَّهِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ شُعْبَةُ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ سَمِعْتُ أَنَسًا إِلاَّ أَنَّهُ قَالَ يَتَوَضَّأُ بِمَكُّوكٍ . وَلَمْ يَذْكُرْ رَطْلَيْنِ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ الصَّاعُ خَمْسَةُ أَرْطَالٍ وَهُوَ صَاعُ ابْنِ أَبِي ذِئْبٍ وَهُوَ صَاعُ النَّبِيِّ صلى الله عليه وسلم .

Grade : **1: Da'if**
2: Sahih (Al-Albani)

حكم: (حديث: كان النبي صلى الله عليه وسلم يتوضأ بإناء.... ويغتسل بالصاع) ضعيف، (حديث: كان النبي صلى الله عليه وسلم يتوضأ بمكوك) صحيح (الألباني)

Reference : Sunan Abi Dawud 95
In-book reference : Book 1, Hadith 95
English translation : Book 1, Hadith 95

(45) Chapter: Excessiveness In The Water For Ablution

(45) باب الإِسْرَافِ فِي الْوَضُوءِ

Narrated Abdullah ibn Mughaffal:
Abdullah heard his son praying to Allah: O Allah, I ask Thee a white palace on the right of Paradise when I enter it. He said: O my son, ask Allah for Paradise and seek refuge in Him from Hell-Fire, for I heard the Messenger of Allah (ﷺ) say: In this community there will be some people who will exceed the limits in purification as well as in supplication.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَعَامَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، سَمِعَ ابْنَهُ، يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا . فَقَالَ أَىْ بُنَىَّ سَلِ اللَّهَ الْجَنَّةَ وَتَعَوَّذْ بِهِ مِنَ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ سَيَكُونُ فِي هَذِهِ الأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطُّهُورِ وَالدُّعَاءِ " .

Grade : **Sahih** (Al-Albani)

حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 96
In-book reference : Book 1, Hadith 96
English translation : Book 1, Hadith 96

(46) Chapter: Regarding Isbagh (To Complete) Al-Wudu'

(46) باب فِي إِسْبَاغِ الْوُضُوءِ

'Abd Allah b. 'Amr reported :

The Messenger of Allah (ﷺ) saw some people (performing ablution) while their heels were dry. He then said : Woe to the heels because of Hell. Perform the ablution in full.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا مَنْصُورٌ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى قَوْمًا وَأَعْقَابُهُمْ تَلُوحُ فَقَالَ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 97
In-book reference : Book 1, Hadith 97
English translation : Book 1, Hadith 97

(47) Chapter: Performing Wudu' From Brass Containers

(47) باب الْوُضُوءِ فِي آنِيَةِ الصُّفْرِ

Narrated Aisha, Ummul Mu'minin:
I and the Messenger of Allah (ﷺ) used to take bath with a brass vessel.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنِي صَاحِبٌ، لِي عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم فِي تَوْرٍ مِنْ شَبَهٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 98
In-book reference : Book 1, Hadith 98
English translation : Book 1, Hadith 98

This tradition has also been narrated on the authority of ‘A’ishah through a different chain.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ إِسْحَاقَ بْنَ مَنْصُورٍ، حَدَّثَهُمْ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ رَجُلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 99
In-book reference : Book 1, Hadith 99
English translation : Book 1, Hadith 99

Narrated Abdullah ibn Zayd:

The Messenger of Allah (ﷺ) came upon us. We brought water for him in a brass vessel and he performed ablution.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو الْوَلِيدِ، وَسَهْلُ بْنُ حَمَّادٍ، قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ جَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ فَتَوَضَّأَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 100
In-book reference : Book 1, Hadith 100
English translation : Book 1, Hadith 100

(48) Chapter: Saying 'Bismillah' While Starting Wudu'

(48) باب التَّسْمِيَةِ عَلَى الْوُضُوءِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: The prayer of a person who does not perform ablution is not valid, and the ablution of a person who does not mention the name of Allah (in the beginning) is not valid.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ تَعَالَى عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 101
In-book reference : Book 1, Hadith 101
English translation : Book 1, Hadith 101

Explaining the tradition of the Prophet (ﷺ) that the ablution of a person who does not mention the name of Allah is valid, Rabi'ah said:

This tradition means that if a person performs ablution and takes a bath but does not have the intention to perform ablution for prayer and purify himself from sexual defilement, his ablution or bath is not valid.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ الدَّرَاوَرْدِيِّ، قَالَ وَذَكَرَ رَبِيعَةُ أَنَّ تَفْسِيرَ، حَدِيثِ النَّبِيِّ صلى الله عليه وسلم " لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ " . أَنَّهُ الَّذِي يَتَوَضَّأُ وَيَغْتَسِلُ وَلاَ يَنْوِي وُضُوءًا لِلصَّلاَةِ وَلاَ غُسْلاً لِلْجَنَابَةِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 102
In-book reference : Book 1, Hadith 102
English translation : Book 1, Hadith 102

(49) Chapter: A Man Putting His Hand In The Container Before Washing It

(49) باب فِي الرَّجُلِ يُدْخِلُ يَدَهُ فِي الإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا

Abu Hurairah reported :

The Messenger of Allah (ﷺ) said: When anyone amongst you wakes up from sleep at night, he should not put his hand in the utensil until he has washed his hand three times, for he does' not know where his hand was during the night.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ، وَأَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاَثَ مَرَّاتٍ فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ" .

حكم: صحيح دون الثلاث (الألباني)

Reference : Sunan Abi Dawud 103
In-book reference : Book 1, Hadith 103
English translation : Book 1, Hadith 103

This Tradition has been reported by Abu Hurairah through another chain of transmitters. It adds :

“ twice or thrice.” This version does not mention Abu Razin.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم - يَعْنِي بِهَذَا الْحَدِيثِ - قَالَ مَرَّتَيْنِ أَوْ ثَلاَثًا وَلَمْ يَذْكُرْ أَبَا رَزِينٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 104
In-book reference : Book 1, Hadith 104
English translation : Book 1, Hadith 104

Abu Hurairah reported :

I heard the Messenger of Allah (May Peace be upon him) say: When any of you wakes up from sleep, he should not put his hand in the utensil until he washes it three times, for none of you knows where his hand remained during the night or where it went round.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرْيَمَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاَثَ مَرَّاتٍ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ أَوْ أَيْنَ كَانَتْ تَطُوفُ يَدُهُ" .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 105
In-book reference : Book 1, Hadith 105
English translation : Book 1, Hadith 105

(50) Chapter: The Manner of The Prophet's Wudu'

(50) باب صِفَةِ وُضُوءِ النَّبِيِّ صلى الله عليه وسلم

Humran b. Abban, the freed slave of ‘Uthman, said :

I saw ‘ Uthman’ b. ‘Affan while he performed ablution. He poured water over his hands three times and then washed them. He then rinsed his mouth and then cleansed his nose with water (three times). He then washed his right arm

up to the elbow three times, then washed his left arm in a similar manner; then wiped his head; then washed his right foot three times, then washed his left foot in a similar manner, and then said : I saw the Messenger of Allah (ﷺ) performing ablution like this ablution of mine. Then he (the Prophet) said: He who performs ablution like this ablution of mine and then offered two rakhahs of prayer without allowing his thoughts to be distracted, Allah will pardon all his past sins.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ تَوَضَّأَ فَأَفْرَغَ عَلَى يَدَيْهِ ثَلاَثًا فَغَسَلَهُمَا ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا وَغَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلاَثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا ثُمَّ قَالَ " مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 106
In-book reference : Book 1, Hadith 106
English translation : Book 1, Hadith 106

Humran said :

I saw ‘Uthman b. ‘Affan performing ablution. He then narrated the same tradition. In this version there is no mention of rinsing the mouth and snuffing up water. This traditions adds : “He wiped his head three times. He then washed his feet three times. He then said : I saw the Messenger of Allah (ﷺ) performing ablution in like manner. He (the Prophet) said: He who performs ablution less than this, it is sufficient for him. 73 The narrator did not mention prayer (in this version).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَرْدَانَ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي حُمْرَانُ، قَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ تَوَضَّأَ . فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَضْمَضَةَ وَالاِسْتِنْشَاقَ وَقَالَ فِيهِ وَمَسَحَ رَأْسَهُ ثَلاَثًا ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ هَكَذَا وَقَالَ " مَنْ تَوَضَّأَ دُونَ هَذَا كَفَاهُ " . وَلَمْ يَذْكُرْ أَمْرَ الصَّلاَةِ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 107
In-book reference : Book 1, Hadith 107
English translation : Book 1, Hadith 107

‘Abd al-Rahman al-TamiI reported:

Ibn Abi Mulaikah was asked about ablution. He said : I saw ‘Uthman b. ‘Affan who was asked about ablution. He called for water. A vessel was then brought to him. He inclined it towords his right hand (poured water upon it). He then put it in the water three times, and washed his face three times. He then put his hand in the water and took it out; then he wiped his head and ears, in and out only once. He then washed his feet, and said : Where are those who asked me to perform ablution? I saw the Messenger of Allah (ﷺ) performing ablution like that.

Abu Dawud said : All the sound traditions narrated by ‘ Uthman indicated that the head is to be wiped once, because they mentioned (the washing of each part in) ablution three times. In their versions of tradition they mentioned the wordings: “he wiped his head.” In this case they did not mention any number as they did in other cases.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الإِسْكَنْدَرَانِيُّ، حَدَّثَنَا زِيَادُ بْنُ يُونُسَ، حَدَّثَنِي سَعِيدُ بْنُ زِيَادٍ الْمُؤَذِّنُ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، قَالَ سُئِلَ ابْنُ أَبِي مُلَيْكَةَ عَنِ الْوُضُوءِ، فَقَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ سُئِلَ عَنِ الْوُضُوءِ، فَدَعَا بِمَاءٍ فَأُتِيَ بِمِيضَأَةٍ فَأَصْغَى عَلَى يَدِهِ الْيُمْنَى ثُمَّ أَدْخَلَهَا فِي الْمَاءِ فَتَمَضْمَضَ ثَلاَثًا وَاسْتَنْثَرَ ثَلاَثًا وَغَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلاَثًا وَغَسَلَ يَدَهُ الْيُسْرَى ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَأَخَذَ مَاءً فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ فَغَسَلَ بُطُونَهُمَا وَظُهُورَهُمَا مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ ثُمَّ قَالَ أَيْنَ السَّائِلُونَ عَنِ الْوُضُوءِ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ ‏.‏ قَالَ أَبُو دَاوُدَ أَحَادِيثُ عُثْمَانَ - رضى الله عنه - الصِّحَاحُ كُلُّهَا تَدُلُّ عَلَى مَسْحِ الرَّأْسِ أَنَّهُ مَرَّةً فَإِنَّهُمْ ذَكَرُوا الْوُضُوءَ ثَلاَثًا وَقَالُوا فِيهَا وَمَسَحَ رَأْسَهُ ‏.‏ وَلَمْ يَذْكُرُوا عَدَدًا كَمَا ذَكَرُوا فِي غَيْرِهِ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 108
In-book reference : Book 1, Hadith 108
English translation : Book 1, Hadith 108

Abu ‘Alqamah said that ‘Uthman called for water and performed ablution. He then poured water with the right hand or the left hand ; he then washed them up to the wrist ; he then rinsed the mouth and snuffed up water three times. The narrator mentioned that ‘ Uthman washed each part three times. He then wiped head and washed his feet. He said :

I saw the Messenger of Allah (ﷺ) performing ablution as you saw me perform ablution. He then reported the tradition like that of al-Zuhrl and completed it.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، أَخْبَرَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ أَبِي زِيَادٍ - عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي عَلْقَمَةَ، أَنَّ عُثْمَانَ، دَعَا بِمَاءٍ فَتَوَضَّأَ فَأَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ غَسَلَهُمَا إِلَى الْكُوعَيْنِ - قَالَ - ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلاَثًا وَذَكَرَ الْوُضُوءَ ثَلاَثًا - قَالَ - وَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ وَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ مِثْلَ مَا رَأَيْتُمُونِي تَوَضَّأْتُ ‏.‏ ثُمَّ سَاقَ نَحْوَ حَدِيثِ الزُّهْرِيِّ وَأَتَمَّ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 109
In-book reference : Book 1, Hadith 109
English translation : Book 1, Hadith 109

Shaqiq b. Salamah said :

I saw ' Uthman b. ' Affan (perform ablution). He washed his forearms three times and washed his head thrice. He then said : I saw the Messenger of Allah (ﷺ) doing like that.

Abu Dawud said: Another version says: "He performed ablution three times only."

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَامِرِ بْنِ شَقِيقِ بْنِ جَمْرَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ غَسَلَ ذِرَاعَيْهِ ثَلاَثًا ثَلاَثًا وَمَسَحَ رَأْسَهُ ثَلاَثًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَ هَذَا . قَالَ أَبُو دَاوُدَ رَوَاهُ وَكِيعٌ عَنْ إِسْرَائِيلَ قَالَ تَوَضَّأَ ثَلاَثًا فَقَطْ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 110
In-book reference : Book 1, Hadith 110
English translation : Book 1, Hadith 110

Narrated Ali ibn AbuTalib:

Abdu Khayr said: Ali came upon us and he had already offered prayer. He called for water. We asked: What will you do with water when you have already offered prayer? - Perhaps to teach us. A utensil containing water and a wash-basin were brought (to him).
He poured water from the utensil on his right hand and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He then rinsed the mouth and snuffed up water with the same hand by which he took water. He then washed his face three times, and washed his right hand three times and washed his left hand three times. He then put his hand in water and wiped his head once.
He then washed his right foot thrice and left foot thrice, then said: If one is pleased to know the method of performing ablution of the Messenger of Allah, this is how he did it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، قَالَ أَتَانَا عَلِيٌّ - رضى الله عنه - وَقَدْ صَلَّى فَدَعَا بِطَهُورٍ فَقُلْنَا مَا يَصْنَعُ بِالطَّهُورِ وَقَدْ صَلَّى مَا يُرِيدُ إِلاَّ أَنْ يُعَلِّمَنَا فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ فَأَفْرَغَ مِنَ الإِنَاءِ عَلَى يَمِينِهِ فَغَسَلَ يَدَيْهِ ثَلاَثًا ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا فَمَضْمَضَ وَنَثَرَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ فِيهِ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلاَثًا وَغَسَلَ يَدَهُ الشِّمَالَ ثَلاَثًا ثُمَّ جَعَلَ يَدَهُ فِي الإِنَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلاَثًا وَرِجْلَهُ الشِّمَالَ ثَلاَثًا ثُمَّ قَالَ مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهُوَ هَذَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 111
In-book reference : Book 1, Hadith 111
English translation : Book 1, Hadith 111

'Abd Khair said :

'All offered the dawn prayer and went to Rahbah (a locality in Kufah). He called for water. A boy brought him a vessel containing water and a wash-basin. He held the vessel with his right hand and poured water over his left hand. He washed both of his hands (to the wrist) three times. He then put his right hand in the vessel (to take

water) and rinsed his mouth three times and snuffed up water three times. He then narrated almost the same tradition as narrated by Abu ‘Awanah. He then wiped his head, both its front and back sides, once. He then narrated the tradition in like manner.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، حَدَّثَنَا خَالِدُ بْنُ عَلْقَمَةَ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ، قَالَ صَلَّى عَلِيٌّ رضى الله عنه الْغَدَاةَ ثُمَّ دَخَلَ الرَّحْبَةَ فَدَعَا بِمَاءٍ فَأَتَاهُ الْغُلاَمُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ - قَالَ - فَأَخَذَ الإِنَاءَ بِيَدِهِ الْيُمْنَى فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى وَغَسَلَ كَفَّيْهِ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الإِنَاءِ فَتَمَضْمَضَ ثَلاَثًا وَاسْتَنْشَقَ ثَلاَثًا ‏.‏ ثُمَّ سَاقَ قَرِيبًا مِنْ حَدِيثِ أَبِي عَوَانَةَ قَالَ ثُمَّ مَسَحَ رَأْسَهُ مُقَدَّمَهُ وَمُؤَخَّرَهُ مَرَّةً ‏.‏ ثُمَّ سَاقَ الْحَدِيثَ نَحْوَهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 112
In-book reference : Book 1, Hadith 112
English translation : Book 1, Hadith 112

Malik b. Ghurfatah says :

I heard ‘Abd Khair say: I saw a chair was brought to ‘Ali who sat on it. A vessel of water was then brought to him. He washed his hands three times ; he then rinsed his mouth and snuffed up water with one handful of water. He narrated the tradition completely.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنِي شُعْبَةُ، قَالَ سَمِعْتُ مَالِكَ بْنَ عُرْفُطَةَ، سَمِعْتُ عَبْدَ خَيْرٍ، قَالَ رَأَيْتُ عَلِيًّا - رضى الله عنه - أُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ ثُمَّ أُتِيَ بِكُوزٍ مِنْ مَاءٍ فَغَسَلَ يَدَيْهِ ثَلاَثًا ثُمَّ تَمَضْمَضَ مَعَ الاِسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ ‏.‏ وَذَكَرَ الْحَدِيثَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 113
In-book reference : Book 1, Hadith 113
English translation : Book 1, Hadith 113

Zirr b. Hubaish said that the heard that ‘ Ali was asked how the Messenger of Allah (ﷺ) used to perform ablution. He then narrated the tradition and said:

he wiped his head so much so that drops (of water) were about to trickle down. He then washed his feet three times and said: This is how the Messenger of Allah (ﷺ) performed ablutions.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا رَبِيعَةُ الْكِنَانِيُّ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ، أَنَّهُ سَمِعَ عَلِيًّا، رضى الله عنه وَسُئِلَ عَنْ وُضُوءِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ وَقَالَ وَمَسَحَ عَلَى رَأْسِهِ حَتَّى لَمَّا يَقْطُرْ وَغَسَلَ رِجْلَيْهِ ثَلاَثًا ثَلاَثًا ثُمَّ قَالَ هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 114
In-book reference : Book 1, Hadith 114
English translation : Book 1, Hadith 114

‘Abd al-Rahman b. Abi Laila says:

I saw ‘ Ali performing ablution. He washed his face three times and his hands three times and wiped his head once. Then he (‘Ali) said: The Messenger of Allah (ﷺ) used to perform ablution in this way.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا فِطْرٌ، عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ رَأَيْتُ عَلِيًّا - رضى الله عنه - تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلاَثًا وَغَسَلَ ذِرَاعَيْهِ ثَلاَثًا وَمَسَحَ بِرَأْسِهِ وَاحِدَةً ثُمَّ قَالَ هَكَذَا تَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 115
In-book reference : Book 1, Hadith 115
English translation : Book 1, Hadith 115

Abu Hayyah said:

I saw ‘Ali perform ablution. He (Abu Hayyah) then described that ‘Ali went through every part of the ablution three times, i.e. he performed each detail of his ablution three times. He then wiped his head, then washed his feet up to the ankles. He then said: I wanted to show you how the Messenger of Allah (ﷺ) performed ablution.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو تَوْبَةَ قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، قَالَ رَأَيْتُ عَلِيًّا - رضى الله عنه - تَوَضَّأَ فَذَكَرَ وُضُوءَهُ كُلَّهُ ثَلاَثًا ثَلاَثًا - قَالَ - ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ إِنَّمَا أَحْبَبْتُ أَنْ أُرِيَكُمْ طُهُورَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 116
In-book reference : Book 1, Hadith 116
English translation : Book 1, Hadith 116

Ibn’Abbas said:

‘Ali b. Abi Talib entered upon me after he has passed water. He then called for water for ablution. We brought to him a vessel containing water, and placed it before him. He said: O Ibn’Abbas, may I not show you how the Messenger of Allah(ﷺ) used to perform ablution? I replied : Why not? He then inclined the vessel to his hand and washed it. He then put his right hand in the vessel and poured water over the other hand and washed his hands up to the wrist. He then rinsed his mouth and snuffed up water. He then put both of his hands together in the water and took out a handful of water and threw it upon the face. He then inserted both of his thumbs in the front part of the ears. He did like that twice and thrice. He then took a handful of water and poured it over his forehead and left it running down his face. He then washed his forearms up to the elbow three times. He then wiped his head and the back of his ears.

He then put both of his hands together in the water and took a handful of it and threw it on his foot. He had a shoe foot like that. Do you wash your foot while it is in the shoe? He replied : Yes, while it is in the shoe. This question and answer were repeated thrice.

Abu Dawud said: The version transmitted by Ibn Juraij from Shaibah is similar to the one narrated by ‘ Ali. In this version Hajjaj reported on the authority of Ibn Juraij the wording: He wiped his head once. Ibn Wahb narrated from Ibn Juraij the wording: he wiped his head three times.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ عُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ دَخَلَ عَلَىَّ عَلِيٌّ - يَعْنِي ابْنَ أَبِي طَالِبٍ - وَقَدْ أَهْرَاقَ الْمَاءَ فَدَعَا بِوَضُوءٍ فَأَتَيْنَاهُ بِتَوْرٍ فِيهِ مَاءٌ حَتَّى وَضَعْنَاهُ بَيْنَ يَدَيْهِ فَقَالَ يَا ابْنَ عَبَّاسٍ أَلاَ أُرِيكَ كَيْفَ كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ بَلَى . قَالَ فَأَصْغَى الإِنَاءَ عَلَى يَدِهِ فَغَسَلَهَا ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فَأَفْرَغَ بِهَا عَلَى الأُخْرَى ثُمَّ غَسَلَ كَفَّيْهِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ أَدْخَلَ يَدَيْهِ فِي الإِنَاءِ جَمِيعًا فَأَخَذَ بِهِمَا حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى وَجْهِهِ ثُمَّ أَلْقَمَ إِبْهَامَيْهِ مَا أَقْبَلَ مِنْ أُذُنَيْهِ ثُمَّ الثَّانِيَةَ ثُمَّ الثَّالِثَةَ مِثْلَ ذَلِكَ ثُمَّ أَخَذَ بِكَفِّهِ الْيُمْنَى قَبْضَةً مِنْ مَاءٍ فَصَبَّهَا عَلَى نَاصِيَتِهِ فَتَرَكَهَا تَسْتَنُّ عَلَى وَجْهِهِ ثُمَّ غَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثًا ثَلاَثًا ثُمَّ مَسَحَ رَأْسَهُ وَظُهُورَ أُذُنَيْهِ ثُمَّ أَدْخَلَ يَدَيْهِ جَمِيعًا فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى رِجْلِهِ وَفِيهَا النَّعْلُ فَفَتَلَهَا بِهَا ثُمَّ الأُخْرَى مِثْلَ ذَلِكَ . قَالَ قُلْتُ وَفِي النَّعْلَيْنِ قَالَ وَفِي النَّعْلَيْنِ . قَالَ قُلْتُ وَفِي النَّعْلَيْنِ قَالَ وَفِي النَّعْلَيْنِ . قَالَ قُلْتُ وَفِي النَّعْلَيْنِ قَالَ وَفِي النَّعْلَيْنِ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ ابْنِ جُرَيْجٍ عَنْ شَيْبَةَ يُشْبِهُ حَدِيثَ عَلِيٍّ لأَنَّهُ قَالَ فِيهِ حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً . وَقَالَ ابْنُ وَهْبٍ فِيهِ عَنِ ابْنِ جُرَيْجٍ وَمَسَحَ بِرَأْسِهِ ثَلاَثًا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 117
In-book reference : Book 1, Hadith 117
English translation : Book 1, Hadith 117

‘Amr b. Yahya al-Mazini reports on the authority of his father who asked ‘Abd Allah b. Zaid, the grandfather of ‘Amr b. Yahya al-Mazini:

Can you show me how the Messenger of Allah (ﷺ) performed ablution? ‘Abd Allah b. Zaid replied: Yes. He called for ablution water, poured it over his hands, and washed them; then he rinsed his mouth and snuffed up water in the nose three times; then he washed his face three times and washed his forearms up to elbow twice; then he wiped his head with both hands, moving them front and back of the head, beginning from his forehead, and moved them to the nape; then he pulled them back to the place from where he had started (wiping); then he washed his feet.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ - وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ . فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى

الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 118
In-book reference : Book 1, Hadith 118
English translation : Book 1, Hadith 118

‘Abd Allah b. Zaid b. ‘Asim reported this tradition saying:

He rinsed his mouth and snuffed up water from one hand, doing that three times.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، بِهَذَا الْحَدِيثِ قَالَ فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ يَفْعَلُ ذَلِكَ ثَلاَثًا . ثُمَّ ذَكَرَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 119
In-book reference : Book 1, Hadith 119
English translation : Book 1, Hadith 119

Habban b. Wasi’ reported on the authority of his father who heard ‘Abd Allah b. Zaid al-Asim al-Mazini say that he saw the Messenger of Allah (ﷺ) performing ablution. He then described his ablution saying:

He wiped his head with water which was not what was left over after washing his hands (i.e. he wiped his head with clean water); then he washed his feet until he cleansed them.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ حَبَّانَ بْنَ وَاسِعٍ، حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ، يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ وُضُوءَهُ وَقَالَ وَمَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 120
In-book reference : Book 1, Hadith 120
English translation : Book 1, Hadith 120

Narrated Al-Miqdam ibn Ma'dikarib al-Kindi:

The ablution water was brought to the Messenger (ﷺ) and he performed ablution; he washed his hands up to wrists three times, then washed his forearms three times. He then rinsed his mouth and snuffed up water three times; then he wiped his head and ears inside and outside.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا حَرِيزٌ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ الْحَضْرَمِيُّ، سَمِعْتُ الْمِقْدَامَ بْنَ مَعْدِيكَرِبَ الْكِنْدِيَّ، قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلاَثًا ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلاَثًا وَغَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلاَثًا ثَلاَثًا ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 121
In-book reference : Book 1, Hadith 121
English translation : Book 1, Hadith 121

Al-Miqdam b. Ma'dikarib reported :

I saw the Messenger of Allah (ﷺ) perform ablution. When he reached the stage of wiping his head, he placed his palms on the front of the head. Then he moved them until he reached the nape. He then returned them to the place from where he had started.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَيَعْقُوبُ بْنُ كَعْبٍ الأَنْطَاكِيُّ، - لَفْظُهُ - قَالاَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَّيْهِ عَلَى مُقَدَّمِ رَأْسِهِ فَأَمَرَّهُمَا حَتَّى بَلَغَ الْقَفَا ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ . قَالَ مَحْمُودٌ قَالَ أَخْبَرَنِي حَرِيزٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 122
In-book reference : Book 1, Hadith 122
English translation : Book 1, Hadith 122

Another version says:

He wiped his ears inside and outside. Hisham adds: He inserted his fingers in the ear-holes.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَهِشَامُ بْنُ خَالِدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا الْوَلِيدُ، بِهَذَا الإِسْنَادِ قَالَ وَمَسَحَ بِأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا . زَادَ هِشَامٌ وَأَدْخَلَ أَصَابِعَهُ فِي صِمَاخِ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 123
In-book reference : Book 1, Hadith 123
English translation : Book 1, Hadith 123

AbulAzhar al-Mughirah ibn Farwah and Yazid ibn AbuMalik reported:

Mu'awiyah performed ablution before the people, as he saw the Messenger of Allah (ﷺ) performed ablution. When he reached the stage of wiping his head, he took a handful of water and poured it with his left hand over the middle of his head so much so that drops of water came down or almost came down. Then he wiped (his head) from its front to its back and from its back to its front.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو الأَزْهَرِ الْمُغِيرَةُ بْنُ فَرْوَةَ، وَيَزِيدُ بْنُ أَبِي مَالِكٍ، أَنَّ مُعَاوِيَةَ، تَوَضَّأَ لِلنَّاسِ كَمَا رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ فَلَمَّا بَلَغَ رَأْسَهُ غَرَفَ غَرْفَةً مِنْ مَاءٍ فَتَلَقَّاهَا بِشِمَالِهِ حَتَّى وَضَعَهَا عَلَى وَسَطِ رَأْسِهِ حَتَّى قَطَرَ الْمَاءُ أَوْ كَادَ يَقْطُرُ ثُمَّ مَسَحَ مِنْ مُقَدَّمِهِ إِلَى مُؤَخَّرِهِ وَمِنْ مُؤَخَّرِهِ إِلَى مُقَدَّمِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 124
In-book reference : Book 1, Hadith 124
English translation : Book 1, Hadith 124

Another version says:

He performed each part of the ablution three times and washed his feet times without number.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، بِهَذَا الإِسْنَادِ قَالَ فَتَوَضَّأَ ثَلاَثًا ثَلاَثًا وَغَسَلَ رِجْلَيْهِ بِغَيْرِ عَدَدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 125
In-book reference : Book 1, Hadith 125
English translation : Book 1, Hadith 125

Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra':

The Messenger of Allah (ﷺ) used to come to us. He once said: Pour ablution water on me. She then described how the Prophet (ﷺ) performed ablution saying: He washed his hands up to wrist three times and washed his face three times, and rinsed his mouth and snuffed up water once. Then he washed his forearms three times and wiped his head twice beginning from the back of his head, then wiped its front. He wiped his ears outside and inside. Then he washed his feet three times.
Abu Dawud said: The tradition narrated by Musaddad carries the same meaning.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْتِينَا فَحَدَّثَتْنَا أَنَّهُ قَالَ " اسْكُبِي لِي وَضُوءًا " . فَذَكَرَتْ وُضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ فِيهِ فَغَسَلَ كَفَّيْهِ ثَلاَثًا وَوَضَّأَ وَجْهَهُ ثَلاَثًا وَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً وَوَضَّأَ يَدَيْهِ ثَلاَثًا ثَلاَثًا وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ يَبْدَأُ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدَّمِهِ وَبِأُذُنَيْهِ كِلْتَيْهِمَا ظُهُورِهِمَا وَبُطُونِهِمَا وَوَضَّأَ رِجْلَيْهِ ثَلاَثًا ثَلاَثًا . قَالَ أَبُو دَاوُدَ وَهَذَا مَعْنَى حَدِيثِ مُسَدَّدٍ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 126
In-book reference : Book 1, Hadith 126
English translation : Book 1, Hadith 126

Ibn ‘Uqail reported this tradition with a slight change of wording. In his tradition he said:

He rinsed his mouth three times and snuffed up water three times.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَقِيلٍ، بِهَذَا الْحَدِيثِ يُغَيِّرُ بَعْضَ مَعَانِي بِشْرٍ قَالَ فِيهِ وَتَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا .

Grade : **Shadh 'anha** (Al-Albani) حكم: **شاذ عنها** (الألباني)

Reference : Sunan Abi Dawud 127
In-book reference : Book 1, Hadith 127
English translation : Book 1, Hadith 127

Al-Rubayyi’ daughter of Mu’awwidh b. ‘Afra’ reported:

The Messenger of Allah (ﷺ) performed ablution in her presence. He wiped the whole of his head from its upper to the lower part moving every side. He did not move the hair from their original position.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ عِنْدَهَا فَمَسَحَ الرَّأْسَ كُلَّهُ مِنْ قَرْنِ الشَّعْرِ كُلَّ نَاحِيَةٍ لِمُنْصَبِّ الشَّعْرِ لاَ يُحَرِّكُ الشَّعْرَ عَنْ هَيْئَتِهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 128
In-book reference : Book 1, Hadith 128
English translation : Book 1, Hadith 128

Al-Rubayyi’ daughter of Mu’awwidh b. ‘Afra’ said:

I saw the Messenger of Allah (ﷺ) performing ablution. He wiped his head front and back, his temples and his ears once.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ عَجْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، أَنَّ رُبَيِّعَ بِنْتَ مُعَوِّذِ ابْنِ عَفْرَاءَ، أَخْبَرَتْهُ قَالَتْ، رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ - قَالَتْ - فَمَسَحَ رَأْسَهُ وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ وَصُدْغَيْهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 129
In-book reference : Book 1, Hadith 129
English translation : Book 1, Hadith 129

Al-Rubayyi’ reported:

The Prophet (ﷺ) wiped his head with water which was left over in his hand.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنِ ابْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَسَحَ بِرَأْسِهِ مِنْ فَضْلِ مَاءٍ كَانَ فِي يَدِهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 130
In-book reference : Book 1, Hadith 130
English translation : Book 1, Hadith 130

Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra':

The Prophet (ﷺ) performed ablution. He inserted his two fingers in the ear-holes.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ ابْنِ عَفْرَاءَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَىْ أُذُنَيْهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 131
In-book reference : Book 1, Hadith 131
English translation : Book 1, Hadith 131

Narrated Talhah ibn Musarrif:

I saw the Messenger of Allah (ﷺ) wiping his head once up to his nape.

Musaddad reported: He wiped his head from front to back until he moved his hands from beneath the ears.
Abu Dawud said: I heard Ahmad say: People thought that Ibn 'Uyainah had considered it to be munkar (rejected) and said: What is this chain: Talhah - his father - his grandfather ?

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ رَأْسَهُ مَرَّةً وَاحِدَةً حَتَّى بَلَغَ الْقَذَالَ - وَهُوَ أَوَّلُ الْقَفَا - وَقَالَ مُسَدَّدٌ وَمَسَحَ رَأْسَهُ مِنْ مُقَدَّمِهِ إِلَى مُؤَخَّرِهِ حَتَّى أَخْرَجَ يَدَيْهِ مِنْ تَحْتِ أُذُنَيْهِ . قَالَ مُسَدَّدٌ فَحَدَّثْتُ بِهِ يَحْيَى فَأَنْكَرَهُ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ يَقُولُ ابْنُ عُيَيْنَةَ زَعَمُوا كَانَ يُنْكِرُهُ وَيَقُولُ أَيْشٍ هَذَا طَلْحَةُ عَنْ أَبِيهِ عَنْ جَدِّهِ

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 132
In-book reference : Book 1, Hadith 132
English translation : Book 1, Hadith 132

Narrated Abdullah ibn Abbas:

Sa'id ibn Jubayr reported: Ibn Abbas saw the Messenger of Allah (ﷺ) performed ablution. He narrated the tradition which says that he (the Prophet) performed each detail of ablution three times. He wiped his head and ears once.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ . فَذَكَرَ الْحَدِيثَ كُلَّهُ ثَلاَثًا ثَلاَثًا قَالَ وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَسْحَةً وَاحِدَةً .

Grade : **Da'if Jiddan** (Al-Albani) حكم: **ضعيف جدا** (الألباني)

Reference : Sunan Abi Dawud 133
In-book reference : Book 1, Hadith 133
English translation : Book 1, Hadith 133

Narrated AbuUmamah:

AbuUmamah mentioned how the Messenger of Allah (ﷺ) performed ablution, saying that he used to wipe the corners of his eyes, and he said that the ears are treated as part of the head.
Sulaiman b. Harb said: the wording "the ears are treated as part of the head" were uttered by Abu Umamah.
Hammad said: I do not know whether the phrase "the ears are treated as part of the head" was he statement of the Prophet (ﷺ) or of Abu Umamah.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، وَقُتَيْبَةُ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ، وَذَكَرَ، وُضُوءَ النَّبِيِّ، صلى الله عليه وسلم قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُ الْمَأْقَيْنِ . قَالَ وَقَالَ " الأُذُنَانِ مِنَ الرَّأْسِ " . قَالَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُولُهَا أَبُو أُمَامَةَ . قَالَ قُتَيْبَةُ قَالَ حَمَّادٌ لاَ أَدْرِي هُوَ مِنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم أَوْ مِنْ أَبِي أُمَامَةَ . يَعْنِي قِصَّةَ الأُذُنَيْنِ . قَالَ قُتَيْبَةُ عَنْ سِنَانٍ أَبِي رَبِيعَةَ . قَالَ أَبُو دَاوُدَ وَهُوَ ابْنُ رَبِيعَةَ كُنْيَتُهُ أَبُو رَبِيعَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 134
In-book reference : Book 1, Hadith 134
English translation : Book 1, Hadith 134

(51) Chapter: Performing [The Actions Of] Wudu' Thrice

(51) باب الْوُضُوءِ ثَلاَثًا ثَلاَثًا

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (ﷺ) and asked him: Messenger of Allah, how is the ablution (to performed)?

He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times.
Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ الطُّهُورُ فَدَعَا بِمَاءٍ فِي إِنَاءٍ فَغَسَلَ كَفَّيْهِ ثَلاَثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ

ثَلاَثًا ثُمَّ مَسَحَ بِرَأْسِهِ فَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ وَبِالسَّبَّاحَتَيْنِ بَاطِنَ أُذُنَيْهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثًا ثَلاَثًا ثُمَّ قَالَ " هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ " . أَوْ " ظَلَمَ وَأَسَاءَ " .

حكم: حسن صحيح دون قوله أو نقص فإنه شاذ (الألباني)

Reference : Sunan Abi Dawud 135
In-book reference : Book 1, Hadith 135
English translation : Book 1, Hadith 135

(52) Chapter: Performing [The Actions Of] Wudu' Twice

(52) باب الْوُضُوءِ مَرَّتَيْنِ

Narrated AbuHurayrah:

The Prophet (my peace be upon him) washed the limbs in ablution twice.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا زَيْدٌ، - يَعْنِي ابْنَ الْحُبَابِ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 136
In-book reference : Book 1, Hadith 136
English translation : Book 1, Hadith 136

‘Ata’ b. Yasar quoting Ibn ‘Abbas said:

Do you like that I should show you how the Messenger of Allah (ﷺ) performed ablution? He then called for a vessel of water and took out a handful of water with his right hand. He then rinsed his mouth and snuffed up water. He then took out another handful of water and washed his face by both his hands together. He then took out another handful of water and washed his right hand and then washed his left hand by taking out another. He then took out some water and shook off his hand and wiped his head and ears with it. He then took out a handful of water and sprinkled it over his right foot in his shoe and wiped the upper part of the foot with his one hand, and beneath the shoe with his other hand. He then did the same with his left foot.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، حَدَّثَنَا زَيْدٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ قَالَ لَنَا ابْنُ عَبَّاسٍ أَتُحِبُّونَ أَنْ أُرِيَكُمْ، كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ فَدَعَا بِإِنَاءٍ فِيهِ مَاءٌ فَاغْتَرَفَ غُرْفَةً بِيَدِهِ الْيُمْنَى فَتَمَضْمَضَ وَاسْتَنْشَقَ ثُمَّ أَخَذَ أُخْرَى فَجَمَعَ بِهَا يَدَيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى ثُمَّ قَبَضَ قَبْضَةً مِنَ الْمَاءِ ثُمَّ نَفَضَ يَدَهُ ثُمَّ مَسَحَ بِهَا رَأْسَهُ وَأُذُنَيْهِ ثُمَّ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْمَاءِ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى وَفِيهَا النَّعْلُ ثُمَّ مَسَحَهَا بِيَدَيْهِ يَدٍ فَوْقَ الْقَدَمِ وَيَدٍ تَحْتَ النَّعْلِ ثُمَّ صَنَعَ بِالْيُسْرَى مِثْلَ ذَلِكَ .

حكم: حسن لكن مسح القدم شاذ (الألباني)

Reference : Sunan Abi Dawud 137
In-book reference : Book 1, Hadith 137

English translation : Book 1, Hadith 137

(53) Chapter: Performing [The Actions Of] Wudu' Once

(53) باب الْوُضُوءِ مَرَّةً مَرَّةً

'Ata' b. Yasar quoting Ibn. 'Abbas said:

May I not tell you how the Messenger of Allah (ﷺ) performed ablution? He then performed ablution washing each limb once only.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَلاَ أُخْبِرُكُمْ بِوُضُوءِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَوَضَّأَ مَرَّةً مَرَّةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 138
In-book reference : Book 1, Hadith 138
English translation : Book 1, Hadith 138

(54) Chapter: Separating Between The Madmadah and Istinshaq

(54) باب فِي الْفَرْقِ بَيْنَ الْمَضْمَضَةِ وَالاِسْتِنْشَاقِ

Narrated Grandfather of Talhah:

I entered upon the Prophet (ﷺ) while he was performing ablution, and the water was running down his face and beard to his chest. I saw him rinsing his mouth and snuffing up water separately.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ لَيْثًا، يَذْكُرُ عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ دَخَلْتُ - يَعْنِي - عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَتَوَضَّأُ وَالْمَاءُ يَسِيلُ مِنْ وَجْهِهِ وَلِحْيَتِهِ عَلَى صَدْرِهِ فَرَأَيْتُهُ يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالاِسْتِنْشَاقِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 139
In-book reference : Book 1, Hadith 139
English translation : Book 1, Hadith 139

(55) Chapter: On Al-Istinthar (Blowing Water From The Nose)

(55) باب فِي الاِسْتِنْثَارِ

Abu Hurairah reported:

The Messenger of Allah (ﷺ) said: When any of you performs ablution, he should snuff up water in his nose and eject mucus.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لْيَنْثُرْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 140
In-book reference : Book 1, Hadith 140
English translation : Book 1, Hadith 140

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) said: Cleanse your nose well (after snuffing up water) twice or thrice.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ قَارِظٍ، عَنْ أَبِي غَطَفَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلاَثًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 141
In-book reference : Book 1, Hadith 141
English translation : Book 1, Hadith 141

Narrated Laqit ibn Sabirah:

I was the leader of the delegation of Banu al-Muntafiq or (the narrator doubted) I was among the delegation of Banu al-Muntafiq that came to the Messenger of Allah (ﷺ). When we reached the Prophet, we did not find him in his house. We found there Aisha, the Mother of the Believers. She ordered that a dish called Khazirah should be prepared for us. It was then prepared. A tray containing dates was then presented to us. (The narrator Qutaybah did not mention the word qina', tray).
Then the Messenger of Allah (ﷺ) came. He asked: Has anything been served to you or ordered for you? We replied: Yes, Messenger of Allah. While we were sitting in the company of the Messenger of Allah (ﷺ) we suddenly saw that a shepherd was driving a herd of sheep to their fold. He had with him a newly-born lamb that was crying.
He (the Prophet) asked him: What did it bear, O so and so? He replied: A ewe. He then said: Slaughter for us in its place a sheep. Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want their number to increase. Whenever a ewe is born, we slaughter a sheep in its place.
(The narrator says that the Prophet (ﷺ) used the word la tahsabanna, do not think).

I (the narrator Laqit) then said: Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent. He said: Then divorce her. I said: Messenger of Allah, she had company with me and I have children from her. He said: Then ask her (to obey you). If there is something good in her, she will do so (obey); and do not beat your wife as you beat your slave-girl.
I said: Messenger of Allah, tell me about ablution. He said: Perform ablution in full and make the fingers go through the beard and snuff with water well except when you are fasting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، لَقِيطِ بْنِ صَبْرَةَ قَالَ كُنْتُ وَافِدَ بَنِي الْمُنْتَفِقِ - أَوْ فِي وَفْدِ بَنِي الْمُنْتَفِقِ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ نُصَادِفْهُ فِي مَنْزِلِهِ وَصَادَفْنَا عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَ فَأَمَرَتْ لَنَا بِخَزِيرَةٍ فَصُنِعَتْ لَنَا قَالَ وَأُتِينَا بِقِنَاعٍ - وَلَمْ يَقُلْ قُتَيْبَةُ الْقِنَاعَ وَالْقِنَاعُ الطَّبَقُ فِيهِ تَمْرٌ - ثُمَّ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " هَلْ أَصَبْتُمْ شَيْئًا

أَوْ أُمِرَ لَكُمْ بِشَىْءٍ " . قَالَ قُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ فَبَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم جُلُوسٌ إِذْ دَفَعَ الرَّاعِي غَنَمَهُ إِلَى الْمُرَاحِ وَمَعَهُ سَخْلَةٌ تَيْعَرُ فَقَالَ " مَا وَلَّدْتَ يَا فُلاَنُ " . قَالَ بَهْمَةً . قَالَ فَاذْبَحْ لَنَا مَكَانَهَا شَاةً . ثُمَّ قَالَ لاَ تَحْسِبَنَّ - وَلَمْ يَقُلْ لاَ تَحْسَبَنَّ - أَنَّا مِنْ أَجْلِكَ ذَبَحْنَاهَا لَنَا غَنَمٌ مِائَةٌ لاَ نُرِيدُ أَنْ تَزِيدَ فَإِذَا وَلَّدَ الرَّاعِي بَهْمَةً ذَبَحْنَا مَكَانَهَا شَاةً . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي امْرَأَةً وَإِنَّ فِي لِسَانِهَا شَيْئًا يَعْنِي الْبَذَاءَ . قَالَ " فَطَلِّقْهَا إِذًا " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لَهَا صُحْبَةً وَلِي مِنْهَا وَلَدٌ . قَالَ " فَمُرْهَا - يَقُولُ عِظْهَا - فَإِنْ يَكُ فِيهَا خَيْرٌ فَسَتَفْعَلُ وَلاَ تَضْرِبْ ظَعِينَتَكَ كَضَرْبِكَ أُمَيَّتَكَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ . قَالَ " أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ وَبَالِغْ فِي الاِسْتِنْشَاقِ إِلاَّ أَنْ تَكُونَ صَائِمًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 142
In-book reference : Book 1, Hadith 142
English translation : Book 1, Hadith 142

Laqit b. Sabirah reported that he was the leader of Banu'l-Muntafiq (name of a tribe). He came to 'A'ishah. He then narrated the tradition in a similar manner. He said:

The Prophet (ﷺ) then came shortly with rapid strides inclining forward. The narrator used the word 'asidah (name of a dish) in this version instead of Khazirah.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، وَافِدِ بَنِي الْمُنْتَفِقِ، أَنَّهُ أَتَى عَائِشَةَ فَذَكَرَ مَعْنَاهُ . قَالَ فَلَمْ يَنْشَبْ أَنْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَقَلَّعُ يَتَكَفَّأُ . وَقَالَ عَصِيدَةٍ . مَكَانَ خَزِيرَةٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 143
In-book reference : Book 1, Hadith 143
English translation : Book 1, Hadith 143

The version of Ibn Juraij has the working:

"If you perform ablution, then rinse your mouth."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ " إِذَا تَوَضَّأْتَ فَمَضْمِضْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 144
In-book reference : Book 1, Hadith 144
English translation : Book 1, Hadith 144

(56) Chapter: Parting One's Fingers Through The Beard (56) باب تَخْلِيلِ اللِّحْيَةِ

Narrated Anas ibn Malik:
Whenever the Messenger of Allah (ﷺ) performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard, saying: Thus did my Lord command me.
حَدَّثَنَا أَبُو تَوْبَةَ، - يَعْنِي الرَّبِيعَ بْنَ نَافِعٍ - حَدَّثَنَا أَبُو الْمَلِيحِ، عَنِ الْوَلِيدِ بْنِ زَوْرَانَ، عَنْ أَنَسٍ يَعْنِي ابْنَ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ وَقَالَ " هَكَذَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ " . قَالَ أَبُو دَاوُدَ ابْنُ زَوْرَانَ رَوَى عَنْهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبُو الْمَلِيحِ الرَّقِّيُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 145
In-book reference : Book 1, Hadith 145
English translation : Book 1, Hadith 145

(57) Chapter: Wiping Over the 'Imamah (Turban)

(57) باب الْمَسْحِ عَلَى الْعِمَامَةِ

Narrated Thawban:
The Messenger of Allah (ﷺ) sent out an expedition. They were affected by cold. When they returned to the Messenger of Allah (ﷺ), he commanded them to wipe over turbans and stockings.
حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 146
In-book reference : Book 1, Hadith 146
English translation : Book 1, Hadith 146

Narrated Anas ibn Malik:

I saw the Messenger (ﷺ) perform ablution. He had a Qutri turban. He inserted his hand beneath the turban and wiped over the forelock, and did not untie the turban.
حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنِ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ فَمَسَحَ مُقَدَّمَ رَأْسِهِ وَلَمْ يَنْقُضِ الْعِمَامَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 147
In-book reference : Book 1, Hadith 147
English translation : Book 1, Hadith 147

(58) Chapter: Washing The Feet

(58) باب غَسْلِ الرِّجْلَيْنِ

Narrated Al-Mustawrid ibn Shaddad:
I saw the Messenger of Allah (ﷺ) rubbing his toes with his little finger when he performed ablution.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ عَمْرٍو، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا تَوَضَّأَ يَدْلُكُ أَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 148
In-book reference : Book 1, Hadith 148
English translation : Book 1, Hadith 148

(59) Chapter: Wiping Over The Khuff

(59) باب الْمَسْحِ عَلَى الْخُفَّيْنِ

Al-Mughirah b. Shu'bah reported:

I was in the company of the Messenger of Allah (ﷺ) in the expedition of Tabuk. He abandoned the main road before the dawn prayer, and I also did the same along with him. The Prophet (ﷺ) made his camel kneel down and (went to) relieve himself. He then came back and I poured water upon his hands from the skin-vessel. He then washed his hands and face. He tried to get his forearms out (of the gown), but the sleeves of the gown were too narrow, so he entered back both his hands, and brought them out from beneath the gown. He washed his forearms up to the elbows and wiped his head and wiped over his socks.80 He then mounted (his camel) and we began to proceed until we found people offering the prayer. They brought forward 'Abd al-Rahman b. 'Awf who was leading them in prayer. The Prophet(ﷺ) stood in the row side by side with other Muslims. He performed the second rak'ah of the prayer behind 'Abd al-Rahman b. 'Awf. Then 'Abd al-Rahman uttered salutation. The Prophet(ﷺ) stood to perform the remaining rak'ah of the prayer. The Muslims were alarmed. They began to utter tasbih (Subhan Allah) presuming that they had offered prayer before the Prophet (ﷺ) had done. When he uttered the salutation (i.e. finished his prayer), he said: You were right, or (he said) you did well.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَبَّادُ بْنُ زِيَادٍ، أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَاهُ الْمُغِيرَةَ، يَقُولُ عَدَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَعَهُ فِي غَزْوَةِ تَبُوكَ قَبْلَ الْفَجْرِ فَعَدَلْتُ مَعَهُ فَأَنَاخَ النَّبِيُّ صلى الله عليه وسلم فَتَبَرَّزَ ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدِهِ مِنَ الإِدَاوَةِ فَغَسَلَ كَفَّيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ فَأَدْخَلَ يَدَيْهِ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَهُمَا إِلَى الْمِرْفَقِ وَمَسَحَ بِرَأْسِهِ ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ ثُمَّ رَكِبَ فَأَقْبَلْنَا نَسِيرُ حَتَّى نَجِدَ النَّاسَ فِي الصَّلاَةِ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى بِهِمْ حِينَ كَانَ وَقْتُ الصَّلاَةِ وَوَجَدْنَا عَبْدَ الرَّحْمَنِ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً مِنْ صَلاَةِ الْفَجْرِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَفَّ مَعَ الْمُسْلِمِينَ فَصَلَّى وَرَاءَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الرَّكْعَةَ الثَّانِيَةَ ثُمَّ سَلَّمَ عَبْدُ الرَّحْمَنِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَتِهِ . فَفَزِعَ الْمُسْلِمُونَ فَأَكْثَرُوا التَّسْبِيحَ لأَنَّهُمْ سَبَقُوا النَّبِيَّ صلى الله عليه وسلم بِالصَّلاَةِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لَهُمْ " قَدْ أَصَبْتُمْ " . " ﷺ قَدْ أَحْسَنْتُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 149
In-book reference : Book 1, Hadith 149
English translation : Book 1, Hadith 149

Al-Mughirah b. Shu'bah said:

The Messenger of Allah (ﷺ) performed ablution and wiped his forelock and turban. Another version says : The Messenger of Allah (ﷺ) wiped his socks and his forelock and his turban.

Bakr said: I heard it from Ibn al-Mughirah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، ح حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، عَنِ التَّيْمِيِّ، حَدَّثَنَا بَكْرٌ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ وَمَسَحَ نَاصِيَتَهُ . وَذَكَرَ فَوْقَ الْعِمَامَةِ - قَالَ عَنِ الْمُعْتَمِرِ - سَمِعْتُ أَبِي يُحَدِّثُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَعَلَى نَاصِيَتِهِ وَعَلَى عِمَامَتِهِ . قَالَ بَكْرٌ وَقَدْ سَمِعْتُهُ مِنَ ابْنِ الْمُغِيرَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 150
In-book reference : Book 1, Hadith 150
English translation : Book 1, Hadith 150

'Urwah b. al-Mughirah reported his father as saying :

We accompanied the Messenger of Allah (ﷺ) to a caravan, and I had a jug of water. He went to relieve himself and came back. I came to him with the jug of water and poured upon him. He washed his hands and face. He had a tight-sleeved Syrian woolen gown. He tried to get his forearms out, but the sleeve of the gown was very narrow, so he brought his hands out from under the gown. I then bent down to take off his socks. But he said to me : Leave them, for my feet were clean when I put them in, and he only wiped over them.

Yunus said on the authority of al-Sha'bi that 'Urwah narrated his tradition from his father before him, and his father reported it from the Messenger of Allah (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنِي أَبِي، عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ، يَذْكُرُ عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَكْبِهِ وَمَعِي إِدَاوَةٌ فَخَرَجَ لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَتَلَقَّيْتُهُ بِالإِدَاوَةِ فَأَفْرَغْتُ عَلَيْهِ فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ ثُمَّ أَرَادَ أَنْ يُخْرِجَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ مِنْ جِبَابِ الرُّومِ ضَيِّقَةُ الْكُمَّيْنِ فَضَاقَتْ فَادَّرَعَهُمَا ادِّرَاعًا ثُمَّ أَهْوَيْتُ إِلَى الْخُفَّيْنِ لأَنْزِعَهُمَا فَقَالَ لِي " دَعِ الْخُفَّيْنِ فَإِنِّي أَدْخَلْتُ الْقَدَمَيْنِ الْخُفَّيْنِ وَهُمَا طَاهِرَتَانِ " . فَمَسَحَ عَلَيْهِمَا . قَالَ أَبِي قَالَ الشَّعْبِيُّ شَهِدَ لِي عُرْوَةُ عَلَى أَبِيهِ وَشَهِدَ أَبُوهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 151
In-book reference : Book 1, Hadith 151
English translation : Book 1, Hadith 151

Al-Mughirah b. Shu’bah said :

The Messenger of Allah (ﷺ) lagged behind (in a journey). He then narrated this story saying : Then we came to people. ‘Abd al-Rahman was leading them in the dawn prayer. When he perceived the presence of the Prophet (ﷺ), he intended to retire. The Prophet (ﷺ) asked him to continue and I and the Prophet (ﷺ)offered one rak’ah of prayer behind him. When he had pronounced the salutation, the Prophet(ﷺ) got up and offered the rak’ah which had been finished before, and he made no addition to it.

Abu Dawud said: Abu Sa’id al-Khudri, Ibn al-Zubair and Ibn ‘Umar hold the opinion that whoever gets an odd number of the rak’ahs of prayer, he should perform two prostrations on account of forgetfulness.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَعَنْ زُرَارَةَ بْنِ أَوْفَى، أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ، قَالَ تَخَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ هَذِهِ الْقِصَّةَ . قَالَ فَأَتَيْنَا النَّاسَ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي بِهِمُ الصُّبْحَ فَلَمَّا رَأَى النَّبِيَّ صلى الله عليه وسلم أَرَادَ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ أَنْ يَمْضِيَ - قَالَ - فَصَلَّيْتُ أَنَا وَالنَّبِيُّ صلى الله عليه وسلم خَلْفَهُ رَكْعَةً فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى الرَّكْعَةَ الَّتِي سُبِقَ بِهَا وَلَمْ يَزِدْ عَلَيْهَا شَيْئًا . قَالَ أَبُو دَاوُدَ أَبُو سَعِيدٍ الْخُدْرِيُّ وَابْنُ الزُّبَيْرِ وَابْنُ عُمَرَ يَقُولُونَ مَنْ أَدْرَكَ الْفَرْدَ مِنَ الصَّلاَةِ عَلَيْهِ سَجْدَتَا السَّهْوِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 152
In-book reference : Book 1, Hadith 152
English translation : Book 1, Hadith 152

Abu ‘Abd al-Rahman al-Sulami said that he witnessed ‘Abd al-Rahman b. ‘Awf asking Bilal about the ablution of the Prophet (ﷺ). Bilal said:

He went out to relieve himself. Then I brought water for him and he performed ablution, and wiped over his turban and socks.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ، - يَعْنِي ابْنَ حَفْصِ بْنِ عُمَرَ بْنِ سَعْدٍ - سَمِعَ أَبَا عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، أَنَّهُ شَهِدَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَسْأَلُ بِلاَلاً عَنْ وُضُوءِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ كَانَ يَخْرُجُ يَقْضِي حَاجَتَهُ فَآتِيهِ بِالْمَاءِ فَيَتَوَضَّأُ وَيَمْسَحُ عَلَى عِمَامَتِهِ وَمُوقَيْهِ . قَالَ أَبُو دَاوُدَ هُوَ أَبُو عَبْدِ اللَّهِ مَوْلَى بَنِي تَيْمِ بْنِ مُرَّةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 153
In-book reference : Book 1, Hadith 153
English translation : Book 1, Hadith 153

Abu Zur’ah b. ‘Amr b. Jarir said :

Jarir urinated. He then performed ablution and wiped over the socks. He said: What can prevent me from wiping (over the socks); I saw the Messenger of Allah (doing so). They (the people) said: This (action of yours) might be valid before the revelation of Surat al-Ma’idah. He replied: I embraced Islam after the revelation of Surat al-Ma’idah.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ، حَدَّثَنَا ابْنُ دَاوُدَ، عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، أَنَّ جَرِيرًا، بَالَ ثُمَّ تَوَضَّأَ فَمَسَحَ عَلَى الْخُفَّيْنِ وَقَالَ مَا يَمْنَعُنِي أَنْ أَمْسَحَ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ قَالُوا إِنَّمَا كَانَ ذَلِكَ قَبْلَ نُزُولِ الْمَائِدَةِ . قَالَ مَا أَسْلَمْتُ إِلاَّ بَعْدَ نُزُولِ الْمَائِدَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 154
In-book reference : Book 1, Hadith 154
English translation : Book 1, Hadith 154

Narrated AbuMusa al-Ash'ari:

Negus presented to the Messenger of Allah (ﷺ) two black and simple socks. He put them on; then he performed ablution and wiped over them.
Musaddad reported this tradition from Dulham b. Salih.
Abu Dawud said: This tradition has been narrated by the people of Basrah alone.
حَدَّثَنَا مُسَدَّدٌ، وَأَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّجَاشِيَّ، أَهْدَى إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا . قَالَ مُسَدَّدٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ . قَالَ أَبُو دَاوُدَ هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 155
In-book reference : Book 1, Hadith 155
English translation : Book 1, Hadith 155

Al-Mughirah b. Shu’bah said:

The Messenger of Allah (ﷺ) wiped over the socks and I said: Messenger of Allah, have you forgotten ? He said: My Lord has commanded me to do this.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ حَيٍّ، - هُوَ الْحَسَنُ بْنُ صَالِحٍ - عَنْ بُكَيْرِ بْنِ عَامِرٍ الْبَجَلِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَسَحَ عَلَى الْخُفَّيْنِ . فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَسِيتَ قَالَ " بَلْ أَنْتَ نَسِيتَ بِهَذَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 156
In-book reference : Book 1, Hadith 156
English translation : Book 1, Hadith 156

(60) Chapter: The Period (Allowed) For Wiping

(60) باب التَّوْقِيتِ فِي الْمَسْحِ

Narrated Khuzaymah ibn Thabit:
The Prophet (ﷺ) said: The time limit for wiping over the socks for a traveller is three days (and three nights) and for a resident it is one day and one night.
Abu Dawud said: Another version adds: Had we requested him to extend (the period of wiping), he would have extended.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الْمَسْحُ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ ثَلاَثَةُ أَيَّامٍ وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ** " . قَالَ أَبُو دَاوُدَ رَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ بِإِسْنَادِهِ قَالَ فِيهِ وَلَوِ اسْتَزَدْنَاهُ لَزَادَنَا .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 157
In-book reference : Book 1, Hadith 157
English translation : Book 1, Hadith 157

Narrated Ubayy ibn Umarah:

I asked: Messenger of Allah (ﷺ) may I wipe over the socks? He replied: Yes. He asked: For one day? He replied: For one day. He again asked: And for two days? He replied: For two days too. He again asked: And for three days? He replied: Yes, as long as you wish.
Abu Dawud said: Another version says: He asked him about the period until he reached the period of seven days. The Messenger of Allah (ﷺ) replied: Yes, as long as you wish (i.e. there is no time limit).

Abu Dawud said: There is a variance in the chain of narrators of this tradition. The chain is not strong.
Another chain from Yahya b. Ayyub is also disputed.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ أُبَىِّ بْنِ عِمَارَةَ، - قَالَ يَحْيَى بْنُ أَيُّوبَ وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِلْقِبْلَتَيْنِ - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَمْسَحُ عَلَى الْخُفَّيْنِ قَالَ " نَعَمْ " . قَالَ يَوْمًا قَالَ " يَوْمًا " . قَالَ وَيَوْمَيْنِ قَالَ " وَيَوْمَيْنِ " . قَالَ وَثَلاَثَةً قَالَ " نَعَمْ وَمَا شِئْتَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ أَبِي مَرْيَمَ الْمِصْرِيُّ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عُبَادَةَ بْنِ نُسَىٍّ عَنْ أُبَىِّ بْنِ عِمَارَةَ قَالَ فِيهِ حَتَّى بَلَغَ سَبْعًا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ وَمَا بَدَا لَكَ " قَالَ أَبُو دَاوُدَ وَقَدِ اخْتُلِفَ فِي إِسْنَادِهِ وَلَيْسَ هُوَ بِالْقَوِيِّ وَرَوَاهُ ابْنُ أَبِي مَرْيَمَ وَيَحْيَى بْنُ إِسْحَاقَ السِّيْلَحِينِيُّ عَنْ يَحْيَى بْنِ أَيُّوبَ وَقَدِ اخْتُلِفَ فِي إِسْنَادِهِ .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 158
In-book reference : Book 1, Hadith 158
English translation : Book 1, Hadith 158

(61) Chapter: Wiping Over The Socks

(61) باب الْمَسْحِ عَلَى الْجَوْرَبَيْنِ

Narrated Al-Mughirah ibn Shu'bah:
The Messenger of Allah (ﷺ) performed ablution and wiped over the stockings and shoes.

Abu Dawud said: 'Abd al-Rahman b. Mahdi did not narrate this tradition because the familiar version from al-Mughirah says that the Prophet (ﷺ) wiped over the socks.

Abu Musa al-Ash'ari has also reported: The Prophet (ﷺ) wiped over stockings. But the chain of narrators of this tradition is neither continous nor strong.

'Ali b. Abi Talib, Ibn Mas'ud, al-Bara' b. 'Aziz, Anas b. Malik, Abu Umamah, Sahl b. Sa'd and 'Amr b. Huriath also wiped over the stockings.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، - هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ - عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ . قَالَ أَبُو دَاوُدَ كَانَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ لاَ يُحَدِّثُ بِهَذَا الْحَدِيثِ لأَنَّ الْمَعْرُوفَ عَنِ الْمُغِيرَةِ أَنَّ النَّبِيَّ صلى الله عليه وسلم مَسَحَ عَلَى الْخُفَّيْنِ . قَالَ أَبُو دَاوُدَ وَرُوِيَ هَذَا أَيْضًا عَنْ أَبِي مُوسَى الأَشْعَرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ مَسَحَ عَلَى الْجَوْرَبَيْنِ . وَلَيْسَ بِالْمُتَّصِلِ وَلاَ بِالْقَوِيِّ . قَالَ أَبُو دَاوُدَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ مَسْعُودٍ وَالْبَرَاءُ بْنُ عَازِبٍ وَأَنَسُ بْنُ مَالِكٍ وَأَبُو أُمَامَةَ وَسَهْلُ بْنُ سَعْدٍ وَعَمْرُو بْنُ حُرَيْثٍ وَرُوِيَ ذَلِكَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 159
In-book reference : Book 1, Hadith 159
English translation : Book 1, Hadith 159

(62) Chapter: Another Proof For Wiping

(62) باب

Narrated Aws ibn AbuAws ath-Thaqafi:

The Messenger of Allah (ﷺ) performed ablution and wiped over his shoes and feet.

Abbad (a sub-narrator) said: The Messenger of Allah (ﷺ) came to the well of a people. Musaddad did not mention the words Midat (a place where ablution is performed), and Kazamah (well). Then both agreed on the wording:"He performed ablution and wiped over his shoes and feet."

حَدَّثَنَا مُسَدَّدٌ، وَعَبَّادُ بْنُ مُوسَى، قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، - قَالَ عَبَّادٌ - قَالَ أَخْبَرَنِي أَوْسُ بْنُ أَبِي أَوْسٍ الثَّقَفِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ . وَقَالَ عَبَّادٌ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى كِظَامَةَ قَوْمٍ - يَعْنِي الْمِيضَأَةَ وَلَمْ يَذْكُرْ مُسَدَّدٌ الْمِيضَأَةَ وَالْكِظَامَةَ ثُمَّ اتَّفَقَا - فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 160
In-book reference : Book 1, Hadith 160
English translation : Book 1, Hadith 160

(63) Chapter: How Should One Wipe

(63) باب كَيْفَ الْمَسْحُ

Narrated Al-Mughirah ibn Shu'bah:

The Messenger of Allah (ﷺ) wiped over the socks.

Another version adds: "On the back (upper part) of the socks."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، قَالَ ذَكَرَهُ أَبِي عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ . وَقَالَ غَيْرُ مُحَمَّدٍ عَلَى ظَهْرِ الْخُفَّيْنِ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 161
In-book reference : Book 1, Hadith 161
English translation : Book 1, Hadith 161

Narrated Ali ibn AbuTalib:

If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah (ﷺ) wiping over the upper part of his shoes.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلاَهُ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 162
In-book reference : Book 1, Hadith 162
English translation : Book 1, Hadith 162

This tradition has been transmitted through a different chain of narrators. This version adds:

“I always preferred to wash the under part of the feet until I saw the Messenger of Allah (ﷺ) wiping the upper part of them.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ مَا كُنْتُ أُرَى بَاطِنَ الْقَدَمَيْنِ إِلاَّ أَحَقَّ بِالْغَسْلِ حَتَّى رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ عَلَى ظَهْرِ خُفَّيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 163
In-book reference : Book 1, Hadith 163
English translation : Book 1, Hadith 163

A ‘mash transmitted this tradition saying:

If religion were based on opinion, it would be more proper to wipe the under part of the feet than the upper. The Prophet (ﷺ) wiped over the upper part of his shoes.

The narrator Waki’ said: I saw ‘ Ali perform ablution and wash the upper part of his feet, and say : Had I not seen the Messenger of Allah(ﷺ) doing like this –and he narrated the tradition in full.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، بِهَذَا الْحَدِيثِ قَالَ لَوْ كَانَ الدِّينُ بِالرَّأْىِ لَكَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا وَقَدْ مَسَحَ النَّبِيُّ صلى الله عليه وسلم عَلَى ظَهْرِ خُفَّيْهِ وَرَوَاهُ وَكِيعٌ عَنِ الأَعْمَشِ بِإِسْنَادِهِ قَالَ كُنْتُ أُرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا حَتَّى رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ عَلَى ظَاهِرِهِمَا . قَالَ وَكِيعٌ يَعْنِي الْخُفَّيْنِ . وَرَوَاهُ عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ كَمَا رَوَاهُ وَكِيعٌ وَرَوَاهُ أَبُو السَّوْدَاءِ عَنِ ابْنِ عَبْدِ خَيْرٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ ظَاهِرَ قَدَمَيْهِ وَقَالَ لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُهُ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 164
In-book reference : Book 1, Hadith 164
English translation : Book 1, Hadith 164

Narrated Al-Mughirah ibn Shu'bah:

I poured water while the Prophet (ﷺ) performed ablution in the battle of Tabuk. He wiped over the upper part of the socks and their lower part.

Abu Dawud said: I have been told that Thawr did not hear this tradition from Raja'.

حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ، وَمَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا الْوَلِيدُ، - قَالَ مَحْمُودٌ - أَخْبَرَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ وَضَّأْتُ النَّبِيَّ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ فَمَسَحَ أَعْلَى الْخُفَّيْنِ وَأَسْفَلَهُمَا . قَالَ أَبُو دَاوُدَ وَبَلَغَنِي أَنَّهُ لَمْ يَسْمَعْ ثَوْرٌ هَذَا الْحَدِيثَ مِنْ رَجَاءٍ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 165
In-book reference : Book 1, Hadith 165
English translation : Book 1, Hadith 165

(64) Chapter: Splashing Water (On The Private Parts)

(64) باب فِي الاِنْتِضَاحِ

Narrated Hakam ibn Sufyan ath-Thaqafi:

When the Messenger of Allah (ﷺ) urinated, he performed ablution and sprinkled water on private parts of the body.

Abu Dawud said: A group of scholars agreed with Sufyan upon this chain of narrators. Some have mentioned the name of Sufyan b. al-Hakam, and others al-Hakam b. Sufyan.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، - هُوَ الثَّوْرِيُّ - عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ سُفْيَانَ بْنِ الْحَكَمِ الثَّقَفِيِّ، أَوِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا بَالَ يَتَوَضَّأُ وَيَنْتَضِحُ . قَالَ أَبُو دَاوُدَ وَافَقَ سُفْيَانَ جَمَاعَةٌ عَلَى هَذَا الإِسْنَادِ وَقَالَ بَعْضُهُمُ الْحَكَمُ أَوِ ابْنُ الْحَكَمِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 166

In-book reference : Book 1, Hadith 166
English translation : Book 1, Hadith 166

A man from Thaqif on the authority of his father reported:

I saw the Messenger of Allah (ﷺ) urinate, and he sprinkled water on the private parts of his body.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، مِنْ ثَقِيفٍ عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَالَ ثُمَّ نَضَحَ فَرْجَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 167
In-book reference : Book 1, Hadith 167
English translation : Book 1, Hadith 167

Hakam or Ibn al-Hakam on the authority of his father reported:

The Prophet (ﷺ) urinated; then he performed ablution and sprinkled water on the private parts of his body.

حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ، أَوِ ابْنِ الْحَكَمِ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَالَ ثُمَّ تَوَضَّأَ وَنَضَحَ فَرْجَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 168
In-book reference : Book 1, Hadith 168
English translation : Book 1, Hadith 168

(65) Chapter: What Should One Say After Finishing Wudu'

(65) باب مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ

'Uqbah b. 'Amir said:

We served ourselves in the company of Messenger of Allah (ﷺ). We tended our camels by turn. One day I had my turn to tend the camels, and I drove them in the afternoon. I found the Messenger of Allah (ﷺ) addressing the people. I heard him say: Anyone amongst you who performs ablution, and does it well, then he stands and offers two rak'ahs of prayer, concentrating on it with his heart and body, Paradise will be his lot by all means. I said: Ha-ha! How fine it is! A man in front of me said: The action (mentioned by the Prophet) earlier, O 'Uqbah, is finer that this one. I looked at him and found him to be 'Umar b. al-Khattab. I asked him: What is that, O Abu Hafs? He replied: He (the Prophet) had said before you came: If any one of you performs ablution, and does it well, and when he finishes the ablution, he utters the words : I bear witness that there is no deity except Allah, He has no associate, and I bear witness that Muhammad is His Servant and His Messenger, all the eight doors of Paradise will be opened for him; he may enter (through) any of them.

Mu'awiyah said: Rabi'ah b. Yazid narrated this tradition to me from Abu Idris and the authority of 'Uqbah b.'Amir.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، سَمِعْتُ مُعَاوِيَةَ، - يَعْنِي ابْنَ صَالِحٍ - يُحَدِّثُ عَنْ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم خُدَّامَ أَنْفُسِنَا نَتَنَاوَبُ الرِّعَايَةَ رِعَايَةَ إِبِلِنَا فَكَانَتْ عَلَىَّ رِعَايَةُ الإِبِلِ فَرَوَّحْتُهَا بِالْعَشِيِّ فَأَدْرَكْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ فَسَمِعْتُهُ يَقُولُ " مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُومُ فَيَرْكَعُ رَكْعَتَيْنِ يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ إِلاَّ قَدْ أَوْجَبَ " . فَقُلْتُ بَخٍ بَخٍ مَا أَجْوَدَ هَذِهِ . فَقَالَ رَجُلٌ مِنْ بَيْنِ يَدَىَّ الَّتِي قَبْلَهَا يَا عُقْبَةُ أَجْوَدُ مِنْهَا . فَنَظَرْتُ فَإِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ فَقُلْتُ مَا هِيَ يَا أَبَا حَفْصٍ قَالَ إِنَّهُ قَالَ آنِفًا قَبْلَ أَنْ تَجِيءَ " مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُولُ حِينَ يَفْرُغُ مِنْ وُضُوئِهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ " . قَالَ مُعَاوِيَةُ وَحَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ عَنْ عُقْبَةَ بْنِ عَامِرٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 169
In-book reference : Book 1, Hadith 169
English translation : Book 1, Hadith 169

‘Uqbah b. ‘Amir al-JuhanI narrated this tradition from the Prophet(ﷺ) in a similar way. He did not mention about tending the camels. After the words “and he performed ablution well” he added the words:

“he then raises his eyes towards the sky”. He transmitted the tradition conveying the same meaning as that of Mu’awiyah.

حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، عَنْ حَيْوَةَ، - وَهُوَ ابْنُ شُرَيْحٍ - عَنْ أَبِي عَقِيلٍ، عَنِ ابْنِ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ وَلَمْ يَذْكُرْ أَمْرَ الرِّعَايَةِ قَالَ عِنْدَ قَوْلِهِ " **فَأَحْسَنَ الْوُضُوءَ** " . ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ . فَقَالَ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مُعَاوِيَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 170
In-book reference : Book 1, Hadith 170
English translation : Book 1, Hadith 170

(66) Chapter: A Person Praying (All) The Prayers With One Wudu'

(66) باب الرَّجُلِ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ

Abu Asad b. ‘Amr said:

I asked Anas b. Malik about ablution. He replied: The Prophet (ﷺ) performed ablution for each prayer and we offered (many) prayers with the same ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ الْبَجَلِيِّ، - قَالَ مُحَمَّدٌ هُوَ أَبُو أَسَدِ بْنِ عَمْرٍو - قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْوُضُوءِ، فَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَوَضَّأُ لِكُلِّ صَلاَةٍ وَكُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 171
In-book reference : Book 1, Hadith 171
English translation : Book 1, Hadith 171

Buraidah on the authority of his father reported:

The Messenger of Allah (ﷺ) performed five prayers with the same ablution of the occasion of the capture of Mecca, and he wiped over his socks. ‘Umar said to him(the Prophet): I saw you doing a thing today that you never did. He said: I did it deliberately.

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ خَمْسَ صَلَوَاتٍ بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ فَقَالَ لَهُ عُمَرُ إِنِّي رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ . قَالَ " عَمْدًا صَنَعْتُهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 172
In-book reference : Book 1, Hadith 172
English translation : Book 1, Hadith 172

(67) Chapter: Separating The Actions Of Wudu' (67) باب تَفْرِيقِ الْوُضُوءِ

Anas reported:

A person came to the Messenger of Allah (ﷺ). He performed ablution and left a small part equal to the space of a nail upon his foot. The Messenger of Allah (ﷺ) said to him : Go back and perform ablution well.

Abu Dawud said: This tradition is not known through Jarir b. Hazim. It was transmitted only by Ibn Wahab.
Another version adds the wording : “ Go back and perform the ablution well.”

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، أَنَّهُ سَمِعَ قَتَادَةَ بْنَ دِعَامَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ تَوَضَّأَ وَتَرَكَ عَلَى قَدَمَيْهِ مِثْلَ مَوْضِعِ الظُّفْرِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْجِعْ فَأَحْسِنْ وُضُوءَكَ " . قَالَ أَبُو دَاوُدَ وَهَذَا الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ جَرِيرِ بْنِ حَازِمٍ وَلَمْ يَرْوِهِ إِلاَّ ابْنُ وَهْبٍ وَحْدَهُ وَقَدْ رُوِيَ عَنْ مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ الْجَزَرِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ قَالَ " ارْجِعْ فَأَحْسِنْ وُضُوءَكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 173
In-book reference : Book 1, Hadith 173
English translation : Book 1, Hadith 173

Hasan narrated from the Prophet (ﷺ) a tradition conveying the same meaning as that of Qatadah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا يُونُسُ، وَحُمَيْدٌ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى قَتَادَةَ ‏.‏

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 174
In-book reference : Book 1, Hadith 174
English translation : Book 1, Hadith 174

Narrated Some Companions of the Prophet:

The Prophet (ﷺ) saw a person offering prayer, and on the back of his foot a small part equal to the space of a dirham remained unwashed; the water did not reach it. The Prophet (ﷺ) commanded him to repeat the ablution and prayer.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، - هُوَ ابْنُ سَعْدٍ - عَنْ خَالِدٍ، عَنْ بَعْضِ، أَصْحَابِ النَّبِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يُصَلِّي وَفِي ظَهْرِ قَدَمِهِ لُمْعَةٌ قَدْرُ الدِّرْهَمِ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ النَّبِيُّ صلى الله عليه وسلم أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 175
In-book reference : Book 1, Hadith 175
English translation : Book 1, Hadith 175

(68) Chapter: A Person Who Is Unsure Of Breaking His Wudu' (68) باب إِذَا شَكَّ فِي الْحَدَثِ

'Abbad b. Tamim reported from his uncle that a person made a complaint to the Prophet (ﷺ) that he entertained (doubt) as if something had happened to him which had rendered his ablution invalid. He (the Prophet) said:

He should not cease (to pray) unless he hears a sound or perceives a smell (of passing wind).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ شُكِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يَجِدُ الشَّىْءَ فِي الصَّلاَةِ حَتَّى يُخَيَّلَ إِلَيْهِ فَقَالَ ‏"‏ لاَ يَنْفَتِلُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 176
In-book reference : Book 1, Hadith 176
English translation : Book 1, Hadith 176

Abu Hurairah said:

The Messenger of Allah (ﷺ) said: If any one of you offers prayer and feels a movement between his paddocks, but is doubtful whether or not his ablution broke, he should not cease praying unless he hears a sound or perceives a smell.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ أَحَدُكُمْ فِي الصَّلاَةِ فَوَجَدَ حَرَكَةً فِي دُبُرِهِ أَحْدَثَ أَوْ لَمْ يُحْدِثْ فَأَشْكَلَ عَلَيْهِ فَلاَ يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 177
In-book reference : Book 1, Hadith 177
English translation : Book 1, Hadith 177

(69) Chapter: Wudu' From Kissing

(69) باب الْوُضُوءِ مِنَ الْقُبْلَةِ

Narrated Aisha, Ummul Mu'minin:
The Prophet (ﷺ) kissed me and did not perform ablution.

Abu Dawud said: This tradition is Mursal (i.e. where the link of the Companions is missing and the Successor reports from the Prophet directly). Ibrahim at-Taimi did not hear anything from 'Aishah.
Abu Dawud said: Al-Firyabi and other narrated this tradition in a like manner.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَعَبْدُ الرَّحْمَنِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي رَوْقٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَبَّلَهَا وَلَمْ يَتَوَضَّأْ . قَالَ أَبُو دَاوُدَ كَذَا رَوَاهُ الْفِرْيَابِيُّ وَغَيْرُهُ . قَالَ أَبُو دَاوُدَ وَهُوَ مُرْسَلٌ إِبْرَاهِيمُ التَّيْمِيُّ لَمْ يَسْمَعْ مِنْ عَائِشَةَ . قَالَ أَبُو دَاوُدَ مَاتَ إِبْرَاهِيمُ التَّيْمِيُّ وَلَمْ يَبْلُغْ أَرْبَعِينَ سَنَةً وَكَانَ يُكْنَى أَبَا أَسْمَاءَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 178
In-book reference : Book 1, Hadith 178
English translation : Book 1, Hadith 178

'Aishah reported:

The Prophet (ﷺ) kissed one of his wives and went out for saying prayer. He did not perform ablution. 'Urwah said: I said to her: Who is she except you! Thereupon she laughed. Abu Dawud said: The same version has been reported through a different chain of narrators.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَبَّلَ امْرَأَةً مِنْ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ . قَالَ عُرْوَةُ فَقُلْتُ لَهَا مَنْ هِيَ إِلاَّ أَنْتِ فَضَحِكَتْ . قَالَ أَبُو دَاوُدَ هَكَذَا رَوَاهُ زَائِدَةُ وَعَبْدُ الْحَمِيدِ الْحِمَّانِيُّ عَنْ سُلَيْمَانَ الأَعْمَشِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 179
In-book reference : Book 1, Hadith 179
English translation : Book 1, Hadith 179

This tradition has been reported through another chain of narrators on the authority of 'Aishah.

Abu Dawud said:
Yahya b. Sa'id al-Qattan said to a person: Narrate these two tradition from me, that is to say, one tradition on the authority of al-A'mash from Habib (about kissing); another through the same chain about a woman who has prolonged flow of bloos and she is asked to perform ablution for every prayer.

Yahya said: Narrate from me that both these traditions are weak in respect of their chains.
Abu Dawud said: Al-Thawri is reported to have said: Habib narrated this tradition to us only on the authority of 'Urwat al-Muzani, that is, he did not narrated any tradition on the authority of 'Urwah b. al-Zubair.
Abu Dawud said: Hamzah al-Zayyat reported a sound tradition on the authority of Habib, from 'Urwah b. al-Zubair from 'Aishah.
حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَخْلَدٍ الطَّالْقَانِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَغْرَاءَ - حَدَّثَنَا الأَعْمَشُ، أَخْبَرَنَا أَصْحَابٌ، لَنَا عَنْ عُرْوَةَ الْمُزَنِيِّ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ لِرَجُلٍ احْكِ عَنِّي أَنَّ هَذَيْنِ - يَعْنِي حَدِيثَ الأَعْمَشِ هَذَا عَنْ حَبِيبٍ وَحَدِيثَهُ بِهَذَا الإِسْنَادِ فِي الْمُسْتَحَاضَةِ أَنَّهَا تَتَوَضَّأُ لِكُلِّ صَلاَةٍ - قَالَ يَحْيَى احْكِ عَنِّي أَنَّهُمَا شِبْهُ لاَ شَىْءَ . قَالَ أَبُو دَاوُدَ وَرُوِيَ عَنِ الثَّوْرِيِّ قَالَ مَا حَدَّثَنَا حَبِيبٌ إِلاَّ عَنْ عُرْوَةَ الْمُزَنِيِّ يَعْنِي لَمْ يُحَدِّثْهُمْ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ بِشَىْءٍ . قَالَ أَبُو دَاوُدَ وَقَدْ رَوَى حَمْزَةُ الزَّيَّاتُ عَنْ حَبِيبٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ حَدِيثًا صَحِيحًا .

Reference : Sunan Abi Dawud 180
In-book reference : Book 1, Hadith 180
English translation : Book 1, Hadith 180

(70) Chapter: Wudu' From Touching The Penis

(70) باب الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ

Narrated Busrah daughter of Safwan:
Abdullah ibn AbuBakr reported that he heard Urwah say: I entered upon Marwan ibn al-Hakam. We mentioned things that render the ablution void. Marwan said: Does it become void by touching the penis? Urwah replied: This I do not know. Marwan said: Busrah daughter of Safwan reported to me that she heard the Messenger of Allah (ﷺ) say: He who touches his penis should perform ablution.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّهُ سَمِعَ عُرْوَةَ، يَقُولُ دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ . فَقَالَ مَرْوَانُ وَمِنْ مَسِّ الذَّكَرِ . فَقَالَ عُرْوَةُ مَا عَلِمْتُ ذَلِكَ . فَقَالَ مَرْوَانُ أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 181

In-book reference : Book 1, Hadith 181
English translation : Book 1, Hadith 181

(71) Chapter: Concession In This Regard

(71) باب الرُّخْصَةِ فِي ذَلِكَ

Narrated Talq:

We came upon the Prophet of Allah (ﷺ). A man came to him: he seemed to be a bedouin. He said: Prophet of Allah, what do you think about a man who touches his penis after performing ablution? He (ﷺ) replied: That is only a part of his body.

Abu Dawud said: The tradition has been transmitted through a different chain of narrators.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ، قَالَ قَدِمْنَا عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَجَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ فَقَالَ يَا نَبِيَّ اللَّهِ مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَ مَا يَتَوَضَّأُ فَقَالَ " هَلْ هُوَ إِلاَّ مُضْغَةٌ مِنْهُ " . أَوْ قَالَ - " بَضْعَةٌ مِنْهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ هِشَامُ بْنُ حَسَّانَ وَسُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ وَابْنُ عُيَيْنَةَ وَجَرِيرٌ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 182
In-book reference : Book 1, Hadith 182
English translation : Book 1, Hadith 182

The tradition has also been reported by Qais b. Talq through a different chain of narrators. This version adds the wording:

"during the prayer"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ فِي الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 183
In-book reference : Book 1, Hadith 183
English translation : Book 1, Hadith 183

(72) Chapter: Wudu' From Eating Camel Meat

(72) باب الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (ﷺ) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. He was asked about performing ablution after eating meat. He replied: Do not perform ablution after eating it. He was asked about saying prayer in places where the camels lie down. He replied: Do not offer prayer in places where the camels lie down. These are the places of Satan. He was asked about saying prayer in the sheepfolds. He replied: You may offer prayer in such places; these are the places of blessing.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ فَقَالَ " تَوَضَّئُوا مِنْهَا " . وَسُئِلَ عَنْ لُحُومِ الْغَنَمِ فَقَالَ " لاَ تَتَوَضَّئُوا مِنْهَا " . وَسُئِلَ عَنِ الصَّلاَةِ فِي مَبَارِكِ الإِبِلِ فَقَالَ " لاَ تُصَلُّوا فِي مَبَارِكِ الإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ " . وَسُئِلَ عَنِ الصَّلاَةِ فِي مَرَابِضِ الْغَنَمِ فَقَالَ " صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 184
In-book reference : Book 1, Hadith 184
English translation : Book 1, Hadith 184

(73) Chapter: Wudu' From Touching And Washing Raw Meat

(73) باب الْوُضُوءِ مِنْ مَسِّ اللَّحْمِ النِّيءِ وَغَسْلِهِ

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) passed by a boy who was skinning a goat. The Messenger of Allah (ﷺ) said: Give it up until I show you. He (the Prophet) inserted his hand between the skin and the flesh until it reached the armpit. He then went away and led the people in prayer and he did not perform ablution. The version of Amr added that he did not touch water.

Abu Dawud said: This tradition has been narrated though another chain of transmitters, making no mention of Abu Sa'id.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، وَعَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، - الْمَعْنَى - قَالُوا حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، أَخْبَرَنَا هِلاَلُ بْنُ مَيْمُونٍ الْجُهَنِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، - قَالَ هِلاَلٌ لاَ أَعْلَمُهُ إِلاَّ عَنْ أَبِي سَعِيدٍ . وَقَالَ أَيُّوبُ وَعَمْرٌو أُرَاهُ - عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِغُلاَمٍ وَهُوَ يَسْلُخُ شَاةً فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَنَحَّ حَتَّى أُرِيَكَ فَأَدْخَلَ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الإِبْطِ ثُمَّ مَضَى فَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ . قَالَ أَبُو دَاوُدَ زَادَ عَمْرٌو فِي حَدِيثِهِ - يَعْنِي - لَمْ يَمَسَّ مَاءً . وَقَالَ عَنْ هِلاَلِ بْنِ مَيْمُونٍ الرَّمْلِيِّ وَرَوَاهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ وَأَبُو مُعَاوِيَةَ عَنْ هِلاَلٍ عَنْ عَطَاءٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مُرْسَلاً لَمْ يَذْكُرَا أَبَا سَعِيدٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 185
In-book reference : Book 1, Hadith 185
English translation : Book 1, Hadith 185

(74) Chapter: Not Performing Wudu' From Touching A Carcass

(74) باب تَرْكِ الْوُضُوءِ مِنْ مَسِّ الْمَيْتَةِ

Jabir narrated:

The Messenger of Allah (ﷺ) passed by the market when on his return from one of the villages of 'Aliyah. People accompanied him from both sides. One the way he found a dead kid with both its ears joined together. He caught hold of it by its ear. He then said: Which of you likes to take it ? The narrator transmitted the tradition in full.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِالسُّوقِ دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفَتَيْهِ فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ " . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 186
In-book reference : Book 1, Hadith 186
English translation : Book 1, Hadith 186

(75) Chapter: Not Performing Wudu' FRom [Food Which Had Been Cooked] Over Fire (75) باب فِي تَرْكِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ

Ibn 'Abbas said:

The Messenger of Allah (ﷺ) took (the meat of) a (goat's) shoulder and offered prayer and did not perform ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 187
In-book reference : Book 1, Hadith 187
English translation : Book 1, Hadith 187

Narrated Al-Mughirah ibn Shu'bah:

One night I became the guest of the Prophet (ﷺ). He ordered that a piece of mutton be roasted, and it was roasted.

He then took a knife and began to cut the meat with it for me. In the meantime Bilal came and called him for prayer. He threw the knife and said: What happened! may his hands be smeared with earth! He then stood for offering prayer. Al-Anbari added: My moustaches became lengthy. He trimmed them by placing a took-stick; or he said: I shall trim your moustaches by placing the tooth-stick there.
Al-Anbari said: My moustaches became lengthy. He trimmed them by placing a tooth-stick ; or he said: I shall trim your moustaches by placing the tooth-stick there.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ، جَامِعِ بْنِ شَدَّادٍ عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ ضِفْتُ النَّبِيَّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَأَمَرَ بِجَنْبٍ فَشُوِيَ وَأَخَذَ

الشَّفْرَةَ فَجَعَلَ يَحُزُّ لِي بِهَا مِنْهُ - قَالَ - فَجَاءَ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ - قَالَ - فَأَلْقَى الشَّفْرَةَ وَقَالَ " مَا لَهُ تَرِبَتْ يَدَاهُ " . وَقَامَ يُصَلِّي . زَادَ الأَنْبَارِيُّ وَكَانَ شَارِبِي وَفَى فَقَصَّهُ لِي عَلَى سِوَاكٍ . أَوْ قَالَ أَقُصُّهُ لَكَ عَلَى سِوَاكٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 188
In-book reference : Book 1, Hadith 188
English translation : Book 1, Hadith 188

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) took a shoulder (of goat's meat) and after wiping his hand with a cloth on which he was sitting, he got up and prayed.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَتِفًا ثُمَّ مَسَحَ يَدَهُ بِمِسْحٍ كَانَ تَحْتَهُ ثُمَّ قَامَ فَصَلَّى .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 189
In-book reference : Book 1, Hadith 189
English translation : Book 1, Hadith 189

Ibn 'Abbas said:

The Prophet (ﷺ) ate a little meat from a (goat's) shoulder. He then offered prayer and did not perform ablution.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْتَهَشَ مِنْ كَتِفٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 190
In-book reference : Book 1, Hadith 190
English translation : Book 1, Hadith 190

Muhammad b. al-Munkadir said:

I heard Jabir b. 'Abd Allah say: I presented bread and meat to the Prophet (ﷺ). He ate them and called for ablution water. he performed ablution and offered the noon (Dhuhr) prayer. He then called for the remaining food and ate it. He then got up and prayed and did not perform ablution.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَثْعَمِيُّ، حَدَّثَنَا حَجَّاجٌ، قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَرَّبْتُ لِلنَّبِيِّ صلى الله عليه وسلم خُبْزًا وَلَحْمًا فَأَكَلَ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ بِهِ ثُمَّ صَلَّى الظُّهْرَ ثُمَّ دَعَا بِفَضْلِ طَعَامِهِ فَأَكَلَ ثُمَّ قَامَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 191
In-book reference : Book 1, Hadith 191
English translation : Book 1, Hadith 191

Jabir said:

The last practice of the Messenger of Allah (ﷺ) was that he did not perform ablution after taking anything that was cooked with the help of fire.

Abu Dawud said: This is the abridgment of the former tradition.

حَدَّثَنَا مُوسَى بْنُ سَهْلٍ أَبُو عِمْرَانَ الرَّمْلِيُّ، حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ كَانَ آخِرُ الأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم تَرْكَ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ . قَالَ أَبُو دَاوُدَ هَذَا اخْتِصَارٌ مِنَ الْحَدِيثِ الأَوَّلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 192
In-book reference : Book 1, Hadith 192
English translation : Book 1, Hadith 192

Narrated Abdullah ibn Harith ibn Jaz':

One of the Companions of the Prophet (may peace be upon), came upon us in Egypt. When he was narrating traditions in the Mosque of Egypt, I heard him say: I was the seventh or the sixth person in the company of the Messenger of Allah (peace be upon him) in the house of a person.

In the meantime Bilal came and called him for prayer. He came out and passed by a person who had his fire-pan on the fire. The Messenger of Allah (ﷺ) said to him: Has the food in the fire-pan been cooked? He replied: Yes, my parents be sacrificed upon you. He then took a piece out of it and continued to chew it until he uttered the first takbir (AllahuAkbar) of the prayer. All this time I was looking at him.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي كَرِيمَةَ، - قَالَ ابْنُ السَّرْحِ ابْنُ أَبِي كَرِيمَةَ مِنْ خِيَارِ الْمُسْلِمِينَ - قَالَ حَدَّثَنِي عُبَيْدُ بْنُ ثُمَامَةَ الْمُرَادِيُّ، قَالَ قَدِمَ عَلَيْنَا مِصْرَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ جَزْءٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَسَمِعْتُهُ يُحَدِّثُ فِي مَسْجِدِ مِصْرَ قَالَ لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ أَوْ سَادِسَ سِتَّةٍ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي دَارِ رَجُلٍ فَمَرَّ بِلاَلٌ فَنَادَاهُ بِالصَّلاَةِ فَخَرَجْنَا فَمَرَرْنَا بِرَجُلٍ وَبُرْمَتُهُ عَلَى النَّارِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطَابَتْ بُرْمَتُكَ " . قَالَ نَعَمْ بِأَبِي أَنْتَ وَأُمِّي . فَتَنَاوَلَ مِنْهَا بَضْعَةً فَلَمْ يَزَلْ يَعْلِكُهَا حَتَّى أَحْرَمَ بِالصَّلاَةِ وَأَنَا أَنْظُرُ إِلَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 193
In-book reference : Book 1, Hadith 193
English translation : Book 1, Hadith 193

(76) Chapter: Strictness In This Regard

(76) باب التَّشْدِيدِ فِي ذَلِكَ

Abu Hurairah reported:

The Messenger of Allah (ﷺ) said: Perform ablution after eating anything which has been cooked by fire.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو بَكْرِ بْنُ حَفْصٍ، عَنِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوُضُوءُ مِمَّا أَنْضَجَتِ النَّارُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 194
In-book reference : Book 1, Hadith 194
English translation : Book 1, Hadith 194

Narrated Umm Habibah:

AbuSufyan ibn Sa'id ibn al-Mughirah reported that he entered upon Umm Habibah who presented him a glass of sawiq (a drink prepared with flour and water) to drink. He called for water and rinsed his mouth. She said: O my cousin, don't you perform ablution? The Prophet (ﷺ) said: Perform ablution after eating anything cooked with fire, or he said: anything touched by fire.
Abu Dawud said: The version of al-Zuhri has: O my paternal cousin.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، - يَعْنِي ابْنَ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا سُفْيَانَ بْنَ سَعِيدِ بْنِ الْمُغِيرَةِ، حَدَّثَهُ أَنَّهُ، دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَسَقَتْهُ قَدَحًا مِنْ سَوِيقٍ فَدَعَا بِمَاءٍ فَتَمَضْمَضَ فَقَالَتْ يَا ابْنَ أُخْتِي أَلاَ تَوَضَّأُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " تَوَضَّئُوا مِمَّا غَيَّرَتِ النَّارُ " . أَوْ قَالَ مِمَّا مَسَّتِ النَّارُ . قَالَ أَبُو دَاوُدَ فِي حَدِيثِ الزُّهْرِيِّ يَا ابْنَ أَخِي .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 195
In-book reference : Book 1, Hadith 195
English translation : Book 1, Hadith 195

(77) Chapter: Wudu' From (Drinking) Milk

(77) باب فِي الْوُضُوءِ مِنَ اللَّبَنِ

‘Abd Allah b.’Abbas said that the Prophet (peace be upon him) drank some milk and then rinsed his mouth saying :

it contains greasiness.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَتَمَضْمَضَ ثُمَّ قَالَ " إِنَّ لَهُ دَسَمًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 196
In-book reference : Book 1, Hadith 196
English translation : Book 1, Hadith 196

(78) Chapter: Concession In This Regard

(78) باب الرُّخْصَةِ فِي ذَلِكَ

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) drank some milk and he did not rinse his mouth nor did he perform ablution, and he offered the prayer.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ زَيْدِ بْنِ الْحُبَابِ، عَنْ مُطِيعِ بْنِ رَاشِدٍ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا فَلَمْ يُمَضْمِضْ وَلَمْ يَتَوَضَّأْ وَصَلَّى . قَالَ زَيْدٌ دَلَّنِي شُعْبَةُ عَلَى هَذَا الشَّيْخِ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 197
In-book reference : Book 1, Hadith 197
English translation : Book 1, Hadith 197

(79) Chapter: Wudu' From Bleeding

(79) باب الْوُضُوءِ مِنَ الدَّمِ

Narrated Jabir ibn Abdullah:

We proceeded in the company of the Messenger of Allah (ﷺ) for the battle of Dhat ar-Riqa. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I kill one of the companions of Muhammad.

He went out following the footsteps of the Prophet (ﷺ). The Prophet (ﷺ) encamped at a certain place. He said: Who will keep a watch on us? A person from the Muhajirun (Emigrants) and another from the Ansar (Helpers) responded. He said: Go to the mouth of the mountain-pass. When they went to the mouth of the mountain-pass the man from the Muhajirun lay down while the man from the Ansar stood praying.

The man (enemy) came to them. When he saw the person he realised that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But he (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then he (the Muslim) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away.

When the man from the Muhajirun saw the (man from the Ansar) bleeding, he asked him: Glory be to Allah! Why did you not wake me up the first time when he shot at you.

He replied: I was busy reciting a chapter of the Qur'an. I did not like to leave it.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي صَدَقَةُ بْنُ يَسَارٍ، عَنْ عَقِيلِ بْنِ جَابِرٍ، عَنْ جَابِرٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَعْنِي فِي غَزْوَةِ ذَاتِ الرِّقَاعِ - فَأَصَابَ رَجُلٌ امْرَأَةَ رَجُلٍ مِنَ الْمُشْرِكِينَ فَحَلَفَ أَنْ لاَ أَنْتَهِي حَتَّى أُهَرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ فَخَرَجَ يَتْبَعُ أَثَرَ النَّبِيِّ صلى الله عليه وسلم فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم مَنْزِلاً فَقَالَ مَنْ رَجُلٌ يَكْلَؤُنَا فَانْتَدَبَ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الأَنْصَارِ فَقَالَ " كُونَا بِفَمِ الشِّعْبِ " . قَالَ فَلَمَّا خَرَجَ الرَّجُلاَنِ إِلَى فَمِ الشِّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الأَنْصَارِيُّ يُصَلِّي وَأَتَى الرَّجُلُ فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَبِيئَةٌ لِلْقَوْمِ فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَنَزَعَهُ حَتَّى رَمَاهُ بِثَلاَثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ انْتَبَهَ صَاحِبُهُ فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذِرُوا بِهِ هَرَبَ وَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالأَنْصَارِيِّ مِنَ الدَّمِ قَالَ سَبْحَانَ اللَّهِ أَلاَ أَنْبَهْتَنِي أَوَّلَ مَا رَمَى قَالَ كُنْتُ فِي سُورَةٍ أَقْرَأُهَا فَلَمْ أُحِبَّ أَنْ أَقْطَعَهَا .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 198
In-book reference : Book 1, Hadith 198
English translation : Book 1, Hadith 198

(80) Chapter: Wudu' From Sleeping

(80) باب الْوُضُوءِ مِنَ النَّوْمِ

'Abd Allah b. 'Umar said:

One night the Messenger of Allah (May peace be upon him) was busy and he delayed the night (isha) prayer so much so that we dosed in the mosque. We awoke, then dozed, and again awoke and again dozed. He (the prophet) then came upon us and said: There is none except you who is waiting for prayer.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ " لَيْسَ أَحَدٌ يَنْتَظِرُ الصَّلاَةَ غَيْرَكُمْ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 199
In-book reference : Book 1, Hadith 199
English translation : Book 1, Hadith 199

Narrated Anas:

The Companions during the lifetime of the messenger of Allah (May peace be upon him) used to wait for the night prayer so much so that their heads were lowered down (by dozing). Then they offered prayer and did not perform ablution.
Abu Dawud said: Shu'bah on the authority of Qatadah added: We lowered down our heads (on accounts of dozing) in the day of the Messenger of Allah (May peace be upon him).
Abu Dawud said; This tradition has been transmitted through a different chain of narrators.

حَدَّثَنَا شَاذُّ بْنُ فَيَّاضٍ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَنْتَظِرُونَ الْعِشَاءَ الآخِرَةَ حَتَّى تَخْفِقَ رُءُوسُهُمْ ثُمَّ يُصَلُّونَ وَلاَ يَتَوَضَّئُونَ . قَالَ أَبُو دَاوُدَ زَادَ فِيهِ شُعْبَةُ عَنْ قَتَادَةَ قَالَ كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَرَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ بِلَفْظٍ آخَرَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 200
In-book reference : Book 1, Hadith 200
English translation : Book 1, Hadith 200

Anas b. Malik reported:

(The people) stood up for the night prayer and a man stood up and spoke forth: Messenger of Allah, I have to say something to you. He (the Prophet) entered into secret conversation with him, till the people or some of the people dozed off, ad then he led them in prayer. He (Thabit al-Bunani) did not mention ablution.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَدَاوُدُ بْنُ شَبِيبٍ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، أَنَّ أَنَسَ بْنَ مَالِكٍ، قَالَ أُقِيمَتْ صَلاَةُ الْعِشَاءِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي حَاجَةً . فَقَامَ يُنَاجِيهِ حَتَّى نَعَسَ الْقَوْمُ أَوْ بَعْضُ الْقَوْمِ ثُمَّ صَلَّى بِهِمْ وَلَمْ يَذْكُرْ وُضُوءًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 201
In-book reference : Book 1, Hadith 201
English translation : Book 1, Hadith 201

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) used to prostrate and sleep (in prostration) and produce puffing sounds (during sleep). Then he would stand and pray and would not perform ablution. I said to him: you prayed but did not perform ablution though you slept (in prostration). He replied: Ablution is necessary for one who sleeps while he is lying down. Uthman and Hannad added: For when he lies down, his joints are relaxed.

Abu Dawud said: The statement "ablution is necessary for one who sleeps while one is lying down" is a munkar (rejected) tradition. It has been narrated only by Yazid Abu Khalid al-Dalani, on the authority of Qatadah. And its earlier part has been narrated by a group (of narrators) from Ibn 'Abbas; they did not mention anything about it. He (Ibn 'Abbas) said: The Prophet (ﷺ) was protected (during his sleep). 'Aishah reported: The Prophet (ﷺ) said: My eyes sleep, but my heart does not sleep. Shu'bah said: Qatadah heard from Abu'l-'Aliyah only four traditions: the tradition about Jonah son of Matthew, the tradition reported by Ibn 'Umar about prayer, the tradition stating that the judges are three, and the tradition narrated by Ibn 'Abbas saying: (This tradition) has been narrated to me by reliable persons ; 'Umar is one of them, and the most reliable of them in my opinion is 'Umar. Abu Dawud said: I asked Ahmad b. Hanbal about the tradition narrated by Yazid al-Dalani. He rebuked me out of respect for him. Then he said: Yazid al-Dalani does not add anything to what has been narrated by the teachers of Qatadah. He did not care of this tradition (due to its weakness).

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، وَهَنَّادُ بْنُ السَّرِيِّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ، - وَهَذَا لَفْظُ حَدِيثِ يَحْيَى - عَنْ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْجُدُ وَيَنَامُ وَيَنْفُخُ ثُمَّ يَقُومُ فَيُصَلِّي وَلاَ يَتَوَضَّأُ . قَالَ فَقُلْتُ لَهُ صَلَّيْتَ وَلَمْ تَتَوَضَّأْ وَقَدْ نِمْتَ فَقَالَ " إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا " . زَادَ عُثْمَانُ وَهَنَّادٌ " فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهُ " . قَالَ أَبُو دَاوُدَ قَوْلُهُ " الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا " . هُوَ حَدِيثٌ مُنْكَرٌ لَمْ يَرْوِهِ إِلاَّ يَزِيدُ أَبُو خَالِدٍ الدَّالاَنِيُّ عَنْ قَتَادَةَ وَرَوَى أَوَّلَهُ جَمَاعَةٌ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرُوا شَيْئًا مِنْ هَذَا وَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم مَحْفُوظًا وَقَالَتْ عَائِشَةُ - رضى الله عنها - قَالَ النَّبِيُّ صلى الله عليه وسلم " تَنَامُ عَيْنَاىَ وَلاَ يَنَامُ قَلْبِي " . وَقَالَ شُعْبَةُ إِنَّمَا سَمِعَ قَتَادَةُ مِنْ أَبِي الْعَالِيَةِ أَرْبَعَةَ أَحَادِيثَ حَدِيثَ يُونُسَ بْنِ مَتَّى وَحَدِيثَ ابْنِ عُمَرَ فِي الصَّلاَةِ وَحَدِيثَ الْقُضَاةُ ثَلاَثَةٌ وَحَدِيثَ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مَرْضِيُّونَ مِنْهُمْ عُمَرُ وَأَرْضَاهُمْ عِنْدِي عُمَرُ . قَالَ أَبُو دَاوُدَ وَذَكَرْتُ حَدِيثَ يَزِيدَ الدَّالاَنِيِّ لأَحْمَدَ بْنِ حَنْبَلٍ فَانْتَهَرَنِي اسْتِعْظَامًا لَهُ وَقَالَ مَا لِيَزِيدَ الدَّالاَنِيِّ يُدْخِلُ عَلَى أَصْحَابِ قَتَادَةَ وَلَمْ يَعْبَأْ بِالْحَدِيثِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 202
In-book reference : Book 1, Hadith 202
English translation : Book 1, Hadith 202

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) said: The eyes are the leather strap of the anus, so one who sleeps should perform ablution.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحِمْصِيُّ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا بَقِيَّةُ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِذٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وِكَاءُ السَّهِ الْعَيْنَانِ فَمَنْ نَامَ فَلْيَتَوَضَّأْ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 203
In-book reference : Book 1, Hadith 203
English translation : Book 1, Hadith 203

(81) Chapter: A Person Who Steps On Something Impure

(81) باب فِي الرَّجُلِ يَطَأُ الأَذَى بِرِجْلِهِ

Narrated Abdullah ibn Mas'ud:

We would not wash our feet after treading on something unclean, nor would we hold our hair and garments (during prayer).

Abu Dawud said: The tradition has been reported by Ibrahim b. Abi Mu'awiyah through a different chain of narrators: A'mash - Shaqiq - Masruq - 'Abd Allah (b. Mas'ud). And Hannad reported from Shaqiq, or reported on his authority saying: 'Abd Allah (b. Mas'ud) said.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَإِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ، عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنِي شَرِيكٌ، وَجَرِيرٌ، وَابْنُ، إِدْرِيسَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ قَالَ عَبْدُ اللَّهِ كُنَّا لاَ نَتَوَضَّأُ مِنْ مَوْطِئٍ وَلاَ نَكُفُّ شَعْرًا وَلاَ ثَوْبًا . قَالَ أَبُو دَاوُدَ قَالَ إِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ فِيهِ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ أَوْ حَدَّثَهُ عَنْهُ قَالَ قَالَ عَبْدُ اللَّهِ وَقَالَ هَنَّادٌ عَنْ شَقِيقٍ أَوْ حَدَّثَهُ عَنْهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 204
In-book reference : Book 1, Hadith 204
English translation : Book 1, Hadith 204

(82) Chapter: The One Who Breaks His Wudu' During Prayer

(82) باب مَنْ يُحْدِثُ فِي الصَّلاَةِ

Narrated Ali ibn Talq:

The Messenger of Allah (ﷺ) said: When any of you breaks wind during the prayer, he should turn away and perform ablution and repeat the prayer.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلاَّمٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا فَسَا أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيُعِدِ الصَّلاَةَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 205
In-book reference : Book 1, Hadith 205
English translation : Book 1, Hadith 205

(83) Chapter: On Pre-Seminal Fluid (Madhi) (83) باب فِي الْمَذْىِ

'Ali said:

My prostatic fluid flowed excessively. I used to take a bath until my back cracked (because of frequent washing). I mentioned it to the prophet (May peace be upon him), or the fact was mentioned to him (by someone else). The Messenger of Allah (May peace be upon him) said; Do not do so. When you find prostatic fluid, wash your penis and perform ablution as you do for your prayer, but when you have seminal emission, you should take a bath.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ الْحَذَّاءُ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ كُنْتُ رَجُلاً مَذَّاءً فَجَعَلْتُ أَغْتَسِلُ حَتَّى تَشَقَّقَ ظَهْرِي فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم - أَوْ ذُكِرَ لَهُ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَفْعَلْ إِذَا رَأَيْتَ الْمَذْىَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 206
In-book reference : Book 1, Hadith 206
English translation : Book 1, Hadith 206

Narrated Al-Miqdad ibn al-Aswad:

Ali ibn AbuTalib commanded him to ask the Messenger of Allah (ﷺ) what a man should do when he wants to have intercourse with his wife and the prostatic fluid comes out (at this moment). (He said): I am ashamed of consulting him because of the position of his daughter. Al-Miqdad said: I asked the Messenger of Allah (ﷺ) about it. He said: When any of you finds, he should wash his private part, and perform ablution as he does for prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، - رضى الله عنه - أَمَرَهُ أَنْ يَسْأَلَ لَهُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْىُ مَاذَا عَلَيْهِ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ . قَالَ الْمِقْدَادُ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَنْضَحْ فَرْجَهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 207
In-book reference : Book 1, Hadith 207
English translation : Book 1, Hadith 207

'Urwah said :

'Ali b abi Talib said to al-miqdad, and made a similar statement as above. Al-Miqdad asked him (the prophet). The prophet (peace be upon him) said: he should wash his penis and testicles.

Abu Dawud said : The tradition has been narrators by al-Thawri and a group of narrators from Hisham on the authority of his father from al-Miqdad, from 'Ali reporting from the prophet (May peace be upon him).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، قَالَ لِلْمِقْدَادِ وَذَكَرَ نَحْوَ هَذَا قَالَ فَسَأَلَهُ الْمِقْدَادُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِيَغْسِلْ ذَكَرَهُ وَأُنْثَيَيْهِ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ الثَّوْرِيُّ وَجَمَاعَةٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِيهِ : " وَالأُنْثَيَيْنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 208
In-book reference : Book 1, Hadith 208
English translation : Book 1, Hadith 208

'Urwah reported on the Authority of his father a tradition from 'Ali b. Abi Talib who said :

I Asked al-Miqdad (to consult the prophet). He then narrated the tradition bearing the same meaning.

Abu Dawud said; this tradition has been reported with another chain of narrators. This version does not mention the word "testicles".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، قَالَ حَدَّثَنَا أَبِي، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَدِيثٍ، حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قُلْتُ لِلْمِقْدَادِ . فَذَكَرَ مَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ الْمُفَضَّلُ بْنُ فَضَالَةَ وَجَمَاعَةٌ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَوَاهُ ابْنُ إِسْحَاقَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الْمِقْدَادِ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ يَذْكُرْ " **أُنْثَيَيْهِ** " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 209
In-book reference : Book 1, Hadith 209
English translation : Book 1, Hadith 209

Narrated Sahl ibn Hunayf:

I felt greatly distressed by the frequent flowing of prostatic fluid. For this reason I used to take a bath very often. I asked the apostle of Allah (ﷺ) about this. He replied: Ablution will be sufficient for you because of this. I asked: Messenger of Allah, what should I do if it smears my clothes. He replied: It is sufficient if you take a handful of water and sprinkle it on your clothe when you find it has smeared it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ كُنْتُ أَلْقَى مِنَ الْمَذْىِ شِدَّةً وَكُنْتُ أُكْثِرُ مِنْهُ الاِغْتِسَالَ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ

ذَلِكَ فَقَالَ " إِنَّمَا يُجْزِيكَ مِنْ ذَلِكَ الْوُضُوءُ " . قُلْتُ يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ قَالَ " يَكْفِيكَ بِأَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهَا مِنْ ثَوْبِكَ حَيْثُ تُرَى أَنَّهُ أَصَابَهُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 210
In-book reference : Book 1, Hadith 210
English translation : Book 1, Hadith 210

Narrated Abdullah ibn Sa'd al-Ansari:

I asked the Messenger of Allah (ﷺ) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a bath. He replied: that is called madhi (prostatic fluid). It flows from every male. You should wash your private parts and testicles because of it and perform ablution as you do for prayer.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ صَالِحٍ - عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ الأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ فَقَالَ " ذَاكَ الْمَذْىُ وَكُلُّ فَحْلٍ يُمْذِي فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثَيَيْكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 211
In-book reference : Book 1, Hadith 211
English translation : Book 1, Hadith 211

(84) Chapter: On Mutual Contact And Eating With A Menstruating Woman

(84) باب فِي مُبَاشَرَةِ الْحَائِضِ وَمُؤَاكَلَتِهَا

Narrated Abdullah ibn Sa'd al-Ansari:

Abdullah asked the Messenger of Allah (ﷺ): What is lawful for me to do with my wife when she is menstruating? He replied: What is above the waist-wrapper is lawful for you.

The narrator also mentioned (the lawfulness of) eating with a woman in menstruation, and he transmitted the tradition in full.

حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارٍ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، حَدَّثَنَا الْعَلاَءُ بْنُ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَحِلُّ لِي مِنَ امْرَأَتِي وَهِيَ حَائِضٌ قَالَ " لَكَ مَا فَوْقَ الإِزَارِ " وَذَكَرَ مُؤَاكَلَةَ الْحَائِضِ أَيْضًا وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 212
In-book reference : Book 1, Hadith 212
English translation : Book 1, Hadith 212

Narrated Mu'adh ibn Jabal:

I asked the Messenger of Allah (ﷺ): What is lawful for a man to do with his wife when she is menstruating? He replied: What is above the waist-wrapper, but it is better to abstain from it, too.
Abu Dawud said: This (tradition) is not strong.

حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْيَزَنِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ سَعْدٍ الأَغْطَشِ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِذٍ الأَزْدِيِّ، - قَالَ هِشَامٌ وَهُوَ ابْنُ قُرْطٍ أَمِيرُ حِمْصَ - عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَمَّا يَحِلُّ لِلرَّجُلِ مِنَ امْرَأَتِهِ وَهِيَ حَائِضٌ قَالَ فَقَالَ " مَا فَوْقَ الإِزَارِ وَالتَّعَفُّفُ عَنْ ذَلِكَ أَفْضَلُ " . قَالَ أَبُو دَاوُدَ وَلَيْسَ هُوَ - يَعْنِي الْحَدِيثَ - بِالْقَوِيِّ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 213
In-book reference : Book 1, Hadith 213
English translation : Book 1, Hadith 213

(85) Chapter: Intercourse Without Ejaculation (85) باب فِي الإِكْسَالِ

Ubayy b. Ka'b reported :

The Messenger of Allah (May peace be upon him) made a concession in the early days of Islam on account of the paucity of clothes that one should not take a bath if one has sexual intercourse (and has no seminal emission). But later on her commanded to take a bath in such a case and prohibited its omission.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي بَعْضُ، مَنْ أَرْضَى أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ أُبَىَّ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم إِنَّمَا جَعَلَ ذَلِكَ رُخْصَةً لِلنَّاسِ فِي أَوَّلِ الإِسْلاَمِ لِقِلَّةِ الثِّيَابِ ثُمَّ أَمَرَ بِالْغُسْلِ وَنَهَى عَنْ ذَلِكَ . قَالَ أَبُو دَاوُدَ يَعْنِي " الْمَاءَ مِنَ الْمَاءِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 214
In-book reference : Book 1, Hadith 214
English translation : Book 1, Hadith 214

Ubayy b. Ka'b said :

The verdict that water (bath) is necessary when there is emission given by the people (in the early days of Islam) was due to the concession granted by the Messenger of Allah in the beginning of Islam. He then commanded to take a bath (in such a case).

Abu Dawud said : By Abu Ghassan is meant Muhammad b. mutarrif.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْبَزَّازُ الرَّازِيُّ، حَدَّثَنَا مُبَشِّرٌ الْحَلَبِيُّ، عَنْ مُحَمَّدٍ أَبِي غَسَّانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ، أَنَّ الْفُتْيَا الَّتِي، كَانُوا يُفْتُونَ أَنَّ الْمَاءَ مِنَ الْمَاءِ كَانَتْ رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَدْءِ الإِسْلاَمِ ثُمَّ أَمَرَ بِالاِغْتِسَالِ بَعْدُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 215
In-book reference : Book 1, Hadith 215
English translation : Book 1, Hadith 215

Abu Hurairah reported the Prophet (May peace be upon him) as saying :

when anyone sits between the four parts of a woman and the parts (of the male and female) which are circumscised join together, then bath becomes obligatory.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ الْفَرَاهِيدِيُّ، حَدَّثَنَا هِشَامٌ، وَشُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا قَعَدَ بَيْنَ شُعَبِهَا الأَرْبَعِ وَأَلْزَقَ الْخِتَانَ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 216
In-book reference : Book 1, Hadith 216
English translation : Book 1, Hadith 216

Aba Sa’id al-Khudri reported :

The Messenger of Allah (May peace be upon him) said : water (bath) is necessary only when there is seminal emission. And Abu Salamah followed it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمَاءُ مِنَ الْمَاءِ " . وَكَانَ أَبُو سَلَمَةَ يَفْعَلُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 217
In-book reference : Book 1, Hadith 217
English translation : Book 1, Hadith 217

(86) Chapter: The Sexually Impure Person Who Wishes To Repeat (The Act)

(86) باب فِي الْجُنُبِ يَعُودُ

Anas reported :

One day the Messenger of Allah (May peace be upon him) had sexual intercourse with (all) his wives with a single bath.

Abu Dawud said: This tradition has been transmitted through another chain of narrators.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ . قَالَ أَبُو دَاوُدَ وَهَكَذَا رَوَاهُ هِشَامُ بْنُ زَيْدٍ عَنْ أَنَسٍ وَمَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَصَالِحُ بْنُ أَبِي الأَخْضَرِ عَنِ الزُّهْرِيِّ كُلُّهُمْ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 218
In-book reference : Book 1, Hadith 218
English translation : Book 1, Hadith 218

(87) Chapter: Performing Wudu' For One Who Wishes To Repeat (The Act)

(87) باب الْوُضُوءِ لِمَنْ أَرَادَ أَنْ يَعُودَ

Narrated AbuRafi':

One day the Prophet (ﷺ) had intercourse with all his wives. He took a bath after each intercourse. I asked him: Messenger of Allah, why don't you make it a single bath? He replied: This is more purifying, better and cleaning.
Abu Dawud said: The tradition narrated by Anas is more sound that this tradition.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ، سَلْمَى عَنْ أَبِي رَافِعٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ . قَالَ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ أَلاَ تَجْعَلُهُ غُسْلاً وَاحِدًا قَالَ " **هَذَا أَزْكَى وَأَطْيَبُ وَأَطْهَرُ** " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ أَنَسٍ أَصَحُّ مِنْ هَذَا .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 219
In-book reference : Book 1, Hadith 219
English translation : Book 1, Hadith 219

Abu sa'id al-Khudri reported :

The Prophet (May peace be upon him) said : When any of you has intercourse with his wife and desire to repeat it, he should perform ablution between them.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ بَدَا لَهُ أَنْ يُعَاوِدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوءًا** " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 220
In-book reference : Book 1, Hadith 220
English translation : Book 1, Hadith 220

(88) Chapter: The Sexually Impure Person Sleeping

(88) باب فِي الْجُنُبِ يَنَامُ

‘Abd Allah b. ‘Umar reported :

‘Umar b. al-Khattab said to the Messenger of Allah (May peace be upon him) that he became sexually defiled at night (asking him what he should do). The Messenger of Allah (May peace be upon him) said : You should perform ablution and wash your penis and then sleep.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 221
In-book reference : Book 1, Hadith 221
English translation : Book 1, Hadith 221

(89) Chapter: The Sexually Impure Person Eating

(89) باب الْجُنُبِ يَأْكُلُ

‘A’ishah reported:

when the prophet (ﷺ) intended to sleep while he was sexually defiled, he would perform ablution as he did for prayer.

حَدَّثَنَا مُسَدَّدٌ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ [illegible]ادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 222
In-book reference : Book 1, Hadith 222
English translation : Book 1, Hadith 222

This Tradition has been narrated on the Authority of al-Zuhri through a different chain. It adds :

If he intends to eat while he is defiled, he should wash both his hands.

Abu Dawud said: Ibn Wahb narrated this tradition on the authority of Yunus. He described the fact of eating as the statement of ‘A’ishah (not the saying of the prophet). It has also been narrated it from ‘Urwah or Abu Salamah. Al-Awza’I narrated it from Yunus on the Authority of Al-Zuhri from the prophet (ﷺ) as narrated by Ibn al-Mubarak.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ " وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنُبٌ غَسَلَ يَدَيْهِ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ وَهْبٍ عَنْ يُونُسَ فَجَعَلَ قِصَّةَ الأَكْلِ قَوْلَ عَائِشَةَ مَقْصُورًا وَرَوَاهُ صَالِحُ بْنُ أَبِي الأَخْضَرِ عَنِ الزُّهْرِيِّ كَمَا قَالَ ابْنُ الْمُبَارَكِ إِلاَّ أَنَّهُ قَالَ عَنْ عُرْوَةَ أَوْ أَبِي سَلَمَةَ وَرَوَاهُ الأَوْزَاعِيُّ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم كَمَا قَالَ ابْنُ الْمُبَارَكِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 223

In-book reference : Book 1, Hadith 223
English translation : Book 1, Hadith 223

(90) Chapter: Those Who Said That The Sexually Impure Should Perform Wudu'

(90) باب مَنْ قَالَ يَتَوَضَّأُ الْجُنُبُ

'A'ishah reported :

When the Prophet (May peace be upon him) wanted to eat or sleep, he would perform ablution. She meant that (the prophet did so) when he was sexually defiled.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ . تَعْنِي وَهُوَ جُنُبٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 224
In-book reference : Book 1, Hadith 224
English translation : Book 1, Hadith 224

Narrated Ammar ibn Yasir:

The Prophet (ﷺ) granted permission to a person who was sexually defiled to eat or drink or sleep after performing ablution.

Abu Dawud said: In the chain of this tradition there is a narrator between Yahya b. Ya'mur and 'Ammar b. Yasir. 'Ali b. Abi Talib, Ibn 'Umar and 'Abd Allah b. 'Amr said: When a person is sexually defiled wants to eat, he should perform ablution.

حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ لِلْجُنُبِ إِذَا أَكَلَ أَوْ شَرِبَ أَوْ نَامَ أَنْ يَتَوَضَّأَ . قَالَ أَبُو دَاوُدَ بَيْنَ يَحْيَى بْنِ يَعْمَرَ وَعَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ رَجُلٌ وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 225
In-book reference : Book 1, Hadith 225
English translation : Book 1, Hadith 225

(91) Chapter: The Sexually Impure Person Delaying Ghusl

(91) باب فِي الْجُنُبِ يُؤَخِّرُ الْغُسْلَ

Narrated Aisha, Ummul Mu'minin:

Ghudayf ibn al-Harith reported: I asked Aisha: Have you seen the Messenger of Allah (ﷺ) washing (because of defilement) at the beginning of the night or at the end?

She replied: Sometimes he would take a bath at the beginning of the night and sometimes at the end.

Thereupon I exclaimed: Allah is most Great. All Praise be to Allah Who made this matter accommodative.

I again asked her: What do you think, did the Messenger of Allah (ﷺ) say the witr prayer (additional prayer after obligatory prayer at night) in the beginning of the night or at the end?
She replied: Sometimes he would say the witr prayer at the beginning of the night and sometimes at the end.
I exclaimed: Allah is most Great. All praise be to Allah Who made the matter accommodative.
Again I asked her: What do you think, did the Messenger of Allah (ﷺ) recite the Qur'an (in the prayer) loudly or softly?
She replied: Sometimes he would recite loudly and sometimes softly.
I exclaimed: Allah is most Great. All praise be to Allah Who made the matter flexible.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، ح حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا بُرْدُ بْنُ سِنَانٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، قَالَ قُلْتُ لِعَائِشَةَ أَرَأَيْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِي أَوَّلِ اللَّيْلِ أَوْ فِي آخِرِهِ قَالَتْ رُبَّمَا اغْتَسَلَ فِي أَوَّلِ اللَّيْلِ وَرُبَّمَا اغْتَسَلَ فِي آخِرِهِ . قُلْتُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً . قُلْتُ أَرَأَيْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ أَمْ فِي آخِرِهِ قَالَتْ رُبَّمَا أَوْتَرَ فِي أَوَّلِ اللَّيْلِ وَرُبَّمَا أَوْتَرَ فِي آخِرِهِ . قُلْتُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً . قُلْتُ أَرَأَيْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَجْهَرُ بِالْقُرْآنِ أَمْ يَخْفِتُ بِهِ قَالَتْ رُبَّمَا جَهَرَ بِهِ وَرُبَّمَا خَفَتَ . قُلْتُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 226
In-book reference : Book 1, Hadith 226
English translation : Book 1, Hadith 226

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: Angels do not enter the house where there is a picture, or a dog, or a person who is sexually defiled.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَىٍّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلاَ كَلْبٌ وَلاَ جُنُبٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 227
In-book reference : Book 1, Hadith 227
English translation : Book 1, Hadith 227

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) would sleep while he was sexually defiled without touching water.

Abu Dawud said: Hasan b. 'Ali al-Wasiti said that the heard Yazid b. Harun say: This tradition is based on a misunderstanding, i.e. the tradition reported by Abu Ishaq.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنَامُ وَهُوَ جُنُبٌ مِنْ غَيْرِ أَنْ يَمَسَّ مَاءً . قَالَ أَبُو دَاوُدَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْوَاسِطِيُّ قَالَ سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ هَذَا الْحَدِيثُ وَهَمٌ . يَعْنِي حَدِيثَ أَبِي إِسْحَاقَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 228
In-book reference : Book 1, Hadith 228
English translation : Book 1, Hadith 228

(92) Chapter: The Sexually Impure Person Reciting Qur'an

(92) باب فِي الْجُنُبِ يَقْرَأُ الْقُرْآنَ

Narrated Ali ibn AbuTalib:

Abdullah ibn Salamah said: I, accompanied by other two persons, one from us and the other from Banu Asad, called upon Ali. He sent them to a certain territory (on some mission) saying: You are sturdy and vigorous people; hence display your power for religion. He then stood and entered the toilet. He then came out and called for water and took a handful of it. Then he wiped (his hands) with it and began to recite the Qur'an. They were surprised at this (action).

Thereupon he said: The Messenger of Allah (ﷺ) came out from the privy and taught us the Qur'an and took meat with us. Nothing prevented him; or the narrator said: Nothing prevented him from (reciting) the Qur'an except sexual defilement.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، قَالَ دَخَلْتُ عَلَى عَلِيٍّ - رضى الله عنه - أَنَا وَرَجُلاَنِ رَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أَسَدٍ - أَحْسِبُ فَبَعَثَهُمَا عَلِيٌّ - رضى الله عنه - وَجْهًا وَقَالَ إِنَّكُمَا عِلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا . ثُمَّ قَامَ فَدَخَلَ الْمَخْرَجَ ثُمَّ خَرَجَ فَدَعَا بِمَاءٍ فَأَخَذَ مِنْهُ حَفْنَةً فَتَمَسَّحَ بِهَا ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ فَأَنْكَرُوا ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْرُجُ مِنَ الْخَلاَءِ فَيُقْرِئُنَا الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ - أَوْ قَالَ يَحْجُزُهُ - عَنِ الْقُرْآنِ شَىْءٌ لَيْسَ الْجَنَابَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 229
In-book reference : Book 1, Hadith 229
English translation : Book 1, Hadith 229

(93) Chapter: The Sexually Impure Person Shaking Hands

(93) باب فِي الْجُنُبِ يُصَافِحُ

Hudhaifah reported :

The prophet (ﷺ) visited him and inclined towards him (for shaking hand). He said : I am sexually defiled. The prophet (ﷺ) replied : A muslim is not defiled.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَهُ فَأَهْوَى إِلَيْهِ فَقَالَ إِنِّي جُنُبٌ . فَقَالَ " إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 230
In-book reference : Book 1, Hadith 230
English translation : Book 1, Hadith 230

Abu Hudhaifah reported :

The Messenger of Allah (ﷺ) met me on one of the streets of medina while I was sexually defiled. I retreated and went away. I then took a bath and came to him. He asked : Where were you, O Abu Hurairah? I replied : As I was sexually defiled, I disliked to sit in your company without purification. He exclaimed: Glory be to Allah! A Muslim is not defiled.

He (Abu Dawud) said : The version of this tradition reported by Bishr has the chain: Humaid reported from Bakr.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، وَبِشْرٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَأَنَا جُنُبٌ فَاخْتَنَسْتُ فَذَهَبْتُ فَاغْتَسَلْتُ ثُمَّ جِئْتُ فَقَالَ " أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ " . قَالَ قُلْتُ إِنِّي كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ عَلَى غَيْرِ طَهَارَةٍ . فَقَالَ " سُبْحَانَ اللَّهِ إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ " . وَقَالَ فِي حَدِيثِ بِشْرٍ حَدَّثَنَا حُمَيْدٌ حَدَّثَنِي بَكْرٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 231
In-book reference : Book 1, Hadith 231
English translation : Book 1, Hadith 231

(94) Chapter: The Sexually Impure Person Entering The Masjid

(94) باب فِي الْجُنُبِ يَدْخُلُ الْمَسْجِدَ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) came and saw that the doors of the houses of his Companions were facing the mosque. He said: Turn the direction of the houses from the mosque. The Prophet (ﷺ) then entered (the houses or the mosque), and the people did take any step in this regard hoping that some concession might be revealed. He the Prophet) again came upon them and said: Turn the direction of these (doors) from the mosque I do not make the mosque lawful for a menstruating woman and for a person who is sexually defiled.

Abu Dawud said: Aflat b. Khalifah is also called Fulait al-'Amiri.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَفْلَتُ بْنُ خَلِيفَةَ، قَالَ حَدَّثَتْنِي جَسْرَةُ بِنْتُ دِجَاجَةَ، قَالَتْ سَمِعْتُ عَائِشَةَ، رضى الله عنها تَقُولُ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةٌ فِي الْمَسْجِدِ فَقَالَ " وَجِّهُوا هَذِهِ الْبُيُوتَ

عَنِ الْمَسْجِدِ " . ثُمَّ دَخَلَ النَّبِيُّ صلى الله عليه وسلم وَلَمْ يَصْنَعِ الْقَوْمُ شَيْئًا رَجَاءَ أَنْ تَنْزِلَ فِيهِمْ رُخْصَةٌ فَخَرَجَ إِلَيْهِمْ بَعْدُ فَقَالَ " وَجِّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لاَ أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلاَ جُنُبٍ " . قَالَ أَبُو دَاوُدَ وَهُوَ فُلَيْتٌ الْعَامِرِيُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 232
In-book reference : Book 1, Hadith 232
English translation : Book 1, Hadith 232

(95) Chapter: The Sexually Impure Person Leading The Prayer In A State Of Forgetfulness

(95) باب فِي الْجُنُبِ يُصَلِّي بِالْقَوْمِ وَهُوَ نَاسٍ

Narrated AbuBakrah:

The Messenger of Allah (ﷺ) began to lead (the people) in the dawn prayer. He then signalled with his hand: (Stay) at your places. (Then he entered his home). He then returned while drops of water were coming down from him (from his body) and he led them in prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ زِيَادٍ الأَعْلَمِ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ فِي صَلاَةِ الْفَجْرِ فَأَوْمَأَ بِيَدِهِ أَنْ مَكَانَكُمْ ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 233
In-book reference : Book 1, Hadith 233
English translation : Book 1, Hadith 233

This tradition has been reported by Hammad b. Salamah through the same chain of narrators and conveying a similar meaning. This version adds in the beginning:

He uttered TAKBIR (Allahu akbar), and in the end : when he finished the prayer, he said : I am a human being; I was sexually defiled.

Abu Dawud said : This tradition has been narrated al-Zuhri from Abu Salamah b. ‘Abd al-Rahman on the authority of Abu Hurairah. It says: When he stood at the place of prayer, we waited for his utterance of takbir (Allah-u akbar).He went away and said : (remain) as you were.
Another version on the authority of Muhammad reporting from the Prophet (ﷺ) says: He uttered takbir (Allah-u-Akbar) and then made a sign to the people, meaning "sit down". He then went away and took a bath. This tradition has also been narrated through a different chain. It says: The Messenger of Allah (ﷺ) uttered takbir (Allah-u-akbar) in a prayer.
Abu Dawud said: Another version through a different chain says; The Prophet (May peace be upon him) uttered takbir (Allah-u akbar).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِي أَوَّلِهِ فَكَبَّرَ . وَقَالَ فِي آخِرِهِ فَلَمَّا قَضَى الصَّلاَةَ قَالَ " إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا " . قَالَ أَبُو دَاوُدَ رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ

فَلَمَّا قَامَ فِي مُصَلاَّهُ وَانْتَظَرْنَا أَنْ يُكَبِّرَ انْصَرَفَ ثُمَّ قَالَ " كَمَا أَنْتُمْ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ وَهِشَامٌ عَنْ مُحَمَّدٍ مُرْسَلاً عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَكَبَّرَ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْقَوْمِ أَنِ اجْلِسُوا فَذَهَبَ فَاغْتَسَلَ . وَكَذَلِكَ رَوَاهُ مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَبَّرَ فِي صَلاَةٍ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ حَدَّثَنَاهُ مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبَانُ عَنْ يَحْيَى عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَبَّرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 234
In-book reference : Book 1, Hadith 234
English translation : Book 1, Hadith 234

Abu Hurairah reported:

The prayer (in congregation) began and people stood in their rows. The Messenger of Allah (May peace be upon him) came out (from his residence). When he stood at his proper place he recalled that he did not take a bath. He then said to the people: (Remain standing) at your places. Then he returned to his house and came out upon us after taking a bath while the drops of water were coming down from his head. We were standing in the rows (of prayer). This is the version of Ibn Harb. 'Ayyash reported in his version: we kept on waiting for him while we were standing until he came upon us after he had taken a bath.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا الزُّبَيْدِيُّ، ح وَحَدَّثَنَا عَيَّاشُ بْنُ الأَزْرَقِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، - إِمَامُ مَسْجِدِ صَنْعَاءَ - حَدَّثَنَا رَبَاحٌ، عَنْ مَعْمَرٍ، ح وَحَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُقِيمَتِ الصَّلاَةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا قَامَ فِي مَقَامِهِ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ فَقَالَ لِلنَّاسِ " مَكَانَكُمْ " . ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَخَرَجَ عَلَيْنَا يَنْطُفُ رَأْسُهُ وَقَدِ اغْتَسَلَ وَنَحْنُ صُفُوفٌ . وَهَذَا لَفْظُ ابْنِ حَرْبٍ وَقَالَ عَيَّاشٌ فِي حَدِيثِهِ فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ عَلَيْنَا وَقَدِ اغْتَسَلَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 235
In-book reference : Book 1, Hadith 235
English translation : Book 1, Hadith 235

(96) Chapter: A Person Who Sees Some Wetness (On His Clothes) After Sleeping

(96) باب فِي الرَّجُلِ يَجِدُ الْبِلَّةَ فِي مَنَامِهِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him. Umm Salamah then asked: Is washing necessary for a woman if she sees that (in her dream)? He replied: Yes. Woman are counterpart of men.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، حَدَّثَنَا عَبْدُ اللَّهِ الْعُمَرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلاَ يَذْكُرُ احْتِلاَمًا قَالَ " يَغْتَسِلُ " . وَعَنِ الرَّجُلِ يَرَى أَنَّهُ قَدِ احْتَلَمَ وَلاَ يَجِدُ الْبَلَلَ قَالَ " لاَ غُسْلَ عَلَيْهِ " . فَقَالَتْ أُمُّ سُلَيْمٍ الْمَرْأَةُ تَرَى ذَلِكَ أَعَلَيْهَا غُسْلٌ قَالَ " نَعَمْ إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ " .

حكم: حسن إلا قول أم سليم المرأة ترى الخ (الألباني)

Reference	: Sunan Abi Dawud 236
In-book reference	: Book 1, Hadith 236
English translation	: Book 1, Hadith 236

(97) Chapter: A Woman Has Dreams Like A Man Has Dreams

(97) باب فِي الْمَرْأَةِ تَرَى مَا يَرَى الرَّجُلُ

'A'ishah reported on the authority of Umm Sulaim al-Ansariyah, who was the mother of Anas b. Malik, said:

Messenger of Allah. Allah is not ashamed of truth what do you think, if a woman sees what a man sees in dream, should she take a bath or not? The prophet (ﷺ) replied: Yes, she should take a bath if she finds the liquid (vaginal secretion) 'A'ishah said : Then I came upon her and said her : Woe to you! Does a woman see that (sexual dream)? In the meantime, the Messenger of Allah (ﷺ) came upon me and said: May your right hand be covered with dust! How can there be the resemblance (i.e., between the child and the mother)?

Abu Dawud said: A similar version has been narrated by Zubaid, 'Uqail, Yunus, cousin of Al-Zuhri, Ibn Abi-Wazir, on the authority of al-Zuhr, musan, al-Hajabi, like al-Zuhri, narrated on the authority of 'Urwah from 'A'ishah, but Hisham b. 'Urwah narrated from 'Urwah on the authority of Zainab daughter of Abu Salamah from Umm Salamah saying. Umm Sulaim came to the Messenger of Allah (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ عُرْوَةُ عَنْ عَائِشَةَ، أَنَّ أُمَّ سُلَيْمٍ الأَنْصَارِيَّةَ، - وَهِيَ أُمُّ أَنَسِ بْنِ مَالِكٍ - قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ لاَ يَسْتَحْيِي مِنَ الْحَقِّ أَرَأَيْتَ الْمَرْأَةَ إِذَا رَأَتْ فِي النَّوْمِ مَا يَرَى الرَّجُلُ أَتَغْتَسِلُ أَمْ لاَ قَالَتْ عَائِشَةُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَعَمْ فَلْتَغْتَسِلْ إِذَا وَجَدَتِ الْمَاءَ " . قَالَتْ عَائِشَةُ فَأَقْبَلْتُ عَلَيْهَا فَقُلْتُ أُفٍّ لَكِ وَهَلْ تَرَى ذَلِكَ الْمَرْأَةُ فَأَقْبَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَرِبَتْ يَمِينُكِ يَا عَائِشَةُ وَمِنْ أَيْنَ يَكُونُ الشَّبَهُ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَى عُقَيْلٌ وَالزُّبَيْدِيُّ وَيُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ وَإِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ وَوَافَقَ الزُّهْرِيَّ مُسَافِعٌ الْحَجَبِيُّ قَالَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ . وَأَمَّا هِشَامُ بْنُ عُرْوَةَ فَقَالَ عَنْ عُرْوَةَ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ أُمَّ سُلَيْمٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 237
In-book reference	: Book 1, Hadith 237
English translation	: Book 1, Hadith 237

(98) Chapter: The Amount Of Water With Which Ghusl Can Be Performed

(98) باب فِي مِقْدَارِ الْمَاءِ الَّذِي يُجْزِئُ فِي الْغُسْلِ

'Aishah said:

The Messenger of Allah (May peace be upon him) used to take bath with from a vessel (which contained seven to eight seers, i.e., fifteen to sixteen pounds) because of sexual intercourse.

Abu Dawud said: The version narrated by Mu'ammar on the authority of al-Zuhri has: She ('A'ishah) said: I and the Messenger of Allah (May peace be upon him) took a bath from a vessel which was equal to al-faraq in measurement (i.e., containing water about seven or eight seers).

Abu Dawud said: Ibn 'Uyainah also narrated like the version of Malik.

Abu Dawud said; I heard Ahmad b. Hanbal say: Al-Faraq contains sixteen rotls (of water). I also heard him say: The sa'of of Ibn Abi Dhi'b contained 5 rotls (of water). The view that a sa' contains eight rotls (of water) is not safe.

Abu Dawud said: I heard Ahmad (b. Hanbal) say: Whoever gave 5 1/3 rotls (measuring) with our rotl alms of fitr (sadaqat al-fitr), he gave in full, Thereupon he was questioned: Are the dates called al-saihani heavier (can one sa' of them be given as alms of fitr)? He replied: The dates called al-saihani are good. But I do not know (whether water is heavier or the dates).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ - هُوَ الْفَرَقُ - مِنَ الْجَنَابَةِ . قَالَ أَبُو دَاوُدَ قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ فِيهِ قَدْرُ الْفَرَقِ . قَالَ أَبُو دَاوُدَ وَرَوَى ابْنُ عُيَيْنَةَ نَحْوَ حَدِيثِ مَالِكٍ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ الْفَرَقُ سِتَّةَ عَشَرَ رِطْلاً . وَسَمِعْتُهُ يَقُولُ صَاعُ ابْنِ أَبِي ذِئْبٍ خَمْسَةُ أَرْطَالٍ وَثُلُثٌ . قَالَ فَمَنْ قَالَ ثَمَانِيَةُ أَرْطَالٍ قَالَ لَيْسَ ذَلِكَ بِمَحْفُوظٍ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ يَقُولُ مَنْ أَعْطَى فِي صَدَقَةِ الْفِطْرِ بِرَطْلِنَا هَذَا خَمْسَةَ أَرْطَالٍ وَثُلُثًا فَقَدْ أَوْفَى . قِيلَ الصَّيْحَانِيُّ ثَقِيلٌ قَالَ الصَّيْحَانِيُّ أَطْيَبُ . قَالَ لاَ أَدْرِي .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 238
In-book reference : Book 1, Hadith 238
English translation : Book 1, Hadith 238

(99) Chapter: Regarding The Ghusl For Janabah

(99) باب الْغُسْلِ مِنَ الْجَنَابَةِ

Jubair b. Mut'im reported :

People made a mention of washing because of sexual defilement before the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) said: I pour (water) on my head three times. And he made a sign with both his hands.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، أَخْبَرَنِي سُلَيْمَانُ بْنُ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّهُمْ ذَكَرُوا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْغُسْلَ مِنَ الْجَنَابَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثًا " . وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 239
In-book reference : Book 1, Hadith 239
English translation : Book 1, Hadith 239

'Aishah reported :

when the Messenger of Allah (May peace be upon him) wanted to wash himself because of sexual defilement, he called for a vessel like HILAB (a vessel used for milking the camel). He then took a handful of water and began to pour it on the right side of his head and then on the left side. He then took water in both his hands together and poured it on his head.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَىْءٍ نَحْوِ الْحِلاَبِ فَأَخَذَ بِكَفِّهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 240
In-book reference : Book 1, Hadith 240
English translation : Book 1, Hadith 240

Narrated Aisha, Ummul Mu'minin:

Jumay' ibn Umayr, one of the sons of Banu Taym Allah ibn Tha'labah, said: Accompanied by my mother and aunt I entered upon Aisha. One of them asked her: How did you do while taking a bath? Aisha replied: The Messenger of Allah (ﷺ) performed ablution (in the beginning) as he did for prayer. He then poured (water) upon his head three times. But we poured water upon our heads five times due to plaits.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ صَدَقَةَ، حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ، - أَحَدُ بَنِي تَيْمِ اللَّهِ بْنِ ثَعْلَبَةَ - قَالَ دَخَلْتُ مَعَ أُمِّي وَخَالَتِي عَلَى عَائِشَةَ فَسَأَلَتْهَا إِحْدَاهُمَا كَيْفَ كُنْتُمْ تَصْنَعُونَ عِنْدَ الْغُسْلِ فَقَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلاَثَ مَرَّاتٍ وَنَحْنُ نُفِيضُ عَلَى رُءُوسِنَا خَمْسًا مِنْ أَجْلِ الضَّفْرِ .

Grade : **Da'if Jiddan** (Al-Albani) ضعيف جدا (الألباني) حكم:

Reference : Sunan Abi Dawud 241
In-book reference : Book 1, Hadith 241
English translation : Book 1, Hadith 241

'Aishah reported :

When the Messenger of Allah (May peace be upon him) would take a bath because of sexual defilement, according to the version of Sulaiman, in the beginning he would pour water with his right hand (upon his left hand); and according to the version of Musaddad, he would wash both (hands) pouring water from the vessel upon his right

hand. According to the agreed version, he then would wash the private part. He would then perform ablution as he did for prayer, then put his hands in the vessel and made the water go through his hair. When he knew that water had reached the entire surface of the body and cleaned it well, he would pour water upon his head three times. If some water was left, he would pour it also upon himself.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ الْوَاشِحِيُّ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ - قَالَ سُلَيْمَانُ يَبْدَأُ فَيُفْرِغُ مِنْ يَمِينِهِ عَلَى شِمَالِهِ . وَقَالَ مُسَدَّدٌ غَسَلَ يَدَيْهِ يَصُبُّ الإِنَاءَ عَلَى يَدِهِ الْيُمْنَى ثُمَّ اتَّفَقَا فَيَغْسِلُ فَرْجَهُ . - قَالَ مُسَدَّدٌ - يُفْرِغُ عَلَى شِمَالِهِ وَرُبَّمَا كَنَتْ عَنِ الْفَرْجِ ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يُدْخِلُ يَدَيْهِ فِي الإِنَاءِ فَيُخَلِّلُ شَعْرَهُ حَتَّى إِذَا رَأَى أَنَّهُ قَدْ أَصَابَ الْبَشَرَةَ أَوْ أَنْقَى الْبَشَرَةَ أَفْرَغَ عَلَى رَأْسِهِ ثَلاَثًا فَإِذَا فَضَلَ فَضْلَةٌ صَبَّهَا عَلَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 242
In-book reference : Book 1, Hadith 242
English translation : Book 1, Hadith 242

'Aishah said; When the Messenger of Allah (May peace be upon him) intended to take a bath because of sexual defilement, he would begin with his hands and wash them. Then he would wash the joints of his limbs and pour water upon him when he cleansed both his (hands), he would rub them on the wall (to make them perfectly clean with the dust). Then he would perform ablution and pour water over his head.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الْبَاهِلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي مَعْشَرٍ، عَنِ النَّخَعِيِّ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ بِكَفَّيْهِ فَغَسَلَهُمَا ثُمَّ غَسَلَ مَرَافِغَهُ وَأَفَاضَ عَلَيْهِ الْمَاءَ فَإِذَا أَنْقَاهُمَا أَهْوَى بِهِمَا إِلَى حَائِطٍ ثُمَّ يَسْتَقْبِلُ الْوُضُوءَ وَيُفِيضُ الْمَاءَ عَلَى رَأْسِهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 243
In-book reference : Book 1, Hadith 243
English translation : Book 1, Hadith 243

Narrated Aisha, Ummul Mu'minin:

If you want, I can certainly show you the marks of the hand of the Messenger of Allah (ﷺ) on the wall where he took a bath because of sexual defilement.

حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ عُرْوَةَ الْهَمْدَانِيِّ، حَدَّثَنَا الشَّعْبِيُّ، قَالَ قَالَتْ عَائِشَةُ رضى الله عنها لَئِنْ شِئْتُمْ لأُرِيَنَّكُمْ أَثَرَ يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْحَائِطِ حَيْثُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 244
In-book reference : Book 1, Hadith 244

English translation : Book 1, Hadith 244

Maimunah reported:

I placed (the vessel of) water for the Prophet (May peace be upon him) to wash himself because of sexual intercourse. He lowered down the vessel and poured water on his right hand. He then washed it twice or thrice. He then poured water over his private parts and washed them with his left hand. Then he put it on the ground and wiped it. He then rinsed his mouth and snuffed up water, and washed his face and hands. He then poured water over his head and body. Then he moved aside and washed his feet. I handed him a garment, but he began to shake he moved aside and washed his feet. I handed him a garment, but he began to shake off water from his body. I mentioned it to Ibrahim. He said that they (companions) did not think there was any harm in using the garment (to wipe the water), but they disliked its use as a habit.

Abu Dawud said: Musaddad said: I asked ‘Abd Allah b. Dawud whether they (the companions) disliked to make it a habit. He replied: it (the tradition) goes in a similar way and I found it in a similar way in this book of mine.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ، مَيْمُونَةَ قَالَتْ وَضَعْتُ لِلنَّبِيِّ صلى الله عليه وسلم غُسْلاً يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ فَأَكْفَأَ الإِنَاءَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَهَا مَرَّتَيْنِ أَوْ ثَلاَثًا ثُمَّ صَبَّ عَلَى فَرْجِهِ فَغَسَلَ فَرْجَهُ بِشِمَالِهِ ثُمَّ ضَرَبَ بِيَدِهِ الأَرْضَ فَغَسَلَهَا ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ صَبَّ عَلَى رَأْسِهِ وَجَسَدِهِ ثُمَّ تَنَحَّى نَاحِيَةً فَغَسَلَ رِجْلَيْهِ فَنَاوَلْتُهُ الْمِنْدِيلَ فَلَمْ يَأْخُذْهُ وَجَعَلَ يَنْفُضُ الْمَاءَ عَنْ جَسَدِهِ ‏.‏ فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ فَقَالَ كَانُوا لاَ يَرَوْنَ بِالْمِنْدِيلِ بَأْسًا وَلَكِنْ كَانُوا يَكْرَهُونَ الْعَادَةَ ‏.‏ قَالَ أَبُو دَاوُدَ قَالَ مُسَدَّدٌ فَقُلْتُ لِعَبْدِ اللَّهِ بْنِ دَاوُدَ كَانُوا يَكْرَهُونَهُ لِلْعَادَةِ فَقَالَ هَكَذَا هُوَ وَلَكِنْ وَجَدْتُهُ فِي كِتَابِي هَكَذَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 245
In-book reference : Book 1, Hadith 245
English translation : Book 1, Hadith 245

Shu’bah reported :

when Ibn ‘Abbas took a bath because of sexual defilement, he poured (water) over his left hand with his right hand seven times. Once he forgot how many times he had poured (water). Therefore he asked me: how many times did I pour (water)? I do not know. He said : may you miss your mother! What prevented you from remembering it? He then performed ablution as he did for prayer and poured water over his skin (body). He then said: this is how the Messenger of Allah (May peace be upon him) purified (himself).

حَدَّثَنَا حُسَيْنُ بْنُ عِيسَى الْخُرَاسَانِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، قَالَ إِنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى سَبْعَ مِرَارٍ ثُمَّ يَغْسِلُ فَرْجَهُ فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ فَسَأَلَنِي كَمْ أَفْرَغْتُ فَقُلْتُ لاَ ÃÏÑí ‏.‏ فَقَالَ لاَ أُمَّ لَكَ وَمَا يَمْنَعُكَ أَنْ تَدْرِيَ ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يُفِيضُ عَلَى جِلْدِهِ الْمَاءَ ثُمَّ يَقُولُ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَطَهَّرُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 246
In-book reference : Book 1, Hadith 246
English translation : Book 1, Hadith 246

Narrated Abdullah ibn Umar:

There were fifty prayers (obligatory in the beginning); and (in the beginning of Islam) washing seven times because of sexual defilement (was obligatory); and washing the urine from the cloth seven times (was obligatory).
The Apostle of Allah (ﷺ) kept on praying to Allah until the number of prayers was reduced to five and washing because of sexual defilement was allowed only once and washing the urine from the clothe was also permitted only once.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَتِ الصَّلاَةُ خَمْسِينَ وَالْغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مِرَارٍ وَغَسْلُ الْبَوْلِ مِنَ الثَّوْبِ سَبْعَ مِرَارٍ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْأَلُ حَتَّى جُعِلَتِ الصَّلاَةُ خَمْسًا وَالْغُسْلُ مِنَ الْجَنَابَةِ مَرَّةً وَغَسْلُ الْبَوْلِ مِنَ الثَّوْبِ مَرَّةً .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 247
In-book reference : Book 1, Hadith 247
English translation : Book 1, Hadith 247

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: There is sexual defilement under every hair; so wash the hair and cleanse the skin.
Abu Dawud said: The tradition narrated by Harith b. Wajih is rejected (Munkar). He is weak (in transmission).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنِي الْحَارِثُ بْنُ وَجِيهٍ، حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةً فَاغْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشَرَ " . قَالَ أَبُو دَاوُدَ الْحَارِثُ بْنُ وَجِيهٍ حَدِيثُهُ مُنْكَرٌ وَهُوَ ضَعِيفٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 248
In-book reference : Book 1, Hadith 248
English translation : Book 1, Hadith 248

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) said: If anyone who is sexual defiled leaves a spot equal to the breadth of a hair without washing, such and such an amount of Hell-fire will have to be suffered for it. Ali said: On that account I treated my head (hair) as an enemy, meaning I cut my hair. He used to cut the hair (of his head). May Allah be pleased with him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُعِلَ بِهِ كَذَا وَكَذَا مِنَ النَّارِ ‏"‏ ‏.‏ قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي ثَلاَثًا ‏.‏ وَكَانَ يَجُزُّ شَعْرَهُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 249
In-book reference : Book 1, Hadith 249
English translation : Book 1, Hadith 249

(100) Chapter: Performing Wudu' After Ghusl

(100) باب فِي الْوُضُوءِ بَعْدَ الْغُسْلِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) took a bath and offered two rak'ahs of prayer and said the dawn prayer. I do not think he performed ablution afresh after taking a bath.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلُ وَيُصَلِّي الرَّكْعَتَيْنِ وَصَلاَةَ الْغَدَاةِ وَلاَ أُرَاهُ يُحْدِثُ وُضُوءًا بَعْدَ الْغُسْلِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 250
In-book reference : Book 1, Hadith 250
English translation : Book 1, Hadith 250

(101) Chapter: A Woman Undoing (The Braids Of) Her Hair While Performing Ghusl

(101) باب فِي الْمَرْأَةِ هَلْ تَنْقُضُ شَعَرَهَا عِنْدَ الْغُسْلِ

Umm Salamah said:

one of the Muslims asked, and Zubair reported: Umm Salamah (herself) asked: Messenger of Allah. I am a women who keeps her hair closely plaited; should I undo it when I wash after sexual defilement? He replied (no), it is enough for you to throw three handfuls over it. Then pour water over all your body and will be purified.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، أَنَّ امْرَأَةً، مِنَ الْمُسْلِمِينَ - وَقَالَ زُهَيْرٌ إِنَّهَا - قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي أَفَأَنْقُضُهُ لِلْجَنَابَةِ قَالَ ‏"‏ إِنَّمَا يَكْفِيكِ أَنْ تَحْفِنِي عَلَيْهِ ثَلاَثًا ‏"‏ ‏.‏ وَقَالَ زُهَيْرٌ ‏"‏ تَحْثِي عَلَيْهِ ثَلاَثَ حَثَيَاتٍ مِنْ مَاءٍ ثُمَّ تُفِيضِي عَلَى سَائِرِ جَسَدِكِ فَإِذَا أَنْتِ قَدْ طَهُرْتِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 251
In-book reference : Book 1, Hadith 251

English translation : Book 1, Hadith 251

Umm Salamah said:

A women came to her, this is according to the version of the former tradition. I asked the Prophet (May peace be upon him) a similar question (as in the former tradition). But this version adds: “And wring out your locks after every handful of water”.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ نَافِعٍ، - يَعْنِي الصَّائِغَ - عَنْ أُسَامَةَ، عَنِ الْمَقْبُرِيِّ، عَنْ أُمِّ سَلَمَةَ، أَنَّ امْرَأَةً، جَاءَتْ إِلَى أُمِّ سَلَمَةَ بِهَذَا الْحَدِيثِ . قَالَتْ فَسَأَلْتُ لَهَا النَّبِيَّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ فِيهِ " وَاغْمِزِي قُرُونَكِ عِنْدَ كُلِّ حَفْنَةٍ " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 252
In-book reference : Book 1, Hadith 252
English translation : Book 1, Hadith 252

'Aishah said:

When any of us was sexually defiled, she took three handfuls (of water) in this way, that is to say, with both hands together and poured (water) over her head. She took one handful (of water) and threw it on one side and the other on the other side.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ إِحْدَانَا إِذَا أَصَابَتْهَا جَنَابَةٌ أَخَذَتْ ثَلاَثَ حَفَنَاتٍ هَكَذَا - تَعْنِي بِكَفَّيْهَا جَمِيعًا - فَتَصُبُّ عَلَى رَأْسِهَا وَأَخَذَتْ بِيَدٍ وَاحِدَةٍ فَصَبَّتْهَا عَلَى هَذَا الشِّقِّ وَالأُخْرَى عَلَى الشِّقِّ الآخَرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 253
In-book reference : Book 1, Hadith 253
English translation : Book 1, Hadith 253

'Aishah said:

we took a bath while having an adhesive substance over us (our head) in both states, namely, when wearing a robe for Hajj (ihram) and when wearing ordinary clothes (not meant for Hajj).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عُمَرَ بْنِ سُوَيْدٍ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كُنَّا نَغْتَسِلُ وَعَلَيْنَا الضِّمَادُ وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُحِلاَّتٌ وَمُحْرِمَاتٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 254
In-book reference : Book 1, Hadith 254
English translation : Book 1, Hadith 254

Narrated Thawban:

Shurayh ibn Ubayd said: Jubayr ibn Nufayr gave me a verdict about the bath because of sexual defilement that Thawban reported to them that they asked the Prophet (ﷺ) about it. He (the Prophet) replied: As regards man, he should undo the hair of his head and wash it until the water should reach the roots of the hair. But there is no harm if the woman does not undo it (her hair) and pour three handfuls of water over her head.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، قَالَ قَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عَيَّاشٍ - قَالَ ابْنُ عَوْفٍ - وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِيهِ، حَدَّثَنِي ضَمْضَمُ بْنُ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، قَالَ أَفْتَانِي جُبَيْرُ بْنُ نُفَيْرٍ عَنِ الْغُسْلِ، مِنَ الْجَنَابَةِ أَنَّ ثَوْبَانَ، حَدَّثَهُمْ أَنَّهُمُ، اسْتَفْتَوُا النَّبِيَّ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " أَمَّا الرَّجُلُ فَلْيَنْشُرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أُصُولَ الشَّعْرِ وَأَمَّا الْمَرْأَةُ فَلاَ عَلَيْهَا أَنْ لاَ تَنْقُضَهُ لِتَغْرِفْ عَلَى رَأْسِهَا ثَلاَثَ غَرَفَاتٍ بِكَفَّيْهَا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 255
In-book reference : Book 1, Hadith 255
English translation : Book 1, Hadith 255

(102) Chapter: A Sexually Impure Person Washing His Head With Khitmi

(102) باب فِي الْجُنُبِ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ أَيُجْزِئُهُ ذَلِكَ

'Aishah said:

The Messenger of Allah (May peace be upon him) used to wash his head with marsh-mallow while he was sexually defiled. It was sufficient for him and he did not pour water upon it.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، حَدَّثَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ رَجُلٍ، مِنْ بَنِي سُوَاءَةَ بْنِ عَامِرٍ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ وَهُوَ جُنُبٌ يَجْتَزِئُ بِذَلِكَ وَلاَ يَصُبُّ عَلَيْهِ الْمَاءَ .

Grade : **Da'if** (Al-Albani) **ضعيف (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 256
In-book reference : Book 1, Hadith 256
English translation : Book 1, Hadith 256

(103) Chapter: The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body)

(103) باب فِيمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ

On being asked about (washing) the fluid that flows between man and woman 'A'ishah said:

The Messenger of Allah (May peace be upon him) used to take a handful of water and pour it on the fluid. Again, he would take a handful of water and pour it over the fluid.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ رَجُلٍ، مِنْ بَنِي سُوَاءَةَ بْنِ عَامِرٍ عَنْ عَائِشَةَ، فِيمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْخُذُ كَفًّا مِنْ مَاءٍ يَصُبُّ عَلَىَّ الْمَاءَ ثُمَّ يَأْخُذُ كَفًّا مِنْ مَاءٍ ثُمَّ يَصُبُّهُ عَلَيْهِ .

Grade : **Da'if** (Al-Albani) **حكم: ضعيف** (الألباني)

Reference : Sunan Abi Dawud 257
In-book reference : Book 1, Hadith 257
English translation : Book 1, Hadith 257

(104) Chapter: Eating With A Menstruating Woman And Being Around Her

(104) باب فِي مُؤَاكَلَةِ الْحَائِضِ وَمُجَامَعَتِهَا

Anas b. malik said:

Among the jews, when a women menstruated, they ejected her from the house, and they did not eat with her, nor did they drink with her, nor did they associate with her in (their houses) so the Messenger of Allah (May peace be upon him) was questioned about that. Thereupon Allah revealed : “They question thee concerning menstruation. Say : I: is an illness, so let woman alone at such times” (ii 222). The Messenger of Allah (May peace be upon him) then said: Associate with them in the houses and do everything except sexual intercourse. Thereupon the Jews said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the jews are saying such and such a thing. Shall we not then have intercourse with women during mensuration? The face of the Apostle Allah(ﷺ) underwent such a change that we thought he was angry with them; but when they went out they received a gift of milk which was being brought to the Messenger of Allah(ﷺ), and he sent after them and gave them a drink, whereupon we thought that he was not angry with them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ الْيَهُودَ، كَانَتْ إِذَا حَاضَتْ مِنْهُمُ امْرَأَةٌ أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ يُؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبَيْتِ فَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ { وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ } إِلَى آخِرِ الآيَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جَامِعُوهُنَّ فِي الْبُيُوتِ وَاصْنَعُوا كُلَّ شَىْءٍ غَيْرَ النِّكَاحِ " . فَقَالَتِ الْيَهُودُ مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلاَّ خَالَفَنَا فِيهِ . فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالاَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا أَفَلاَ نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ فِي آثَارِهِمَا فَسَقَاهُمَا فَظَنَنَّا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا .

Grade : **Sahih** (Al-Albani) **حكم: صحيح** (الألباني)

Reference : Sunan Abi Dawud 258
In-book reference : Book 1, Hadith 258
English translation : Book 1, Hadith 258

'Aishah said:

I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet(ﷺ) and he would put his mouth where I had put my mouth: I would drink, then hand it over to him, and he would put his mouth(at the place) where I drank.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ، فَأُعْطِيهِ النَّبِيَّ صلى الله عليه وسلم فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ وَأَشْرَبُ الشَّرَابَ فَأُنَاوِلُهُ فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 259
In-book reference : Book 1, Hadith 259
English translation : Book 1, Hadith 259

'Aishah said:

The Messenger of Allah(ﷺ) would recline on my lap when I was menstruating, then recite the Qur'an.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 260
In-book reference : Book 1, Hadith 260
English translation : Book 1, Hadith 260

(105) Chapter: The Menstruating Woman Hands Over Something From The Masjid

(105) باب فِي الْحَائِضِ تُنَاوِلُ مِنَ الْمَسْجِدِ

'Aishah said:

The Messenger of Allah (May peace be upon him) said to me; Get me the mat from the mosque. I said ; I am menstruating. The Messenger of Allah (May peace be upon him) then replied: Your menstruation is not in your hand.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ " . فَقُلْتُ إِنِّي حَائِضٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 261
In-book reference : Book 1, Hadith 261
English translation : Book 1, Hadith 261

(106) Chapter: The Menstruating Woman Does Not Make Up The (Missed) Prayers

(106) باب فِي الْحَائِضِ لاَ تَقْضِي الصَّلاَةَ

Mu’adhah reported :

A woman asked ‘A’ishah: should a menstruating woman complete the prayer abandoned during the period of menses? ‘A’ishah said: Are you a Haruriyyah? During menstruation in the time of the Messenger of Allah (May peace be upon him) we would not complete (the abandoned prayers), nor were we commanded to complete them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ مُعَاذَةَ، أَنَّ امْرَأَةً، سَأَلَتْ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلاَةَ فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلاَ نَقْضِي وَلاَ نُؤْمَرُ بِالْقَضَاءِ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 262
In-book reference : Book 1, Hadith 262
English translation : Book 1, Hadith 262

This tradition has also been narrated through a different chain of the authority of Mu’adhah al-‘Adawiyyah from ‘A’ishah. This version adds; we were commanded to complete the (abandoned) fast, but were commanded to complete the (abandoned) prayer.

حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، أَخْبَرَنَا سُفْيَانُ، - يَعْنِي ابْنَ عَبْدِ الْمَلِكِ - عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ وَزَادَ فِيهِ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلاَ نُؤْمَرُ بِقَضَاءِ الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 263
In-book reference : Book 1, Hadith 263
English translation : Book 1, Hadith 263

(107) Chapter: Intercourse With Menstruating Women

(107) باب فِي إِتْيَانِ الْحَائِضِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said about a person who had intercourse with his wife while she was menstruating: He must give one dinar or half a dinar in alms.

Abu Dawud said: The correct version says si: One dinar or half a dinar. Shu'bah (a narrator) did not sometimes narrate this tradition as a statement of the Prophet (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي الْحَكَمُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ " يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ " . قَالَ أَبُو دَاوُدَ هَكَذَا الرِّوَايَةُ الصَّحِيحَةُ قَالَ " دِينَارٌ أَوْ نِصْفُ دِينَارٍ " . وَرُبَّمَا لَمْ يَرْفَعْهُ شُعْبَةُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 264
In-book reference : Book 1, Hadith 264
English translation : Book 1, Hadith 264

Ibn 'Abbas said:

If one has intercourse in the beginning of the menses,(one should give) one dinar; in case one has intercourse towards the end of the menses, then half a dinar (should be given)

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَانِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فَدِينَارٌ وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ قَالَ ابْنُ جُرَيْجٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ مِقْسَمٍ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 265
In-book reference : Book 1, Hadith 265
English translation : Book 1, Hadith 265

Ibn 'Abbas reported the Prophet (May peace be upon him) as saying; when a man has intercourse with his wife while she is menstruating, he must give half a dinar in alms.

Abu Dawud said; 'Ali b. Budhaimah reported similarly on the authority of Miqsam from the Prophet (May peace be upon him). Al-Awza'I narrated from Yazid b. Abi Malik, from 'Abd al-Hamid b. 'Abd al-Rahman from the Prophet (May peace be upon him); He ordered him to give two fifth of a dinar in alms. But this is a chain where two narrators (Miqsam and Ibn 'Abbas) are missing.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا شَرِيكٌ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ " . قَالَ أَبُو دَاوُدَ وَكَذَا قَالَ عَلِيُّ بْنُ بَذِيمَةَ عَنْ مِقْسَمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مُرْسَلاً وَرَوَى الأَوْزَاعِيُّ عَنْ يَزِيدَ بْنِ أَبِي مَالِكٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " آمُرُهُ أَنْ يَتَصَدَّقَ بِخُمْسَىْ دِينَارٍ " . وَهَذَا مُعْضَلٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 266
In-book reference : Book 1, Hadith 266
English translation : Book 1, Hadith 266

(108) Chapter: A Person Has Relations With Her Other Than Intercourse

(108) باب فِي الرَّجُلِ يُصِيبُ مِنْهَا مَا دُونَ الْجِمَاعِ

Maimunah said:

The Prophet (ﷺ) would contact and embrace any of his wives while she was menstruating. She would wear the wrapper up to half the the thighs or cover her knees with it.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حَبِيبٍ، مَوْلَى عُرْوَةَ عَنْ نُدْبَةَ، مَوْلاَةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ إِلَى أَنْصَافِ الْفَخِذَيْنِ أَوِ الرُّكْبَتَيْنِ تَحْتَجِزُ بِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 267
In-book reference : Book 1, Hadith 267
English translation : Book 1, Hadith 267

'Aishah said; When anyone amongst us (the wives of the Prophet) menstruated, the Messenger of Allah (May peace be upon him) asked her to tie a waist wrapper (over her body) and then husband lay with her, or he (Shu’bah) said:

embraced her.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَتَّزِرَ ثُمَّ يُضَاجِعُهَا زَوْجُهَا وَقَالَ مَرَّةً يُبَاشِرُهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 268
In-book reference : Book 1, Hadith 268
English translation : Book 1, Hadith 268

Narrated Aisha, Ummul Mu'minin:

Khallas al-Hujari reported: Aisha said: I and the Messenger of Allah (ﷺ) used to pass night in one (piece of) cloth (on me) while I menstruated profusely. If anything from me (i.e. blood) smeared him (i.e. his body), he would wash that spot and would not exceed it (in washing), then he would offer prayer with it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ جَابِرِ بْنِ صُبْحٍ، سَمِعْتُ خِلاَسًا الْهَجَرِيَّ، قَالَ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - تَقُولُ كُنْتُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ فَإِنْ أَصَابَهُ مِنِّي شَىْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ ثُمَّ صَلَّى فِيهِ وَإِنْ أَصَابَ - تَعْنِي ثَوْبَهُ - مِنْهُ شَىْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ ثُمَّ صَلَّى فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 269
In-book reference : Book 1, Hadith 269
English translation : Book 1, Hadith 269

Narrated Aisha, Ummul Mu'minin:

Umarah ibn Ghurab said that his paternal aunt narrated to him that she asked Aisha: What if one of us menstruates and she and her husband have no bed except one? She replied: I relate to you what the Messenger of Allah (ﷺ) had done.

One night he entered (upon me) while I was menstruating. He went to the place of his prayer, that is, to the place of prayer reserved (for this purpose) in his house. He did not return until I felt asleep heavily, and he felt pain from cold. And he said: Come near me. I said: I am menstruating. He said: Uncover your thighs. I, therefore, uncovered both of my thighs. Then he put his cheek and chest on my thighs and I lent upon he until he became warm and slept.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ بْنِ غَانِمٍ - عَنْ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ عُمَارَةَ بْنِ غُرَابٍ، أَنَّ عَمَّةً، لَهُ حَدَّثَتْهُ أَنَّهَا، سَأَلَتْ عَائِشَةَ قَالَتْ إِحْدَانَا تَحِيضُ وَلَيْسَ لَهَا وَلِزَوْجِهَا إِلاَّ فِرَاشٌ وَاحِدٌ قَالَتْ أُخْبِرُكِ بِمَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم دَخَلَ لَيْلاً وَأَنَا حَائِضٌ فَمَضَى إِلَى مَسْجِدِهِ - قَالَ أَبُو دَاوُدَ تَعْنِي مَسْجِدَ بَيْتِهِ - فَلَمْ يَنْصَرِفْ حَتَّى غَلَبَتْنِي عَيْنِي وَأَوْجَعَهُ الْبَرْدُ فَقَالَ " ادْنِي مِنِّي " . فَقُلْتُ إِنِّي حَائِضٌ . فَقَالَ " وَإِنْ اكْشِفِي عَنْ فَخِذَيْكِ " . فَكَشَفْتُ فَخِذَىَّ فَوَضَعَ خَدَّهُ وَصَدْرَهُ عَلَى فَخِذَىَّ وَحَنَيْتُ عَلَيْهِ حَتَّى دَفِئَ وَنَامَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 270
In-book reference : Book 1, Hadith 270
English translation : Book 1, Hadith 270

Narrated Aisha, Ummul Mu'minin:

When I menstruated, I left the bed and lay on the reed-mat and did not approach or come near the Messenger of Allah (ﷺ) until we were purified.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ ذَرَّةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كُنْتُ إِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيرِ فَلَمْ نَقْرُبْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَلَمْ نَدْنُ مِنْهُ حَتَّى نَطْهُرَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 271
In-book reference : Book 1, Hadith 271
English translation : Book 1, Hadith 271

Narrated One of the Wives of the Prophet:

Ikrimah reported on the authority of one of the wives of the Prophet (ﷺ) saying: When the Prophet (ﷺ) wanted to do something (i.e. kissing, embracing) with (his) menstruating wife, he would put a garment on her private part.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَى فَرْجِهَا ثَوْبًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 272
In-book reference : Book 1, Hadith 272
English translation : Book 1, Hadith 272

'Aishah said; The Messenger of Allah (May peace be upon him) would ask us in the beginning of our menstruation to tie the waist-wrapper. Then he would embrace us. And who amongst you can have as much control over his desire as the Messenger of Allah (May peace be upon him) had over his desire?

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا فِي فَوْحِ حَيْضِنَا أَنْ نَتَّزِرَ ثُمَّ يُبَاشِرُنَا وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْلِكُ إِرْبَهُ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 273
In-book reference : Book 1, Hadith 273
English translation : Book 1, Hadith 273

(109) Chapter: Concerning The Woman Who Has Istihadah, And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate

(109) باب فِي الْمَرْأَةِ تُسْتَحَاضُ وَمَنْ قَالَ تَدَعُ الصَّلاَةَ فِي عِدَّةِ الأَيَّامِ الَّتِي كَانَتْ تَحِيضُ

Narrated Umm Salamah, Ummul Mu'minin:
In the time of the Messenger of Allah (ﷺ) there was a woman who had an issue of blood. So Umm Salamah asked the Messenger of Allah (ﷺ) to give a decision about her. He said: She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon prayer during that period each month. When those days and nights are over, she should take a bath, tie a cloth over her private parts and pray.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدِّمَاءَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لِتَنْظُرْ عِدَّةَ اللَّيَالِي وَالأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لْتَسْتَثْفِرْ بِثَوْبٍ ثُمَّ لْتُصَلِّ فِيهِ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 274
In-book reference : Book 1, Hadith 274
English translation : Book 1, Hadith 274

Sulaiman b. Yasar said that a man reported to him from Umm Salamah; There was a woman who had an issue of blood. And he narrated the rest of the tradition to the same effect saying; when the menstruation period is over and the time of prayer arrives, she should take a bath, as mentioned in the previous tradition.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَجُلاً، أَخْبَرَهُ عَنْ أُمِّ سَلَمَةَ، أَنَّ امْرَأَةً، كَانَتْ تُهَرَاقُ الدَّمَ . فَذَكَرَ مَعْنَاهُ قَالَ " **فَإِذَا خَلَّفَتْ ذَلِكَ وَحَضَرَتِ الصَّلاَةُ فَلْتَغْتَسِلْ** " . بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 275
In-book reference : Book 1, Hadith 275
English translation : Book 1, Hadith 275

Sulaiman b. Yasar reported on the authority of a person from the Ansar; There was a woman who had an issue of blood. He then narrated the rest of the tradition like that of al-Laith. He said; when the period of menstruation is over and the time of prayer arrives, she should take a bath. He narrated the tradition conveying the same meaning.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَجُلٍ، مِنَ الأَنْصَارِ أَنَّ امْرَأَةً، كَانَتْ تُهَرَاقُ الدِّمَاءَ فَذَكَرَ مَعْنَى حَدِيثِ اللَّيْثِ قَالَ " **فَإِذَا خَلَّفَتْهُنَّ وَحَضَرَتِ الصَّلاَةُ فَلْتَغْتَسِلْ** " . وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 276
In-book reference : Book 1, Hadith 276
English translation : Book 1, Hadith 276

This tradition has been transmitted through the chain of narrators like that of al-Laith to the same effect. It says; She should abandon prayer considering that period (she used to menstruate). When the time of prayer approaches, she should take a bath, tie a cloth over her private parts and offer prayer.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، بِإِسْنَادِ اللَّيْثِ وَبِمَعْنَاهُ قَالَ " فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذَلِكَ ثُمَّ إِذَا حَضَرَتِ الصَّلاَةُ فَلْتَغْتَسِلْ وَلْتَسْتَثْفِرْ بِثَوْبٍ ثُمَّ تُصَلِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 277
In-book reference : Book 1, Hadith 277
English translation : Book 1, Hadith 277

Sulaiman b. Yasar reported this narrative on the authority of Umm Salamah. This version has:

He (the Prophet) said: She should abandon prayer and take a bath at the beginning of the additional period, and tie a cloth over her private parts and offer prayer.

Abu Dawud said; Hammad b. Zaid on the authority of Ayyub has pointed out the name of the woman who had a prolonged flow of blood (referred to) in this tradition to be Fatimah daughter of Abu Hubaish.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ " **تَدَعُ الصَّلاَةَ وَتَغْتَسِلُ فِيمَا سِوَى ذَلِكَ وَتَسْتَثْفِرُ بِثَوْبٍ وَتُصَلِّي** " . قَالَ أَبُو دَاوُدَ سَمَّى الْمَرْأَةَ الَّتِي كَانَتِ اسْتُحِيضَتْ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ فِي هَذَا الْحَدِيثِ قَالَ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ .

Grade : **Sahih** (Al-Albani) **حكم:** **صحيح** (الألباني)

Reference : Sunan Abi Dawud 278
In-book reference : Book 1, Hadith 278
English translation : Book 1, Hadith 278

'Aishah reported :

Umm Habibah asked the prophet (ﷺ) about the blood (which flows beyond the period of menstruation). ‘A’ishah said: I saw her wash-tub full of blood. The apostle of Allah (May peace be upon him) said; Keep away (from prayer) equal (to the length of time) that your menses prevented you. Then wash yourself.

Abu Dawud said: Qutaibah mentioned the name Jaftar b. Rabi’ah in the middle of the text of the tradition for the second time (i.e., Qutaibah, being doubtful about the narrator Jafar b. Rabi’ah, mentioned his name twice: once in the chain and again while reporting the text). Ali b. ‘Ayyash and yunus b. Muhammad reported it on the authority of al-Laith. They mentioned the name Jafar b. Rabi’ah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ إِنَّ أُمَّ حَبِيبَةَ سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّمِ - فَقَالَتْ عَائِشَةُ فَرَأَيْتُ مِرْكَنَهَا مَلآنَ دَمًا - فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " **امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي** " . قَالَ أَبُو دَاوُدَ رَوَاهُ قُتَيْبَةُ بَيْنَ أَضْعَافِ حَدِيثِ جَعْفَرِ بْنِ رَبِيعَةَ فِي آخِرِهَا وَرَوَاهُ عَلِيُّ بْنُ عَيَّاشٍ وَيُونُسُ بْنُ مُحَمَّدٍ عَنِ اللَّيْثِ فَقَالاَ جَعْفَرُ بْنُ رَبِيعَةَ .

Grade : **Sahih** (Al-Albani) **حكم:** **صحيح** (الألباني)

Reference : Sunan Abi Dawud 279
In-book reference : Book 1, Hadith 279
English translation : Book 1, Hadith 279

Narrated Fatimah daughter of AbuHubaysh:

Urwah ibn az-Zubayr said that Fatimah daughter of AbuHubaysh narrated to him that she asked the Messenger of Allah (ﷺ) and complained to him about the flowing of (her) blood. The Messenger of Allah (ﷺ) said to her: That is only (due to) a vein: look, when your menstruation comes, do not pray; and when your menstruation ends, wash yourself and then offer prayer during the period from one menstruation to another.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، حَدَّثَتْهُ أَنَّهَا، سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " **إِنَّمَا ذَلِكَ عِرْقٌ فَانْظُرِي إِذَا أَتَى قُرْؤُكِ فَلاَ تُصَلِّي فَإِذَا مَرَّ قُرْؤُكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقُرْءِ إِلَى الْقُرْءِ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 280
In-book reference : Book 1, Hadith 280
English translation : Book 1, Hadith 280

'Urwah b. al-Zubair said:

Fatimah daughter of Abu Hubaish narrated to me that she asked Asma' (daughter of Abu Bakr), or Asma' narrated to me that Fatimah daughter of Abu Hubaish asked her to question the Messenger of Allah (ﷺ). He advised her to refrain (from prayer) equal to the period she refrained previously. She then should wash herself.[1]

Abu Dawud said: Qatadah narrated it from 'Urwah b. al-Zubair, from Zainab daughter of Umm Salamah, that Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet (ﷺ) commanded her to abandon prayer for the period of her menses. She then should take a bath, and offer prayer. Abu Dawud said: Qatadah did not hear anything from 'Urwah. [2]

And Ibn 'Uyainah added in the tradition narrated by al-Zuhri from 'Umrah on the authority of 'Aishah. Umm Habibah had a prolonged flow of blood. She asked the Prophet (ﷺ). He commanded her to abandon prayer during her menstrual period.

Abu Dawud said: This is a misunderstanding on the part of Ibn 'Uyainah. This is not found in the tradition reported by the transmitter from al-Zuhri except that mentioned by Suhail b. Abu Salih. Al-Humaidi also narrated this tradition from Ibn 'Uyainah, but he did not mention the words "she should abandon prayer during her menstrual period."[1]

Qumair daughter of Masruq reported on the authority of 'Aishah: The woman who has prolonged flow of blood should abandon prayer during her menstrual period.[3]

'Abd al-Rahman b. al-Qasim reported on the authority of his father: The Prophet (ﷺ) commanded her to abandon prayers equal (to the length of time) that she has her (usual) menses.[2]

Abu Bishr Ja'far b. Abi Wahshiyyah reported on the authority of 'Ikrimah from the Prophet (ﷺ) saying: Umm Habibah daughter of Jahsh had a prolonged flow of blood; and he transmitted like that.[1]

Sharik narrated from Abu al-Yaqzan from 'Adi b. Thabit from his father on the authority of his grandfather from the Prophet (ﷺ): The woman suffering from a prolonged flow of blood should abandon prayer during her menstrual period ; she then should was herself and pray.[1]

Al-'Ala b. al-Musayyab reported from al-Hakam on the authority of Abu Ja'far, saying: Saudah had a prolonged flow of blood. The Prophet (ﷺ) commanded that when he menstruation was finished, she should take bath and pray.[1]

Sa'id b. Jubair reported from 'Ali and Ibn 'Abbas : A woman suffering from a prolonged flow of blood should refrain from prayers during her menstrual period.[1]

'Ammar, the freed slave of Banu Hashim and Talq b. Habib narrated in a similar way.[1]

Similarly, it was reported by Ma'qil al-Khath'ami from 'Ali[4], al-Sha'bi also transmitted it in a similar manner from Qumair, the wife of Masruq, on the authority of 'Aishah.[1]

Abu Dawud said: Al-Hasan, Sa'id b. al-Musayyab, 'Ata, Makhul, Ibrahim, Salim and al-Qasim also hold that a woman suffering from a prolonged flow of blood should abandon prayer during her menstrual period.

Abu Dawud said: Qatadah did not hear anything from 'Urwah.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، حَدَّثَتْنِي فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ، أَنَّهَا أَمَرَتْ أَسْمَاءَ - أَوْ أَسْمَاءُ حَدَّثَتْنِي أَنَّهَا، أَمَرَتْهَا فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ - أَنْ تَسْأَلَ، رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تَقْعُدَ الأَيَّامَ الَّتِي كَانَتْ تَقْعُدُ ثُمَّ تَغْتَسِلُ .[1]

قَالَ أَبُو دَاوُدَ وَرَوَاهُ قَتَادَةُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم أَنْ تَدَعَ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّيَ .

قَالَ أَبُو دَاوُدَ لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ شَيْئًا .[2]

ابْنُ عُيَيْنَةَ فِي حَدِيثِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ كَانَتْ تُسْتَحَاضُ فَسَأَلَتِ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تدَعَ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا .

قَالَ أَبُو دَاوُدَ وَهَذَا وَهَمٌ مِنَ ابْنِ عُيَيْنَةَ لَيْسَ هَذَا فِي حَدِيثِ الْحُفَّاظِ عَنِ الزُّهْرِيِّ إِلاَّ مَا ذَكَرَ سُهَيْلُ بْنُ أَبِي صَالِحٍ وَقَدْ ر الْحُمَيْدِيُّ هَذَا الْحَدِيثَ عَنِ ابْنِ عُيَيْنَةَ لَمْ يَذْكُرْ فِيهِ " تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا " .[1]

وَرَوَتْ قَمِيرُ بِنْتُ عَمْرٍو زَوْجُ مَسْرُوقٍ عَنْ عَائِشَةَ الْمُسْتَحَاضَةُ تَتْرُكُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ .[3]

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ إِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهَا أَنْ تَتْرُكَ الصَّلاَةَ قَدْرَ أَقْرَائِهَا .[2]

وَرَوَى أَبُو بِشْرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ فَذَكَرَ مِثْلَهُ وَرَوَى شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم " الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي " .[1]

وَرَوَى الْعَلاَءُ بْنُ الْمُسَيَّبِ عَنِ الْحَكَمِ عَنْ أَبِي جَعْفَرٍ أَنَّ سَوْدَةَ اسْتُحِيضَتْ فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم إِذَا مَضَتْ أَيَّامُهَا اغْتَسَلَتْ وَصَلَّتْ .[1]

وَرَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ " الْمُسْتَحَاضَةُ تَجْلِسُ أَيَّامَ قُرْئِهَا " .[1]

وَكَذَلِكَ رَوَاهُ عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ وَطَلْقُ بْنُ حَبِيبٍ عَنِ ابْنِ عَبَّاسٍ [1]

وَكَذَلِكَ رَوَاهُ مَعْقِلٌ الْخَثْعَمِيُّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ [4]

وَكَذَلِكَ رَوَى الشَّعْبِيُّ عَنْ قَمِيرَ امْرَأَةِ مَسْرُوقٍ عَنْ عَائِشَةَ رضى الله عنها .

قَالَ أَبُو دَاوُدَ وَهُوَ قَوْلُ الْحَسَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعَطَاءٍ وَمَكْحُولٍ وَإِبْرَاهِيمَ وَسَالِمٍ وَالْقَاسِمِ إِنّ الْمُسْتَحَاضَةَ تَدَعُ الصّلاَةَ أَيّامَ أَقْرَائِهَا . قَالَ أَبُو دَاوُدَ لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ شَيْئًا . [1]

Grade : **1: Sahih**
2:
3: Sahih Mauquf
4: The chain is da'if (Al-Albani)

حكم: **1**: صحيح
2: صحيح بما قبله
3: صحيح موقوف
4: إسناده ضعيف (الألباني)

Reference : Sunan Abi Dawud 281
In-book reference : Book 1, Hadith 281
English translation : Book 1, Hadith 281

(110) Chapter: Those Who Narrated That She Should Not Leave The Prayer After Her Menses Finish

(110) باب مَنْ رَوَى أَنَّ الْحَيْضَةَ إِذَا أَدْبَرَتْ لاَ تَدَعُ الصَّلاَةَ

'Urwah reported on the authority of 'Aishah:

Fatimah daughter of Abu Hubaish came to the Messenger of Allah (ﷺ) and said: I am a woman who has prolonged flow of blood; I am never purified ; should I abandon prayer ? He replied: This is (due to) a vein, and not menstruation. When the menstruation begins, you should abandon prayer ; when it is finished, you should wash away the blood and pray.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، قَالاَ حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ قَالَ " **إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي** " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 282
In-book reference : Book 1, Hadith 282
English translation : Book 1, Hadith 282

This tradition has also been transmitted by Zuhair through a different chain of narrators, to the same effect. He said:

When the menstruation begins, you should abandon prayer; when the period equal to its length of time passes, you should wash away the blood and pray.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، بِإِسْنَادِ زُهَيْرٍ وَمَعْنَاهُ وَقَالَ " فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي الدَّمَ عَنْكِ وَصَلِّي " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 283
In-book reference : Book 1, Hadith 283
English translation : Book 1, Hadith 283

(111) Chapter: When The Menstruation Starts She Should Leave The Prayer

(111) باب مَنْ قَالَ إِذَا أَقْبَلَتِ الْحَيْضَةُ تَدَعُ الصَّلاَةَ

Narrated Aisha, Ummul Mu'minin:

Bahiyyah said: I heard a woman asking Aisha about the woman whose menses became abnormal and she had an issue of blood. The Messenger of Allah (ﷺ) asked me to advise her that she should consider the period during which she used to menstruate every month, when her menstruation was normal. Then she should count the days equal to the length of time (of her normal menses); then she should abandon prayer during those days or equal to that period. She should then take a bath, tie a cloth on her private parts a pray.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَقِيلٍ، عَنْ بُهَيَّةَ، قَالَتْ سَمِعْتُ امْرَأَةً، تَسْأَلُ عَائِشَةَ عَنِ امْرَأَةٍ، فَسَدَ حَيْضُهَا وَأُهْرِيقَتْ دَمًا فَأَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ آمُرَهَا فَلْتَنْظُرْ قَدْرَ مَا كَانَتْ تَحِيضُ فِي كُلِّ شَهْرٍ وَحَيْضُهَا مُسْتَقِيمٌ فَلْتَعْتَدَّ بِقَدْرِ ذَلِكَ مِنَ الأَيَّامِ ثُمَّ لْتَدَعِ الصَّلاَةَ فِيهِنَّ أَوْ بِقَدْرِهِنَّ ثُمَّ لْتَغْتَسِلْ ثُمَّ لْتَسْتَثْفِرْ بِثَوْبٍ ثُمَّ لْتُصَلِّي .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 284
In-book reference : Book 1, Hadith 284
English translation : Book 1, Hadith 284

'Aishah said:

Umm Habibah, daughter of Jahsh and sister-in-law of Messenger of Allah (ﷺ)m and wife of 'Abd al-Rahman b. 'Awf, had a prolonged flow of blood for seven years. She inquired from the Messenger of Allah (ﷺ) about it. The Messenger of Allah (ﷺ) said: This is not menstruation, but this (due to) a vein. Therefore, wash yourself and pray.

Abu Dawud said: In this tradition which is transmitted by al-Zuhri from 'Urwah and 'Urwah on the authority of 'Aishah, al-Awza'i added: She ('Aishah) said: Umm Habibah daughter of Jahsh and wife of 'Abd al-Rahman b. 'Awf had a prolonged flow of blood for seven years. The Prophet (ﷺ) commander her saying: When the menstruation begins, abandon prayer; when it is finished, take a bath and pray.
Abu Dawud said: None of the disciple of al-Zuhri mentioned these words except al-Awza'i, from al-Zuhri it has been narrated by 'Amr b. al-Harith, al-Laith, Yunus, Ibn Abi Dhi'b, Ma'mar, Ibrahim b. Sa'd, Sulaiman b. Kathir, Ibn Ishaq and Sufyan b. 'Uyainah, they did not narrate these words.
Abu Dawud said: These are the words of the version reported by Hisham b. 'Urwah from this father on the authority of 'Aishah.

Abu Dawud said: In this tradition Ibn 'Uyainah also added the words: He commander her to abandon prayer during her menstrual period. This is a misunderstanding on the part of Ibn 'Uyainah. The version of this tradition narrated by Muhammad b. 'Amr from al-Zuhri has the addition similar to that made by al-Awza'i in his version.

حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيَّانِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، خَتَنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ اسْتُحِيضَتْ سَبْعَ سِنِينَ فَاسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي " . قَالَ أَبُو دَاوُدَ زَادَ الأَوْزَاعِيُّ فِي هَذَا الْحَدِيثِ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ قَالَتِ اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ - وَهِيَ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - سَبْعَ سِنِينَ فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم قَالَ " إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي " . قَالَ أَبُو دَاوُدَ وَلَمْ يَذْكُرْ هَذَا الْكَلاَمَ أَحَدٌ مِنْ أَصْحَابِ الزُّهْرِيِّ غَيْرَ الأَوْزَاعِيِّ وَرَوَاهُ عَنِ الزُّهْرِيِّ عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ وَيُونُسُ وَابْنُ أَبِي ذِئْبٍ وَمَعْمَرٌ وَإِبْرَاهِيمُ بْنُ سَعْدٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ إِسْحَاقَ وَسُفْيَانُ بْنُ عُيَيْنَةَ وَلَمْ يَذْكُرُوا هَذَا الْكَلاَمَ . قَالَ أَبُو دَاوُدَ وَإِنَّمَا هَذَا لَفْظُ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ . قَالَ أَبُو دَاوُدَ وَزَادَ ابْنُ عُيَيْنَةَ فِيهِ أَيْضًا أَمَرَهَا أَنْ تَدَعَ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا . وَهُوَ وَهَمٌ مِنَ ابْنِ عُيَيْنَةَ وَحَدِيثُ مُحَمَّدِ بْنِ عَمْرٍو عَنِ الزُّهْرِيِّ فِيهِ شَىْءٌ يَقْرُبُ مِنَ الَّذِي زَادَ الأَوْزَاعِيُّ فِي حَدِيثِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 285
In-book reference : Book 1, Hadith 285
English translation : Book 1, Hadith 285

Narrated Fatimah daughter of AbuHubaysh:

Urwah ibn az-Zubayr reported from Fatimah daughter of AbuHubaysh that her blood kept flowing, so the Prophet (ﷺ) said to her: When the blood of the menses comes, it is black blood which can be recognised; so when that comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is (due only to) a vein.

Abu Dawud said: Ibn al-Muthanna narrates this tradition from his book on the authority of Ibn 'Adi in a similar way. Later on he transmitted it to us from his memory: Muhammad b. 'Amr reported to us from al-Zuhri from 'Urwah on the authority of 'Aishah who said: Fatimah used to have her blood flowing. He then reported the tradition conveying the same meaning.

Abu Dawud said: Anas b. Sirin reported from Ibn 'Abbas about the woman who has a prolonged flow of blood. He said: If she sees thick blood, she should not pray; if she finds herself purified even for a moment, she should was an pray.

Makhul said: Menses are not hidden from women. Their blood is black and thick. When it (blackness and thickness) goes away and there appears yellowness and liquidness, that is the flow of blood (from vein). She should wash and pray.

Abu Dawud said: This tradition has been transmitted by Sa'id b. al-Musayyab through a different chain of narrators, saying: The woman who has a prolonged flow of blood should abandon prayer when the menstruation begins; when it is finished, she should wash and pray.
Sumayy and others have also reported it from Sa'id b. al-Musayyab. This version adds: She should refrain (from prayer) during her menstrual period.
Hammad b. Salamah has reported it similarly from Yahya b. Sa'id on the authority of Sa'id b. al-Musayyab.
Abu Dawud said: Yunus has reported from Al-Hasan: When the bleeding of a menstruating woman extends (beyond the normal period), she should refrain (from prayer), after her menses are over, for one or two days. Now she becomes the woman who has a prolonged flow of blood.
Al-Taimi reported from Qatadah: If her menstrual period is prolonged by five days, she should pray. Al-Taimi said: I kept on reducing (the number of days) until I reached two days. He said: If the period extends by two days, they will be counted from the menstrual period. When Ibn Sirin was questioned about it, he said: Women have better knowledge of that.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ، أَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلاَةِ فَإِذَا كَانَ الآخَرُ فَتَوَضَّئِي وَصَلِّي فَإِنَّمَا هُوَ عِرْقٌ " .[1]

قَالَ أَبُو دَاوُدَ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا بِهِ ابْنُ أَبِي عَدِيٍّ مِنْ كِتَابِهِ هَكَذَا ثُمَّ حَدَّثَنَا بِهِ بَعْدُ حِفْظًا قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ كَانَتْ تُسْتَحَاضُ . فَذَكَرَ مَعْنَاهُ .

قَالَ أَبُو دَاوُدَ وَقَدْ رَوَى أَنَسُ بْنُ سِيرِينَ عَنِ ابْنِ عَبَّاسٍ فِي الْمُسْتَحَاضَةِ قَالَ إِذَا رَأَتِ الدَّمَ الْبَحْرَانِيَّ فَلاَ تُصَلِّي وَإِذَا رَأَتِ الطُّهْرَ وَلَوْ سَاعَةً فَلْتَغْتَسِلْ وَتُصَلِّي .[2]

وَقَالَ مَكْحُولٌ إِنَّ النِّسَاءَ لاَ تَخْفَى عَلَيْهِنَّ الْحَيْضَةُ إِنَّ دَمَهَا أَسْوَدُ غَلِيظٌ فَإِذَا ذَهَبَ ذَلِكَ وَصَارَتْ صُفْرَةً رَقِيقَةً فَإِنَّهَا مُسْتَحَاضَةٌ فَلْتَغْتَسِلْ وَلْتُصَلِّ .[3]

قَالَ أَبُو دَاوُدَ وَرَوَى حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمُسْتَحَاضَةِ إِذَا أَقْبَلَتِ الْحَيْضَةُ تَرَكَتِ الصَّلاَةَ وَإِذَا أَدْبَرَتِ اغْتَسَلَتْ وَصَلَّتْ .[2]

وَرَوَى سُمَىٌّ وَغَيْرُهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ تَجْلِسُ أَيَّامَ أَقْرَائِهَا .[2]

وَكَذَلِكَ رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ . قَالَ أَبُو دَاوُدَ وَرَوَى يُونُسُ عَنِ الْحَسَنِ الْحَائِضُ إِذَا مَدَّ بِهَا الدَّمُ تُمْسِكُ بَعْدَ حَيْضَتِهَا يَوْمًا أَوْ يَوْمَيْنِ فَهِيَ مُسْتَحَاضَةٌ . وَقَالَ التَّيْمِيُّ عَنْ قَتَادَةَ إِذَا زَادَ عَلَى أَيَّامِ حَيْضِهَا خَمْسَةُ أَيَّامٍ فَلْتُصَلِّي . قَالَ التَّيْمِيُّ فَجَعَلْتُ أَنْقُصُ حَتَّى بَلَغْتُ يَوْمَيْنِ فَقَالَ إِذَا كَانَ يَوْمَيْنِ فَهُوَ مِنْ حَيْضِهَا . وَسُئِلَ ابْنُ سِيرِينَ عَنْهُ فَقَالَ النِّسَاءُ أَعْلَمُ بِذَلِكَ .

Grade : **1: Hasan**
2: Sahih

3: The authenticator did not find a chain (Al-Albani) **1**:حسن

2:صحيح

حكم: **3**: لم أره (الألباني)

Reference : Sunan Abi Dawud 286
In-book reference : Book 1, Hadith 286
English translation : Book 1, Hadith 286

Narrated Hamnah daughter of Jahsh:

Hamnah said my menstruation was great in quantity and severe. So I came to the Messenger of Allah (ﷺ) for a decision and told him. I found him in the house of my sister, Zaynab, daughter of Jahsh.
I said: Messenger of Allah, I am a woman who menstruates in great quantity and it is severe, so what do you think about it? It has prevented me from praying and fasting.
He said: I suggest that you should use cotton, for it absorbs the blood. She replied: It is too copious for that. He said: Then take a cloth. She replied: It is too copious for that, for my blood keeps flowing. The Messenger of Allah (ﷺ) said: I shall give you two commands; whichever of them you follow, that will be sufficient for you without the other, but you know best whether you are strong enough to follow both of them.
He added: This is a stroke of the Devil, so observe your menses for six or seven days, Allah alone knows which it should be; then wash. And when you see that you are purified and quite clean, pray during twenty-three or twenty-four days and nights and fast, for that will be enough for you, and do so every month, just as women menstruate and are purified at the time of their menstruation and their purification.
But if you are strong enough to delay the noon (Zuhr) prayer and advance the afternoon ('Asr) prayer, to wash, and then combine the noon and the afternoon prayer; to delay the sunset prayer and advance the night prayer, to wash, and then combine the two prayers, do so: and to wash at dawn, do so: and fast if you are able to do so if possible.
The Messenger of Allah (ﷺ) said: Of the two commands this is more to my liking.[1]

Abu Dawud said: 'Amr b. Thabit narrated from Ibn 'Aqil: Hamnah said: Of the two commands this is the one which is more to my liking.[2] In this version these words were not quoted as the statement of the Prophet (ﷺ); it gives it as a statement of Hamnah.
Abu Dawud said: 'Amr b. Thabit was a Rafidi. This has been said by Yahya b. Ma'in.
Abu Dawud said: I heard Ahmad (b. Hanbal) say: I am doubtful about the tradition transmitted by Ibn 'Aqil.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَغَيْرُهُ، قَالاَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ، عِمْرَانَ بْنِ طَلْحَةَ عَنْ أُمِّهِ، حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَسْتَفْتِيهِ وَأُخْبِرُهُ فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَرَى فِيهَا قَدْ مَنَعَتْنِي الصَّلاَةَ وَالصَّوْمَ فَقَالَ " أَنْعَتُ لَكِ الْكُرْسُفَ فَإِنَّهُ يُذْهِبُ الدَّمَ " . قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ . قَالَ " فَاتَّخِذِي ثَوْبًا " . فَقَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ إِنَّمَا أَثُجُّ ثَجًّا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَآمُرُكِ بِأَمْرَيْنِ أَيَّهُمَا فَعَلْتِ أَجْزَأَ عَنْكِ مِنَ الآخَرِ وَإِنْ قَوِيتِ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ " . فَقَالَ لَهَا " إِنَّمَا هَذِهِ رَكْضَةٌ من رَكَضَاتِ

الشَّيْطَانِ فَتَحَيَّضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ ثُمَّ اغْتَسِلِي حَتَّى إِذَا رَأَيْتِ أَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ فَصَلِّي ثَلاَثًا وَعِشْرِينَ لَيْلَةً أَوْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا وَصُومِي فَإِنَّ ذَلِكَ يُجْزِئُكِ وَكَذَلِكَ فَافْعَلِي فِي كُلِّ شَهْرٍ كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ مِيقَاتَ حَيْضِهِنَّ وَطُهْرِهِنَّ وَإِنْ قَوِيتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ فَتَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلاَتَيْنِ الظُّهْرِ وَالْعَصْرِ وَتُؤَخِّرِينَ الْمَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلاَتَيْنِ فَافْعَلِي وَتَغْتَسِلِينَ مَعَ الْفَجْرِ فَافْعَلِي وَصُومِي إِنْ قَدَرْتِ عَلَى ذَلِكَ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَهَذَا أَعْجَبُ الأَمْرَيْنِ إِلَىَّ "[1]. قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَمْرُو بْنُ ثَابِتٍ عَنِ ابْنِ عَقِيلٍ قَالَ فَقَالَتْ حَمْنَةُ فَقُلْتُ هَذَا أَعْجَبُ الأَمْرَيْنِ إِلَىَّ .[2] لَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم جَعَلَهُ كَلاَمَ حَمْنَةَ . قَالَ أَبُو دَاوُدَ وَعَمْرُو بْنُ ثَابِتٍ رَافِضِيٌّ رَجُلُ سَوْءٍ وَلَكِنَّهُ كَانَ صَدُوقًا فِي الْحَدِيثِ وَثَابِتُ بْنُ الْمِقْدَامِ رَجُلٌ ثِقَةٌ وَذَكَرَهُ عَنْ يَحْيَى بْنِ مَعِينٍ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ يَقُولُ حَدِيثُ ابْنِ عَقِيلٍ فِي نَفْسِي مِنْهُ شَىْءٌ .

Grade : **1: Hasan**
2: Da'if (Al-Albani) **1**: حسن

حكم: **2**: ضعيف (الألباني)

Reference : Sunan Abi Dawud 287
In-book reference : Book 1, Hadith 287
English translation : Book 1, Hadith 287

(112) Chapter: The Narrations That State The Woman With Istihadah Should Perform Ghusl For Every Prayer

(112) باب مَنْ رَوَى أَنَّ الْمُسْتَحَاضَةَ تَغْتَسِلُ لِكُلِّ صَلاَةٍ

'Aishah, wife of Prophet (ﷺ), said:

Umm Habibah, daughter of Jahsh, sister-in-law of Messenger of Allah (ﷺ) and wife of 'Abd al-Rahman b. 'Awf, had a flow of blood for seven years. She asked the Messenger of Allah (ﷺ) about it. The Messenger of Allah (ﷺ) said: This is not menstruation but only vein; so you should take a bath and pray. 'Aishah said: She used to take bath in a wash-tub in the apartment of her sister Zainab daughter of Jahsh ; the redness of (her) blood dominated the water.

حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ خَتَنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ اسْتُحِيضَتْ سَبْعَ سِنِينَ فَاسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي " . قَالَتْ عَائِشَةُ فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 288
In-book reference : Book 1, Hadith 288
English translation : Book 1, Hadith 288

This tradition has been transmitted through a different chain of narrators. According to this version. 'Aishah said:

She would wash herself for every prayer.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ حَبِيبَةَ، بِهَذَا الْحَدِيثِ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا . فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 289
In-book reference : Book 1, Hadith 289
English translation : Book 1, Hadith 289

This has bee n narrated though a different chain of narrators by 'Aishah. This version has the words:

"She used to take a bath for every prayer."

Abu Dawud said: Al-Qasim b. Mabrur reported from Yunus from Ibn Shihab from 'Amrah from 'Aishah from Umm Habibah daughter of Jahsh. Similarly, it was reported by Ma'mar from al-Zuhri from 'Amrah from 'Aishah. Ma'mar sometimes reported from 'Amrah on the authority of Umm Habibah to the same effect. Similarly, it was reported by Ibrahim b. Sa'd and Ibn 'Uyainah from al-Zuhri from 'Amrah from 'Aishah. Ibn 'Uyainah said in his version: He (al-Zuhri) did not say that the Prophet (ﷺ) commanded her to take bath.

It has also been transmitted by al-Awza'i in a similar way. In this version he said: 'Aishah said: She used to take bath for very prayer.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ . قَالَ أَبُو دَاوُدَ رَوَاهُ الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ وَكَذَلِكَ رَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ وَرُبَّمَا قَالَ مَعْمَرٌ عَنْ عَمْرَةَ عَنْ أُمِّ حَبِيبَةَ بِمَعْنَاهُ وَكَذَلِكَ رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ وَقَالَ ابْنُ عُيَيْنَةَ فِي حَدِيثِهِ وَلَمْ يَقُلْ إِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهَا أَنْ تَغْتَسِلَ . وَكَذَلِكَ رَوَاهُ الأَوْزَاعِيُّ أَيْضًا قَالَ فِيهِ قَالَتْ عَائِشَةُ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ .

حكم: صحيح لم أجدها والصواب أنه من مسند عائشة (الألباني)

Reference : Sunan Abi Dawud 290
In-book reference : Book 1, Hadith 290
English translation : Book 1, Hadith 290

'Aishah said:

Umm Habibah had a prolonged flow of blood for seven years. The Messenger of Allah (ﷺ) commanded her to take bath; so shed used to take bath for every prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَبِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ، اسْتُحِيضَتْ سَبْعَ سِنِينَ فَأَمَرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَغْتَسِلَ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 291
In-book reference : Book 1, Hadith 291
English translation : Book 1, Hadith 291

'Aishah said:

Umm Habibah had a prolonged flow of blood during the time of Messenger of Allah (ﷺ). He commanded her to take bath for every prayer. The narrator then transmitted the tradition (in full).

Abu Dawud said: It has also been narrated by Abu al-Walid al-Tayalisi, but I did not hear him. He reported it from 'Aishah through a different chain of narrators. 'Aishah said: Zainab daughter of Jahsh had a prolonged flow of blood. The Prophet (ﷺ) said to her: Take bath for every prayer. The narrator then reported the tradition (in full).

Abu Dawud said: The version transmitted by 'Abd al-Samad from Sulaiman b. Kathir has: "Perform ablution for every prayer." This is a misunderstanding on the part of 'Abd al-Samad. The correct version is the one narrated by Abu al-Walid.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، عَنِ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، اسْتُحِيضَتْ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَهَا بِالْغُسْلِ لِكُلِّ صَلاَةٍ وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَلَمْ أَسْمَعْهُ مِنْهُ عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتِ اسْتُحِيضَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " اغْتَسِلِي لِكُلِّ صَلاَةٍ " . وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ الصَّمَدِ عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قَالَ " تَوَضَّئِي لِكُلِّ صَلاَةٍ " . قَالَ أَبُو دَاوُدَ وَهَذَا وَهَمٌ مِنْ عَبْدِ الصَّمَدِ وَالْقَوْلُ فِيهِ قَوْلُ أَبِي الْوَلِيدِ .

حكم: **"(حديث عائشة: أن أم حبيبة بنت جحش استحيضت....) صحيح، (حديث عائشة: استحيضت زينب بنت جحش....) صحيح، دون قوله: زينب بنت جحش والصواب: أم حبيبة بنت جحش كما تقدم، (رواية أبو الوليد عن سليمان بن كثير: "" توضئي.. "") **"** (الألباني)

Reference : Sunan Abi Dawud 292
In-book reference : Book 1, Hadith 292
English translation : Book 1, Hadith 292

Narrated Zaynab daughter of AbuSalamah:

AbuSalamah said: Zaynab daughter of AbuSalamah reported to me that a woman had a copious flow of blood. She was the wife of AbdurRahman ibn Awf. The Messenger of Allah (ﷺ) commanded her to take a bath at the time of every prayer, and then to pray. He reported to me that Umm Bakr told him that Aisha said: The Messenger of Allah (ﷺ) said about a woman who was doubtful of her menstruation after purification that it was a vein or veins.

Abu Dawud said: The two commands (of which the Prophet gave option) were as follows in the version reported by Ibn 'Aqil: He said: If you are strong enough, then take a bath for every prayer; otherwise combine the (two prayers), as al-Qasim reported in his version. This statement was also narrated by Sa'id b. Jubair from 'Ali and Ibn 'Abbas.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، قَالَ أَخْبَرَتْنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ، أَنَّ امْرَأَةً، كَانَتْ تُهَرَاقُ الدَّمَ - وَكَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاَةٍ وَتُصَلِّيَ وَأَخْبَرَنِي أَنَّ أُمَّ بَكْرٍ أَخْبَرَتْهُ أَنَّ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي الْمَرْأَةِ تَرَى مَا يَرِيبُهَا بَعْدَ الطُّهْرِ " إِنَّمَا هِيَ - أَوْ قَالَ إِنَّمَا هُوَ - عِرْقٌ أَوْ قَالَ عُرُوقٌ " . قَالَ أَبُو دَاوُدَ وَفِي حَدِيثِ ابْنِ عَقِيلٍ الأَمْرَانِ جَمِيعًا وَقَالَ " إِنْ قَوِيتِ فَاغْتَسِلِي لِكُلِّ صَلاَةٍ وَإِلاَّ فَاجْمَعِي " . كَمَا قَالَ الْقَاسِمُ فِي حَدِيثِهِ وَقَدْ رُوِيَ هَذَا الْقَوْلُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ رضى الله عنهما .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 293
In-book reference : Book 1, Hadith 293
English translation : Book 1, Hadith 293

(113) Chapter: Those Who State: She Should Combine Between Two Prayers, And Perform One Ghusl Before Both Of Them

(113) باب مَنْ قَالَ تَجْمَعُ بَيْنَ الصَّلاَتَيْنِ وَتَغْتَسِلُ لَهُمَا غُسْلاً

Narrated Aisha, Ummul Mu'minin:

A woman had a prolonged flow of blood in the time of the Messenger of Allah (ﷺ). She was commanded to advance the afternoon prayer and delay the noon prayer, and to take a bath for them only once; and to delay the sunset prayer and advance the night prayer and to take a bath only once for them; and to take a bath separately for the dawn prayer.

I (Shu'bah) asked AbdurRahman: (Is it) from the Prophet (ﷺ)? I do not report to you anything except from the Prophet (ﷺ).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتِ اسْتُحِيضَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأُمِرَتْ أَنْ تُعَجِّلَ الْعَصْرَ وَتُؤَخِّرَ الظُّهْرَ وَتَغْتَسِلَ لَهُمَا غُسْلاً . وَأَنْ تُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلاً وَتَغْتَسِلَ لِصَلاَةِ الصُّبْحِ غُسْلاً . فَقُلْتُ لِعَبْدِ الرَّحْمَنِ أَعَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لاَ أُحَدِّثُكَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِشَىْءٍ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 294
In-book reference : Book 1, Hadith 294
English translation : Book 1, Hadith 294

Narrated Aisha, Ummul Mu'minin:

Sahlah daughter of Suhayl had a prolonged flow of blood. She came to the Prophet (ﷺ). He commanded her to take a bath for every prayer. When it became hard for her, he commanded her to combine the noon and afternoon prayers with one bath and the sunset and night prayer with one bath, and to take a bath (separately) for the dawn prayer.

Abu Dawud said: Ibn 'Uyainah reported from 'Abd al-Rahman b. al-Qasim on the authority of his father, saying: A woman had a prolonged flow of blood. She asked the Prophet (ﷺ). He commanded her to the same effect.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى، حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ سَهْلَةَ بِنْتَ سُهَيْلٍ، اسْتُحِيضَتْ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاَةٍ فَلَمَّا جَهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِغُسْلٍ وَالْمَغْرِبِ وَالْعِشَاءِ بِغُسْلٍ وَتَغْتَسِلَ لِلصُّبْحِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ امْرَأَةً اسْتُحِيضَتْ فَسَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرَهَا بِمَعْنَاهُ .

حكم: (حديث عائشة: أن سهلة بنت سهيل استحيضت....) ضعيف، (حديث عائشة: أن امرأة استحيضت فسألت.... بمعناه) صحيح بما قبله (الألباني)

Reference	: Sunan Abi Dawud 295
In-book reference	: Book 1, Hadith 295
English translation	: Book 1, Hadith 295

Asma' daughter of 'Unais said:

I said: Messenger of Allah, Fatimah daughter of Abu Hubaish had a flow of blood for a certain period and did not pray. The Messenger of Allah (ﷺ) said: Glory be to Allah! This comes from the devil. She should sit in a tub, and when she sees yellowness of the top of the water, she would take a bath once for the Zuhr and 'Asr prayer, and take another bath for the Maghrib and 'Isha prayers, and take a bath once for the fajr prayer, and in between times she would perform ablution.

Abu Dawud said: Mujahid reported on the authority of Ibn 'Abbas: When bathing became hard for her, he commanded her to combine the two prayers.

Abu Dawud said: Ibrahim reported it from Ibn 'Abbas. This is also the view of Ibrahim al-Nakha'i and 'Abd Allah b. Shaddad.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ سُهَيْلٍ، - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ اسْتُحِيضَتْ مُنْذُ كَذَا وَكَذَا فَلَمْ تُصَلِّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سُبْحَانَ اللَّهِ إِنَّ هَذَا مِنَ الشَّيْطَانِ لِتَجْلِسْ فِي مِرْكَنٍ فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ فَلْتَغْتَسِلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلاً وَاحِدًا وَتَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلاً وَاحِدًا وَتَغْتَسِلْ لِلْفَجْرِ غُسْلاً وَاحِدًا وَتَتَوَضَّأْ فِيمَا بَيْنَ ذَلِكَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ لَمَّا اشْتَدَّ عَلَيْهَا الْغُسْلُ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الصَّلاَتَيْنِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ إِبْرَاهِيمُ عَنِ ابْنِ عَبَّاسٍ وَهُوَ قَوْلُ إِبْرَاهِيمَ النَّخَعِيِّ وَعَبْدِ اللَّهِ بْنِ شَدَّادٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 296
In-book reference : Book 1, Hadith 296
English translation : Book 1, Hadith 296

(114) Chapter: Those Who Said: She Should Perform Ghusl From One Purity To The Other

(114) باب مَنْ قَالَ تَغْتَسِلُ مَنْ طُهْرٍ إِلَى طُهْرٍ

Narrated Grandfather of Adi ibn Thabit ?:

The Prophet (ﷺ) said about the woman having a prolonged flow of blood: She should abandon prayer during her menstrual period: then she should take a bath and pray. She should perform ablution for every prayer.
Abu Dawud said: 'Uthman added: She should keep fast and pray.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، قَالَ أَنْبَأَنَا ح، وَأَخْبَرَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْمُسْتَحَاضَةِ " تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي وَالْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ " . قَالَ أَبُو دَاوُدَ زَادَ عُثْمَانُ " وَتَصُومُ وَتُصَلِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 297
In-book reference : Book 1, Hadith 297
English translation : Book 1, Hadith 297

Narrated Aisha, Ummul Mu'minin:

Fatimah daughter of AbuHubaysh came to the Prophet (ﷺ) and narrated what happened with her. He said: Then take a bath and then perform ablution for every prayer and pray.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ خَبَرَهَا وَقَالَ " ثُمَّ اغْتَسِلِي ثُمَّ تَوَضَّئِي لِكُلِّ صَلاَةٍ وَصَلِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 298
In-book reference : Book 1, Hadith 298
English translation : Book 1, Hadith 298

'Aishah said about the woman who has a prolonged flow of blood:

She should take bath, i.e. only once; then she should perform ablution until he next menstrual period.

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْقَطَّانُ الْوَاسِطِيُّ، حَدَّثَنَا يَزِيدُ، عَنْ أَيُّوبَ بْنِ أَبِي مِسْكِينٍ، عَنِ الْحَجَّاجِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، فِي الْمُسْتَحَاضَةِ تَغْتَسِلُ - تَعْنِي مَرَّةً وَاحِدَةً - ثُمَّ تَوَضَّأُ إِلَى أَيَّامِ أَقْرَائِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 299
In-book reference : Book 1, Hadith 299
English translation : Book 1, Hadith 299

This tradition has also been narrated by 'Aishah through a different chain of transmitters.

Abu Dawud said:

All the traditions (on this subject) transmitted by 'Adi b. Thabit and A'mash on the authority of Habib and Ayyub al-'Ala, all of them are weak; none of them is sound. This tradition indicates the tradition reported by al-A'mash a a statement of Companion, i.e. 'Aishah. Hafs b. Ghayath has rejected the tradition transmitted by Habib as the statement (of the Prophet). And Asbat also reported it as a statement of 'Aishah.

Abu Dawud said: Ibn Dawud has narrated the first part of this tradition as a statement (of the Prophet), and denied that there was any mention of performing ablution for every prayer. The weakness of the tradition reported by Habib is also indicated by the fact that the version transmuted by al-Zuhri from 'Urwah on the authority of 'Aishah says that she used to wash herself for every prayer; (these words occur) in the tradition about the woman who has a flow of blood. This tradition has been reported by Abu al-Yaqzan from 'Adi b. Thabit from his father from 'Ali, and narrated by 'Ammar, the freed salve of Banu Hashim, from Ibn 'Abbas, and transmitted by 'Abd al-Malik b. Maisarah, Bayan, al-Mughirah, Firas, on the authority of al-Sha'bi, from Qumair from 'Aishah, stating: You should perform ablution for every prayer. The version transmitted by Dawud, and 'Asim from al-Sha'bi from Qumair from 'Aishah has the words: She should take bath only once every day. The version reported by Hisham b. 'Urwah from his father has the words: The woman having a flow of blood should perform ablution for every prayer. All these traditions are weak except the tradition reported by Qumair and the tradition reported by 'Ammar, the freed slave of Banu Hashim, and the tradition narrated by Hisham b. 'Urwah on the authority of his father. What is commonly known from Ibn 'Abbas is bathing (for every prayer).

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْقَطَّانُ الْوَاسِطِيُّ، حَدَّثَنَا يَزِيدُ، عَنْ أَيُّوبَ أَبِي الْعَلاَءِ، عَنِ ابْنِ شُبْرُمَةَ، عَنِ امْرَأَةِ، مَسْرُوقٍ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ عَدِيِّ بْنِ ثَابِتٍ وَالأَعْمَشِ عَنْ حَبِيبٍ وَأَيُّوبَ أَبِي الْعَلاَءِ كُلُّهَا ضَعِيفَةٌ لاَ تَصِحُّ وَدَلَّ عَلَى ضَعْفِ حَدِيثِ الأَعْمَشِ عَنْ حَبِيبٍ هَذَا الْحَدِيثُ أَوْقَفَهُ حَفْصُ بْنُ غِيَاثٍ عَنِ الأَعْمَشِ وَأَنْكَرَ حَفْصُ بْنُ غِيَاثٍ أَنْ يَكُونَ حَدِيثُ حَبِيبٍ مَرْفُوعًا وَأَوْقَفَهُ أَيْضًا أَسْبَاطٌ عَنِ الأَعْمَشِ مَوْقُوفٌ عَنْ عَائِشَةَ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ دَاوُدَ عَنِ الأَعْمَشِ مَرْفُوعًا أَوَّلُهُ وَأَنْكَرَ أَنْ يَكُونَ فِيهِ الْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ وَدَلَّ عَلَى ضَعْفِ حَدِيثِ حَبِيبٍ هَذَا أَنَّ رِوَايَةَ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ . فِي حَدِيثِ الْمُسْتَحَاضَةِ وَرَوَى أَبُو الْيَقْظَانِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - وَعَمَّارٌ مَوْلَى بَنِي هَاشِمٍ عَنِ ابْنِ عَبَّاسٍ وَرَوَى عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ وَبَيَانٌ وَالْمُغِيرَةُ وَفِرَاسٌ وَمُجَالِدٌ عَنِ الشَّعْبِيِّ عَنْ حَدِيثِ قَمِيرَ عَنْ عَائِشَةَ " تَوَضَّئِي لِكُلِّ صَلاَةٍ " . وَرِوَايَةُ دَاوُدَ وَعَاصِمٍ عَنِ الشَّعْبِيِّ عَنْ قَمِيرَ عَنْ عَائِشَةَ " تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً " . وَرَوَى هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ الْمُسْتَحَاضَةُ تَتَوَضَّأُ لِكُلِّ صَلاَةٍ . وَهَذِهِ الأَحَادِيثُ كُلُّهَا ضَعِيفَةٌ إِلاَّ حَدِيثَ قَمِيرَ وَحَدِيثَ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ وَحَدِيثَ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ وَالْمَعْرُوفُ عَنِ ابْنِ عَبَّاسٍ الْغُسْلُ .

حكم: (رواية ابن شبرمة عن امرأة مسروق عن عائشة) ضعيف، (رواية عبد الملك بن ميسرة وبيان والمغيرة ومجالد عن الشعبي عن قمير عن عائشة) صحيح، (رواية داود وعاصم عن الشعبي عن قمير عن عائشة) صحيح، (رواية هشام بن عروة عن أبيه) صحيح (الألباني)

Reference : Sunan Abi Dawud 300
In-book reference : Book 1, Hadith 300
English translation : Book 1, Hadith 300

(115) Chapter: Those Who Said: She Should Perform Ghusl From One Zuhr (Prayer) To The Next Zuhr (Prayer)

(115) باب مَنْ قَالَ الْمُسْتَحَاضَةُ تَغْتَسِلُ مَنْ ظُهْرٍ إِلَى ظُهْرٍ

Sumayy, the freed slave of Abu Bakr, says that al-Qa'qa and Zaid b. Aslam sent him to Sa'id b. al-Musayyab to ask him as to how the woman who has flow of blood should wash. He replied:
She should wash at the time of the Zuhr prayer (the bath will be valid one Zuhr prayer to the next Zuhr prayer); and should perform ablution for every prayer. If there is excessive bleed gin, she should tie a cloth over her private part.

Abu Dawud said: It has been narrated by Ibn 'Umar and Anas b. Malik that she should take bath at the time of the Zuhr prayer (being valid) until the next Zuhr prayer. This tradition has also been transmuted by Dawud and 'Asim from al-Sha'bi from his wife from Qumair on the authority of 'Aishah, except that the version of Dawud has the words: "every day," and the version of 'Asim has the words: "at the time of Zuhr prayer". This is the view of Salim b. 'Abd Allah, al-Hassan, and 'Ata.
Abu Dawud said: Malik said: I think that the tradition narrated by Ibn a;-Musayyab must contain the words: "from one purification to another". But it was misunderstood and the people changed it to: "for one Zuhr prayer to another".
It has also been reported by Miswar b. 'Abd al-Malik b. Sa'id b. 'Abd al-Rahman b. Yarbu', saying: "from one purification to another," but the people changed it to: "from one zuhr to another."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ أَنَّ الْقَعْقَاعَ، وَزَيْدَ بْنَ أَسْلَمَ، أَرْسَلاَهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ يَسْأَلُهُ كَيْفَ تَغْتَسِلُ الْمُسْتَحَاضَةُ فَقَالَ تَغْتَسِلُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ فَإِنْ غَلَبَهَا الدَّمُ اسْتَثْفَرَتْ بِثَوْبٍ . قَالَ أَبُو دَاوُدَ وَرُوِيَ عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ تَغْتَسِلُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ . وَكَذَلِكَ رَوَى دَاوُدُ وَعَاصِمٌ عَنِ الشَّعْبِيِّ عَنِ امْرَأَتِهِ عَنْ قَمِيرَ عَنْ عَائِشَةَ إِلاَّ أَنَّ دَاوُدَ قَالَ كُلَّ يَوْمٍ . وَفِي حَدِيثِ عَاصِمٍ عِنْدَ الظُّهْرِ . وَهُوَ قَوْلُ سَالِمِ بْنِ عَبْدِ اللَّهِ وَالْحَسَنِ وَعَطَاءٍ . قَالَ أَبُو دَاوُدَ قَالَ مَالِكٌ إِنِّي لأَظُنُّ حَدِيثَ ابْنِ الْمُسَيَّبِ مِنْ طُهْرٍ إِلَى طُهْرٍ . فَقَلَبَهَا النَّاسُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ وَلَكِنَّ الْوَهَمَ دَخَلَ فِيهِ وَرَوَاهُ الْمِسْوَرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ قَالَ فِيهِ مِنْ طُهْرٍ إِلَى طُهْرٍ . فَقَلَبَهَا النَّاسُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ .

حكم: (ما روي عن سعيد بن المسيب) صحيح، (ما روي عن ابن عمر وأنس بن مالك) صحيح عن أنس، (ما روي عن عائشة من طريق داود) صحيح - مضى قريبا، (ما روي عن عائشة من طريق عاصم والذي هو قول سالم بن عبد الله والحسن وعطاء) صحيح عن الحسن، (رواية المسور بن عبد الملك بن سعيد بن عبد الرحمن بن يربوع) ضعيف (الألباني)

Reference : Sunan Abi Dawud 301
In-book reference : Book 1, Hadith 301
English translation : Book 1, Hadith 301

(116) Chapter: Those Who Said: She Should Perform Ghusl Once A Day, But Did Not Specify Zuhr

(116) باب مَنْ قَالَ تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً وَلَمْ يَقُلْ عِنْدَ الظُّهْرِ

Narrated Ali ibn AbuTalib:

The woman who has a prolonged flow of blood should wash herself every day when her menstrual period is over and take a woollen cloth greased with fat or oil (to tie over the private parts).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، - وَهُوَ مُحَمَّدُ بْنُ رَاشِدٍ - عَنْ مَعْقِلٍ الْخَثْعَمِيِّ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ الْمُسْتَحَاضَةُ إِذَا انْقَضَى حَيْضُهَا اغْتَسَلَتْ كُلَّ يَوْمٍ وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ .

Grade : **Da'if** (Al-Albani) — حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 302
In-book reference : Book 1, Hadith 302
English translation : Book 1, Hadith 302

(117) Chapter: Those Who Said: She Should Perform Ghusl Between The Days (Of Her Menses)

(117) باب مَنْ قَالَ تَغْتَسِلُ بَيْنَ الأَيَّامِ

Muhammad b. 'Uthman asked al-Qasim b. Muhammad about the woman who has a prolonged flow of blood. He replied:

She should abandon prayer during her menstrual period, then wash and pray ; then she should wash during her menstrual period.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ مُحَمَّدِ بْنِ عُثْمَانَ، أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنِ الْمُسْتَحَاضَةِ، فَقَالَ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ فَتُصَلِّي ثُمَّ تَغْتَسِلُ فِي الأَيَّامِ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 303
In-book reference : Book 1, Hadith 303
English translation : Book 1, Hadith 303

(118) Chapter: Those Who Said: She Should Perform Wudu' For Evey Prayer

(118) باب مَنْ قَالَ تَوَضَّأُ لِكُلِّ صَلاَةٍ

'Urwah b. al-Zubair said the Fatimah daughter of Abu Hubaish had a prolonged flow of blood. The Prophet (ﷺ) said to her:

When the blood of menses comes, it is black blood with can be recognized; so when that comes, refrain from prayer, but when a different type comes, perform ablution and pray.

Abu Dawud said: Ibn al-Muthanna said: Ibn 'Adi narrated this tradition from his memory on the authority of 'Urwah from 'Aishah.

Abu Dawud said: This tradition has also been transmitted by al-'Ala b. al-Musayyab and Shu'bah from al-Hakam on the authority of Abu Ja'far. Al-'Ala reported it as a statement of the Prophet (ﷺ), and Shu'bah as a statement of Abu Ja'far, saying: She should perform ablution for every prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ، أَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلاَةِ فَإِذَا كَانَ الآخَرُ فَتَوَضَّئِي وَصَلِّي " . قَالَ أَبُو دَاوُدَ قَالَ ابْنُ الْمُثَنَّى وَحَدَّثَنَا بِهِ ابْنُ أَبِي عَدِيٍّ حِفْظًا فَقَالَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ . قَالَ أَبُو دَاوُدَ وَرُوِيَ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ وَشُعْبَةَ عَنِ الْحَكَمِ عَنْ أَبِي جَعْفَرٍ قَالَ الْعَلاَءُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَوْقَفَهُ شُعْبَةُ عَلَى أَبِي جَعْفَرٍ تَوَضَّأُ لِكُلِّ صَلاَةٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 304
In-book reference : Book 1, Hadith 304
English translation : Book 1, Hadith 304

(119) Chapter: Those Who Did Not Mention The Wudu' Except If It Was Nullified

(119) باب مَنْ لَمْ يَذْكُرِ الْوُضُوءَ إِلاَّ عِنْدَ الْحَدَثِ

Narrated Umm Habibah daughter of Jahsh:

Ikrimah said: Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet (ﷺ) commanded her to refrain (from prayer) during her menstrual period; then she should wash and pray, if she sees anything (which renders ablution void) she should perform ablution and pray.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ عِكْرِمَةَ، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، اسْتُحِيضَتْ فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم أَنْ تَنْتَظِرَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي فَإِنْ رَأَتْ شَيْئًا مِنْ ذَلِكَ تَوَضَّأَتْ وَصَلَّتْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 305
In-book reference : Book 1, Hadith 305
English translation : Book 1, Hadith 305

Rabi'ah said:

Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet (ﷺ) commander her to refrain (from prayer) during her menstrual period; then she should wash and pray. If she sees anything (which renders ablution void) she should perform ablution and pray.

Abu Dawud said: This is the view held by Malik b. Anas.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ رَبِيعَةَ، أَنَّهُ كَانَ لاَ يَرَى عَلَى الْمُسْتَحَاضَةِ وُضُوءًا عِنْدَ كُلِّ صَلاَةٍ إِلاَّ أَنْ يُصِيبَهَا حَدَثٌ غَيْرُ الدَّمِ فَتَوَضَّأُ . قَالَ أَبُو دَاوُدَ هَذَا قَوْلُ مَالِكٍ يَعْنِي ابْنَ أَنَسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 306
In-book reference : Book 1, Hadith 306
English translation : Book 1, Hadith 306

(120) Chapter: Concerning The Yellowish And Brownish Discharge After Purification

(120) باب فِي الْمَرْأَةِ تَرَى الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ

Umm 'Atiyyah who took an oath of allegiance to the Prophet (ﷺ) said:

We would not take into consideration brown and yellow (fluid) after purification.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ أُمِّ الْهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ، وَكَانَتْ، بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم قَالَتْ كُنَّا لاَ نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 307
In-book reference : Book 1, Hadith 307
English translation : Book 1, Hadith 307

'Umm 'Atiyyah has narrated this tradition through a different chain of transmitters.

Abu DAwud said:
The name of Umm al-Hudhail is Hafsah daughter os Sirin. The name of her son was Hudhail and his husband 'Abd al-Rahman.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، بِمِثْلِهِ ‏.‏ قَالَ أَبُو دَاوُدَ أُمُّ الْهُذَيْلِ هِيَ حَفْصَةُ بِنْتُ سِيرِينَ كَانَ ابْنُهَا اسْمُهُ هُذَيْلٌ وَاسْمُ زَوْجِهَا عَبْدُ الرَّحْمَنِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 308
In-book reference : Book 1, Hadith 308
English translation : Book 1, Hadith 308

(121) Chapter: Intercourse Of A Husband With A Woman In A State Of Istihadah

(121) باب الْمُسْتَحَاضَةِ يَغْشَاهَا زَوْجُهَا

'Ikrimah said:
Umm Habibah had a prolonged flow of blood ; her husband used to cohabit with her.

Abu Dawud said: Yahya b. Ma'in has pronounced Mu'alla (a narrator of this tradition) as trustworthy. But Ahmad b. Hanbal would not report (traditions) from him because he exercised personal opinion.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، قَالَ كَانَتْ أُمُّ حَبِيبَةَ تُسْتَحَاضُ فَكَانَ زَوْجُهَا يَغْشَاهَا ‏.‏ قَالَ أَبُو دَاوُدَ وَقَالَ يَحْيَى بْنُ مَعِينٍ مُعَلًّى ثِقَةٌ ‏.‏ وَكَانَ أَحْمَدُ بْنُ حَنْبَلٍ لاَ يَرْوِي عَنْهُ لأَنَّهُ كَانَ يَنْظُرُ فِي الرَّأْىِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 309
In-book reference : Book 1, Hadith 309
English translation : Book 1, Hadith 309

'Ikrimah reported Hamnah daughter of Jahsh as saying that her husband would have intercourse with her during the period she had a flow of blood.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْجَهْمِ، حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنْ حَمْنَةَ بِنْتِ جَحْشٍ، أَنَّهَا كَانَتْ مُسْتَحَاضَةً وَكَانَ زَوْجُهَا يُجَامِعُهَا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 310
In-book reference : Book 1, Hadith 310
English translation : Book 1, Hadith 310

(122) Chapter: What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding

(122) باب مَا جَاءَ فِي وَقْتِ النُّفَسَاءِ

Narrated Umm Salamah, Ummul Mu'minin:

The woman having bleeding after delivery (puerperal haemorrhage) would refrain (from prayer) for forty days or forty nights; and we would anoint our faces with an aromatic herb called wars to remove dark spots.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، أَخْبَرَنَا زُهَيْرٌ، حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الأَعْلَى، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَقْعُدُ بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً وَكُنَّا نَطْلِي عَلَى وُجُوهِنَا الْوَرْسَ يَعْنِي مِنَ الْكَلَفِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 311
In-book reference : Book 1, Hadith 311
English translation : Book 1, Hadith 311

Al-Azdiyyah, viz. Mussah, said:

I performed Hajj and came to Umm Salamah and said (to her): Mother of the believers, Samurah b. Jundub commands women to complete the prayers abandoned during their menstrual period. She said: They should not do so. The wives of the Prophet (ﷺ) would refrain (from prayer) for forty nights (i.e. days) during the course of bleeding after child birth. The Prophet (ﷺ) would not command them to complete the prayers abandoned during the period of bleeding.

Muhammad b. Hatim said: The name of Al-Azdiyyah is Mussah and her patronymic name is Umm Busrah.
Abu Dawud said: The patronymic names of Kathir b. Ziyad s Abu Sahl.

حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى، أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ، - يَعْنِي حِبِّي - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ نَافِعٍ، عَنْ كَثِيرِ بْنِ زِيَادٍ، قَالَ حَدَّثَتْنِي الأَزْدِيَّةُ، - يَعْنِي مُسَّةَ - قَالَتْ حَجَجْتُ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ إِنَّ سَمُرَةَ بْنَ جُنْدُبٍ يَأْمُرُ النِّسَاءَ يَقْضِينَ صَلاَةَ الْمَحِيضِ . فَقَالَتْ لاَ يَقْضِينَ كَانَتِ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم تَقْعُدُ فِي النِّفَاسِ أَرْبَعِينَ لَيْلَةً لاَ يَأْمُرُهَا النَّبِيُّ صلى الله عليه وسلم بِقَضَاءِ صَلاَةِ النِّفَاسِ . قَالَ مُحَمَّدٌ يَعْنِي ابْنَ حَاتِمٍ وَاسْمُهَا مُسَّةُ تُكْنَى أُمَّ بُسَّةَ . قَالَ أَبُو دَاوُدَ كَثِيرُ بْنُ زِيَادٍ كُنْيَتُهُ أَبُو سَهْلٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 312
In-book reference : Book 1, Hadith 312
English translation : Book 1, Hadith 312

(123) Chapter: Performing Ghusl After Menses (123) باب الاِغْتِسَالِ مِنَ الْحَيْضِ

Narrated Woman of Banu Ghifar:

Umayyah, daughter of AbusSalt, quoted a certain woman of Banu Ghifar, whose name was mentioned to me, as saying: The Messenger of Allah (ﷺ) made me ride behind him on the rear of the camel saddle. By Allah, the Messenger of Allah (ﷺ) got down in the morning. He made his camel kneel down and I came down from the back of his saddle. There was a mark of blood on it (saddle) and that was the first menstruation that I had. I stuck to the camel and felt ashamed.
When the Messenger of Allah (ﷺ) saw what had happened to me and saw the blood, he said: Perhaps you are menstruating.
I said: Yes. He then said: Set yourself right (i.e. tie some cloth to prevent bleeding), then take a vessel of water and put some salt in it, and then wash the blood from the back of the saddle, and then return to your mount. When the Messenger of Allah (ﷺ) conquered Khaybar, he gave us a portion of the booty. Whenever the woman became purified from her menses, she would put salt in water. And when she died, she left a will to put salt in the water for washing her (after death).

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ أُمَيَّةَ بِنْتِ أَبِي الصَّلْتِ، عَنِ امْرَأَةٍ، مِنْ بَنِي غِفَارٍ قَدْ سَمَّاهَا لِي قَالَتْ أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى حَقِيبَةِ رَحْلِهِ - قَالَتْ - فَوَاللَّهِ لَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الصُّبْحِ فَأَنَاخَ وَنَزَلْتُ عَنْ حَقِيبَةِ رَحْلِهِ فَإِذَا بِهَا دَمٌ مِنِّي فَكَانَتْ أَوَّلَ حَيْضَةٍ حِضْتُهَا - قَالَتْ - فَتَقَبَّضْتُ إِلَى النَّاقَةِ وَاسْتَحْيَيْتُ فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَا بِي وَرَأَى الدَّمَ قَالَ " مَا لَكِ لَعَلَّكِ نُفِسْتِ " . قُلْتُ نَعَمْ . قَالَ " فَأَصْلِحِي مِنْ نَفْسِكِ ثُمَّ خُذِي إِنَاءً مِنْ مَاءٍ فَاطْرَحِي فِيهِ مِلْحًا ثُمَّ اغْسِلِي مَا أَصَابَ الْحَقِيبَةَ مِنَ الدَّمِ ثُمَّ عُودِي لِمَرْكَبِكِ " . قَالَتْ فَلَمَّا فَتَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ رَضَخَ لَنَا مِنَ الْفَىْءِ - قَالَتْ - وَكَانَتْ لاَ تَطَّهَّرُ مِنْ حَيْضَةٍ إِلاَّ جَعَلَتْ فِي طَهُورِهَا مِلْحًا وَأَوْصَتْ بِهِ أَنْ يُجْعَلَ فِي غُسْلِهَا حِينَ مَاتَتْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 313
In-book reference : Book 1, Hadith 313
English translation : Book 1, Hadith 313

'Aishah reported:

Asma' entered upon the Messenger of Allah (ﷺ) and said: Messenger of Allah, how should one of us take bath when she is purified from her menses ? He said: She should take water mixed with the leaves of lote-tree; then should perform ablution and wash her head and rub it so much so that water reaches the roots of the hair; she should then our water upon her body. Then she should take a piece of cloth (or cotton or wool) and purify with it. She asked:

Messenger of Allah, how should I purify with it ? 'Aishah said: I understood what he (the Prophet) said metaphorically. I, therefore, said to her: Remove the marks of blood.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا سَلاَّمُ بْنُ سُلَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ أَسْمَاءُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْمَحِيضِ قَالَ " تَأْخُذُ سِدْرَهَا وَمَاءَهَا فَتَوَضَّأُ ثُمَّ تَغْسِلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى يَبْلُغَ الْمَاءُ أُصُولَ شَعْرِهَا ثُمَّ تُفِيضُ عَلَى جَسَدِهَا ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطَّهَّرُ بِهَا " . قَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ أَتَطَهَّرُ بِهَا قَالَتْ عَائِشَةُ فَعَرَفْتُ الَّذِي يَكْنِي عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهَا تَتَبَّعِينَ بِهَا آثَارَ الدَّمِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 314
In-book reference : Book 1, Hadith 314
English translation : Book 1, Hadith 314

'Aishah made a mention of the women of the Ansar and admired them stating that they had obliged (all Muslims). She then said:

One of their women came upon the Messenger of Allah (ﷺ). She then reported the rest of the tradition to the same effect; but this version she said the words: "a musk-scented piece of cloth."

Musaddad said: Abu 'Awanah used the word firsah (i.e. a piece of cloth), but Abu Al-Ahwas used the word qasrah (i.e. a small piece of cloth).

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ نِسَاءَ الأَنْصَارِ فَأَثْنَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا وَقَالَتْ دَخَلَتِ امْرَأَةٌ مِنْهُنَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مَعْنَاهُ إِلاَّ أَنَّهُ قَالَ " فِرْصَةً مُمَسَّكَةً " . قَالَ مُسَدَّدٌ كَانَ أَبُو عَوَانَةَ يَقُولُ فِرْصَةً وَكَانَ أَبُو الأَحْوَصِ يَقُولُ قَرْصَةً .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 315
In-book reference : Book 1, Hadith 315
English translation : Book 1, Hadith 315

'Aishah said:

Asma' asked the Prophet (ﷺ) and then narrated the rest of the tradition to the same effect. He (the Prophet) said: "a musk-scented piece of cloth." She (Asma') said: How should I purify with it ? He said: By glory of Allah ! Purify with it, and he covered his face with the cloth. This version also adds: "She asked about the washing because of sexual defilement." He said: Take your water and purify yourself as best as possible. Then pour water over yourself. 'Aishah said: The best of the women are the women of the Ansar. Shyness would not prevent them from inquiring about religion and from acquiring deep understanding in it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ، - يَعْنِي ابْنَ مُهَاجِرٍ - عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ أَسْمَاءَ، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " فِرْصَةً مُمَسَّكَةً " . قَالَتْ كَيْفَ أَتَطَهَّرُ بِهَا قَالَ " سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا وَاسْتَتِرِي بِثَوْبٍ " . وَزَادَ وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ فَقَالَ " تَأْخُذِينَ مَاءَكِ فَتَطَهَّرِينَ أَحْسَنَ الطُّهُورِ وَأَبْلَغَهُ ثُمَّ تَصُبِّينَ عَلَى رَأْسِكِ الْمَاءَ ثُمَّ تَدْلُكِينَهُ حَتَّى يَبْلُغَ شُئُونَ رَأْسِكِ ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ " . قَالَ وَقَالَتْ عَائِشَةُ نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عَنِ الدِّينِ وَيَتَفَقَّهْنَ فِيهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 316
In-book reference : Book 1, Hadith 316
English translation : Book 1, Hadith 316

(124) Chapter: The Tayammum

(124) باب التَّيَمُّمِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) sent Usayd ibn Hudayr and some people with him to search the necklace lost by Aisha. The time of prayer came and they prayed without ablution. When they returned to the Prophet (ﷺ) and related the fact to him, the verse concerning tayammum was revealed.

Ibn Nufayl added: Usayd said to her: May Allah have mercy upon you! Never has there been an occasion when you were beset with an unpleasant matter but Allah made the Muslims and you come out of that.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا عَبْدَةُ، - الْمَعْنَى وَاحِدٌ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم أُسَيْدَ بْنَ حُضَيْرٍ وَأُنَاسًا مَعَهُ فِي طَلَبِ قِلاَدَةٍ أَضَلَّتْهَا عَائِشَةُ فَحَضَرَتِ الصَّلاَةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَذَكَرُوا ذَلِكَ لَهُ فَأُنْزِلَتْ آيَةُ التَّيَمُّمِ زَادَ ابْنُ نُفَيْلٍ فَقَالَ لَهَا أُسَيْدُ بْنُ حُضَيْرٍ يَرْحَمُكِ اللَّهُ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلاَّ جَعَلَ اللَّهُ لِلْمُسْلِمِينَ وَلَكِ فِيهِ فَرَجًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 317
In-book reference : Book 1, Hadith 317
English translation : Book 1, Hadith 317

Narrated Ammar ibn Yasir:

They (the Companions of the Prophet) wiped with pure earth (their hands and face) to offer the dawn prayer in the company of the Messenger of Allah (ﷺ). They struck the ground with their palms and wiped their faces once. Then they repeated and struck the ground with their palms once again and wiped their arms completely up to the shoulders and up to the armpits with the inner side of their hands.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، حَدَّثَهُ عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالصَّعِيدِ لِصَلاَةِ الْفَجْرِ فَضَرَبُوا

بِأَكُفِّهِمُ الصَّعِيدَ ثُمَّ مَسَحُوا وُجُوهَهُمْ مَسْحَةً وَاحِدَةً ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى فَمَسَحُوا بِأَيْدِيهِمْ كُلِّهَا إِلَى الْمَنَاكِبِ وَالآبَاطِ مِنْ بُطُونِ أَيْدِيهِمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 318
In-book reference : Book 1, Hadith 318
English translation : Book 1, Hadith 318

The tradition has also been reported through a different chain of narrators. This version has:

The Muslims stood up and struck the earth with their palms, but did not get any earth (in their hands). He (Ibn Wahb) then narrated the rest of the tradition in like manner, but he did not mention the words "shoulders" and "armpits". Ibn al-Laith said: (They) wiped above the elbows.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، وَعَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، عَنِ ابْنِ وَهْبٍ، نَحْوَ هَذَا الْحَدِيثِ قَالَ قَامَ الْمُسْلِمُونَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَنَاكِبَ وَالآبَاطَ . قَالَ ابْنُ اللَّيْثِ إِلَى مَا فَوْقَ الْمِرْفَقَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 319
In-book reference : Book 1, Hadith 319
English translation : Book 1, Hadith 319

Narrated Ammar ibn Yasir:

The Messenger of Allah (ﷺ) encamped at Ulat al-Jaysh and Aisha was in his company. Her necklace of onyx of Zifar was broken (and fell somewhere). The people were detained to make a search for that necklace until the dawn broke. There was no water with the people. Therefore AbuBakr became angry with her and said: You detained the people and they have no water with them.
Thereupon Allah, the Exalted, sent down revelation about it to His Apostle (ﷺ) granting concession to purify themselves with pure earth. Then the Muslims stood up with the Messenger of Allah (ﷺ) and struck the ground with their hands and then they raised their hands, and did not take any earth (in their hands). Then they wiped with them their faces and hands up to the shoulders, and from their palms up to the armpits.
Ibn Yahya added in his version: Ibn Shihab said in his tradition: The people do not take this (tradition) into account.
Abu Dawud said: Ibn Ishaq also reported it in a similar way. In this (version) he said on the authority of Ibn 'Abbas. He mentioned the words "two strikes" (i.e. striking the earth twice) as mentioned by Yunus. And Ma'mar also narrated on the authority of al-Zuhri "two strikes". And Malik said: From al-Zuhri from 'Ubaid Allah b. 'Abd Allah from his father on the authority of 'Ammar. Abu Uwais also reported it in a similar way on the authority of al-Zuhri. But Ibn 'Uyainah doubted it, he sometimes said: from his father, and sometimes he said: from Ibn 'Abbas. Ibn 'Uyainah was confused in it and in his hearing from al-Zuhri. No one has mentioned "two strikes" in this tradition except those whose names I have mentioned.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، وَمُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا يَعْقُوبُ، أَخْبَرَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَرَّسَ بِأُولاَتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ فَانْقَطَعَ عِقْدٌ لَهَا مِنْ جَزْعِ ظَفَارٍ فَحَبَسَ النَّاسَ ابْتِغَاءُ عِقْدِهَا ذَلِكَ حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ وَقَالَ حَبَسْتِ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ صلى الله عليه وسلم رُخْصَةَ التَّطَهُّرِ بِالصَّعِيدِ الطَّيِّبِ فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الأَرْضِ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا فَمَسَحُوا بِهَا وُجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الآبَاطِ . زَادَ ابْنُ يَحْيَى فِي حَدِيثِهِ قَالَ ابْنُ شِهَابٍ فِي حَدِيثِهِ وَلاَ يَعْتَبِرُ بِهَذَا النَّاسُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ ابْنُ إِسْحَاقَ قَالَ فِيهِ عَنِ ابْنِ عَبَّاسٍ وَذَكَرَ ضَرْبَتَيْنِ كَمَا ذَكَرَ يُونُسُ وَرَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ ضَرْبَتَيْنِ وَقَالَ مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَمَّارٍ وَكَذَلِكَ قَالَ أَبُو أُوَيْسٍ عَنِ الزُّهْرِيِّ وَشَكَّ فِيهِ ابْنُ عُيَيْنَةَ قَالَ مَرَّةً عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ أَوْ عَنْ عُبَيْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ وَمَرَّةً قَالَ عَنْ أَبِيهِ وَمَرَّةً قَالَ عَنِ ابْنِ عَبَّاسٍ اضْطَرَبَ ابْنُ عُيَيْنَةَ فِيهِ وَفِي سَمَاعِهِ مِنَ الزُّهْرِيِّ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي هَذَا الْحَدِيثِ الضَّرْبَتَيْنِ إِلاَّ مَنْ سَمَّيْتُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 320
In-book reference : Book 1, Hadith 320
English translation : Book 1, Hadith 320

Shaqiq said:

While I was sitting between 'Abd Allah and Abu Musa, the latter said: Abu 'Abd al-Rahman, what do you think if a man becomes defiled (because of seminal omission) and does not find water for a month; should he not perform tayammum ? He replied: No, even if he does not find water for a month. Abu Musa then said: How will you do with the Qur'anic version (about tayammum) in the chapter al-Ma'idah which says: "... and you find no water, then go to clean, high ground" (5:6)? 'Abd Allah (b. Mas'ud) then said: If they (the people) are granted concession in this respect, they might perform tayammum with pure earth when water is cold. Abu Musa said: For this (reason) you forbade it ? He said: Yes. Abu Musa then said: Did you not hear what 'Ammar said to 'Umar ? (He said): The Messenger of Allah (ﷺ) sent me on some errand. I had seminal emission and I did not find water. Therefore, I rolled on the ground just as an animal rolls down. I then came to the Prophet (ﷺ) and made a mention of that to him. He said: It would have been enough for you to do thus. Then he struck the ground with his hands and shook them off and then stuck the right hand with his left hand and his left hand with his right hand (and wiped) over his hands (up to the wrist) and wiped his face. 'Abd Allah then said to him: Did you not see that 'Umar was not satisfied with the statement of 'Ammar ?

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنْتُ جَالِسًا بَيْنَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى يَا أَبَا عَبْدِ الرَّحْمَنِ أَرَأَيْتَ لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا . أَمَا كَانَ يَتَيَمَّمُ فَقَالَ لاَ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا فَقَالَ أَبُو مُوسَى فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الآيَةِ الَّتِي فِي سُورَةِ الْمَائِدَةِ { فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا } فَقَالَ عَبْدُ اللَّهِ لَوْ

رُخِّصَ لَهُمْ فِي هَذَا لأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ . فَقَالَ لَهُ أَبُو مُوسَى وَإِنَّمَا كَرِهْتُمْ هَذَا لِهَذَا قَالَ نَعَمْ فَقَالَ لَهُ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَتَمَرَّغُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا " . فَضَرَبَ بِيَدِهِ عَلَى الأَرْضِ فَنَفَضَهَا ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَبِيَمِينِهِ عَلَى شِمَالِهِ عَلَى الْكَفَّيْنِ ثُمَّ مَسَحَ وَجْهَهُ . فَقَالَ لَهُ عَبْدُ اللَّهِ أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 321
In-book reference : Book 1, Hadith 321
English translation : Book 1, Hadith 321

'Abd al-Rahman b. Abza said:

While I was with 'Umar, a man came to him and said: We live at a place (where water is not found) for a month or two (what should we do, if we are sexually defiled). 'Umar said: So far as I am concerned, I do not pray until I find water. 'Ammar said: Commanded of the faithful, do you not remember when I and you were among the camels (For tending them)? There we became sexually defiled. I rolled down on the ground. We then came to the Prophet (ﷺ) and I mentioned that to him. He said: It was enough for you to do so. Then he struck the ground with both his hands. He then blew over them and wiped his face and both hands by means of them up to half the arms. 'Umar said: 'Ammar, fear Allah. He said: Commander of the faithful, if you want, I will never narrate it. 'Umar said: Nay, by Allah, we shall turn you from that towards which you turned (i.e. you have your choice).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، قَالَ كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ إِنَّا نَكُونُ بِالْمَكَانِ الشَّهْرَ وَالشَّهْرَيْنِ . فَقَالَ عُمَرُ أَمَّا أَنَا فَلَمْ أَكُنْ أُصَلِّي حَتَّى أَجِدَ الْمَاءَ . قَالَ فَقَالَ عَمَّارٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَأَنْتَ فِي الإِبِلِ فَأَصَابَتْنَا جَنَابَةٌ فَأَمَّا أَنَا فَتَمَعَّكْتُ فَأَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا " . وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَخَهُمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى نِصْفِ الذِّرَاعِ . فَقَالَ عُمَرُ يَا عَمَّارُ اتَّقِ اللَّهَ . فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ شِئْتَ وَاللَّهِ لَمْ أَذْكُرْهُ أَبَدًا . فَقَالَ عُمَرُ كَلاَّ وَاللَّهِ لَنُوَلِّيَنَّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتَ .

حكم: صحيح إلا قوله إلى نصف الذراع فإنه شاذ (الألباني)

Reference : Sunan Abi Dawud 322
In-book reference : Book 1, Hadith 322
English translation : Book 1, Hadith 322

Ibn Abza reported on the authority of 'Ammar b. Yasir in this tradition as saying (from the Prophet):

'Ammar, it would have been enough for you (to do) so. He then stuck only one stroke on the ground with both his hands; he then stuck one with the other; then wiped his face and both arms up to half the forearms and did not reach the elbows.

Abu Dawud said: This is also transmitted by Waki' from al-A'mash from Salamah b. Kuhail from 'Abd al-Rahman b. Abza.
It is also transmitted through a different chain by Jarir from al-A'mash from Salamah from Sa'id b. 'Abd al-Rahman b. Abza from his father.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ ابْنِ أَبْزَى، عَنْ عَمَّارِ بْنِ يَاسِرٍ، فِي هَذَا الْحَدِيثِ فَقَالَ " يَا عَمَّارُ إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا " . ثُمَّ ضَرَبَ بِيَدَيْهِ الأَرْضَ ثُمَّ ضَرَبَ إِحْدَاهُمَا عَلَى الأُخْرَى ثُمَّ مَسَحَ وَجْهَهُ وَالذِّرَاعَيْنِ إِلَى نِصْفِ السَّاعِدَيْنِ وَلَمْ يَبْلُغِ الْمِرْفَقَيْنِ ضَرْبَةً وَاحِدَةً . قَالَ أَبُو دَاوُدَ وَرَوَاهُ وَكِيعٌ عَنِ الأَعْمَشِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى وَرَوَاهُ جَرِيرٌ عَنِ الأَعْمَشِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى يَعْنِي عَنْ أَبِيهِ .

حكم: صحيح دون ذكر الذراعين والمرفقين (الألباني)

Reference : Sunan Abi Dawud 323
In-book reference : Book 1, Hadith 323
English translation : Book 1, Hadith 323

Ibn 'Abd al-Rahman b. Abza reported on the authority of his father this incident from 'Ammar. He said:

This would have been enough for you, and the Prophet (ﷺ) struck the ground with his hand. He then blew it and wiped with it his face and hands. Being doubtful Salamah said: I do not know (whether he wiped) up to the elbows or the wrists.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ، بِهَذِهِ الْقِصَّةِ فَقَالَ " إِنَّمَا كَانَ يَكْفِيكَ " . وَضَرَبَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ إِلَى الأَرْضِ ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ شَكَّ سَلَمَةُ وَقَالَ لاَ أَدْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ . يَعْنِي أَوْ إِلَى الْكَفَّيْنِ .

حكم: صحيح دون الشك والمحفوظ وكفيه (الألباني)

Reference : Sunan Abi Dawud 324
In-book reference : Book 1, Hadith 324
English translation : Book 1, Hadith 324

This is transmitted by Shu'bah through a different chain of narrators. This version adds:

He ('Ammar) said: He (the Prophet) then blew it and wiped with it his face and hands up to elbows or up to the forearms. Shu'bah said: Salamah used to narrate (the words) "the hands and the face and the forearms". One day Mansur said to him: Look, what are you saying, because no one except you mentions the (word) "forearms".

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا حَجَّاجٌ، - يَعْنِي الأَعْوَرَ - حَدَّثَنِي شُعْبَةُ، بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الذِّرَاعَيْنِ . قَالَ شُعْبَةُ كَانَ سَلَمَةُ يَقُولُ الْكَفَّيْنِ وَالْوَجْهَ وَالذِّرَاعَيْنِ فَقَالَ لَهُ مَنْصُورٌ ذَاتَ يَوْمٍ انْظُرْ مَا تَقُولُ فَإِنَّهُ لاَ يَذْكُرُ الذِّرَاعَيْنِ غَيْرُكَ .

حكم: صحيح دون المرفقين والذراعين (الألباني)

Reference : Sunan Abi Dawud 325
In-book reference : Book 1, Hadith 325
English translation : Book 1, Hadith 325

This is also transmitted by Ibn 'Abd al-Rahman b. Abza on the authority of his father from 'Ammar. He reported the Prophet (ﷺ) as saying:

It would have been enough for you to strike the ground with you hands and then wipe them your face and your hands (up to the wrists). He then narrated the rest of the tradition.

Abu Dawud said: This is also transmitted by Shu'bah from Husain on the authority of Abu Malik. He said: I heard 'Ammar saying so him his speech, except that in this version he added the words: "He blew." And Husain b. Muhammad narrated from Shu'bah on the authority of al-Hakam and in this version added the words:"He (the Prophet) struck the earth with his plans and blew."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي الْحَكَمُ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ، فِي هَذَا الْحَدِيثِ قَالَ فَقَالَ يَعْنِي النَّبِيَّ صلى الله عليه وسلم " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ إِلَى الأَرْضِ فَتَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ " . وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ شُعْبَةُ عَنْ حُصَيْنٍ عَنْ أَبِي مَالِكٍ قَالَ سَمِعْتُ عَمَّارًا يَخْطُبُ بِمِثْلِهِ إِلاَّ أَنَّهُ قَالَ لَمْ يَنْفُخْ . وَذَكَرَ حُسَيْنُ بْنُ مُحَمَّدٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ فِي هَذَا الْحَدِيثِ قَالَ ضَرَبَ بِكَفَّيْهِ إِلَى الأَرْضِ وَنَفَخَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 326
In-book reference : Book 1, Hadith 326
English translation : Book 1, Hadith 326

'Ammar b. Yasir said:

I asked the Prophet (ﷺ) about tayammum. He commanded me to strike only one stroke (i.e. the strike the ground) for (wiping) the face and the hands.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ التَّيَمُّمِ فَأَمَرَنِي ضَرْبَةً وَاحِدَةً لِلْوَجْهِ وَالْكَفَّيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 327
In-book reference : Book 1, Hadith 327

English translation : Book 1, Hadith 327

Aban said:

Qatadah was asked about tayammum during a journey. He said: A traditionist reported to me from al-Sha'bi from 'Abd al-Rahman b. Abza on the authority of 'Ammar b. Yasir who reported the Messenger of Allah (ﷺ) as saying: (He should wipe) up to the elbows.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، قَالَ سُئِلَ قَتَادَةُ عَنِ التَّيَمُّمِ، فِي السَّفَرِ فَقَالَ حَدَّثَنِي مُحَدِّثٌ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِلَى الْمِرْفَقَيْنِ " .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 328
In-book reference : Book 1, Hadith 328
English translation : Book 1, Hadith 328

(125) Chapter: Tayammum During Residency (125) باب التَّيَمُّمِ فِي الْحَضَرِ

'Umair, the freed slave of Ibn 'Abbas, said that he heard him say:

I and 'Abd Allah b. Yasar, the freed slave of Maimunah, wife of the Prophet (ﷺ), came and entered upon Abu al-Juhaim b. al-Harith b. al-Simmat al-Ansari. Abu al-Juhaim said: The Messenger of Allah (ﷺ) came from Bir Jamal (a place near Medina) and a man met him and saluted him. The Messenger of Allah (ﷺ) did not return the salutation until he came to a wall and wiped his face and hands and then returned the salutation (i.e. after performing tayammum).

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، أَخْبَرَنَا أَبِي، عَنْ جَدِّي، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حَتَّى دَخَلْنَا عَلَى أَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ فَقَالَ أَبُو الْجُهَيْمِ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نَحْوِ بِئْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِ السَّلاَمَ حَتَّى أَتَى عَلَى جِدَارٍ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ .

حكم: **صحيح إلا أن مسلما علقه** (الألباني)

Reference : Sunan Abi Dawud 329
In-book reference : Book 1, Hadith 329
English translation : Book 1, Hadith 329

Nafi' said:

Accompanied by 'Abd Allah b. 'Umar, I went to Ibn 'Abbas for a certain work. He (Ibn 'Abbas) narrated a tradition saying: A man passed by the Messenger of Allah (ﷺ) in a street, while he returned from the toilet or just urinated. He (the man) saluted him, but the Prophet did not return the salutation. When the man was about to disappear (from sight) in the street he struck the wall with both his hands and wiped his face with them. He then struck

another stroke and wipes his arms. He then returned the man's salutation. Then he said: I did not return the salutation to you because I was not purified.

Abu Dawud said: I heard Ahmad b. Hanbal say: Muhammad b. Thabit reported a rejected tradition.
Ibn Dasah said: Abu Dawud said: No one supported Muhammad b. Thabit in respect of narrating this tradition as to striking the wall twice (for wiping) from the Prophet (ﷺ), but reported it as an action of Ibn 'Umar.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الْمَوْصِلِيُّ أَبُو عَلِيٍّ، أَخْبَرَنَا مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ، أَخْبَرَنَا نَافِعٌ، قَالَ انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِي حَاجَةٍ إِلَى ابْنِ عَبَّاسٍ فَقَضَى ابْنُ عُمَرَ حَاجَتَهُ فَكَانَ مِنْ حَدِيثِهِ يَوْمَئِذٍ أَنْ قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سِكَّةٍ مِنَ السِّكَكِ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى إِذَا كَادَ الرَّجُلُ أَنْ يَتَوَارَى فِي السِّكَّةِ ضَرَبَ بِيَدَيْهِ عَلَى الْحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ ذِرَاعَيْهِ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلاَمَ وَقَالَ " إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلاَمَ إِلاَّ أَنِّي لَمْ أَكُنْ عَلَى طُهْرٍ " . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ رَوَى مُحَمَّدُ بْنُ ثَابِتٍ حَدِيثًا مُنْكَرًا فِي التَّيَمُّمِ . قَالَ ابْنُ دَاسَةَ قَالَ أَبُو دَاوُدَ لَمْ يُتَابَعْ مُحَمَّدُ بْنُ ثَابِتٍ فِي هَذِهِ الْقِصَّةِ عَلَى ضَرْبَتَيْنِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَرَوَوْهُ فِعْلَ ابْنِ عُمَرَ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 330
In-book reference : Book 1, Hadith 330
English translation : Book 1, Hadith 330

Ibn 'Umar said:

The Messenger of Allah (ﷺ) came from the privy. A man met him near Bir Jamal and saluted him. The Messenger of Allah (ﷺ) did not return the salutation until he came to a wall and placed his hands on the wall and wiped his face and hands; he then returned the man's salutation.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرُلُّسِيُّ، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، أَنَّ نَافِعًا، حَدَّثَهُ عَنِ ابْنِ عُمَرَ، قَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْغَائِطِ فَلَقِيَهُ رَجُلٌ عِنْدَ بِئْرِ جَمَلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَقْبَلَ عَلَى الْحَائِطِ فَوَضَعَ يَدَهُ عَلَى الْحَائِطِ ثُمَّ مَسَحَ وَجْهَهُ وَيَدَيْهِ ثُمَّ رَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الرَّجُلِ السَّلاَمَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 331
In-book reference : Book 1, Hadith 331
English translation : Book 1, Hadith 331

(126) Chapter: The Sexually Impure Person Performing Tayammum

(126) باب الْجُنُبِ يَتَيَمَّمُ

Abu Dharr said:

A few goats got collected with the Messenger of Allah (ﷺ). He said: Abu Dharr, drive them to the wood. I drove them to Rabadhah (a place near Medina). I would have sexual defilement (during my stay there) and I would remain (in this condition) for five or six days. Then I came to the Messenger of Allah (ﷺ). He said: O Abu Dharr. I kept silence. He then said: May your mother bereave you, Abu Dharr: woe be to your mother. He then called a black slave-girl for me. She brought a vessel which contained water. She then concealed me by drawing a curtain and I concealed myself behind a she-camel, and took a bath. I felt as if I had thrown away a mountain from me. He said: Clean earth is a means for ablution for a Muslim, even for ten years (he does not find water); but when you find water, you should make it touch your skin, for that is better.

The version of Musaddad has: "the goats (were collected) from the alms," and the tradition reported by 'Amr is complete.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ الْوَاسِطِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، ح وَحَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ، قَالَ اجْتَمَعَتْ غُنَيْمَةٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا أَبَا ذَرٍّ ابْدُ فِيهَا " . فَبَدَوْتُ إِلَى الرَّبَذَةِ فَكَانَتْ تُصِيبُنِي الْجَنَابَةُ فَأَمْكُثُ الْخَمْسَ وَالسِّتَّ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَبُو ذَرٍّ " . فَسَكَتُّ فَقَالَ " ثَكِلَتْكَ أُمُّكَ أَبَا ذَرٍّ لأُمِّكَ الْوَيْلُ " . فَدَعَا لِي بِجَارِيَةٍ سَوْدَاءَ فَجَاءَتْ بِعُسٍّ فِيهِ مَاءٌ فَسَتَرَتْنِي بِثَوْبٍ وَاسْتَتَرْتُ بِالرَّاحِلَةِ وَاغْتَسَلْتُ فَكَأَنِّي أَلْقَيْتُ عَنِّي جَبَلاً فَقَالَ " الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ إِلَى عَشْرِ سِنِينَ فَإِذَا وَجَدْتَ الْمَاءَ فَأَمِسَّهُ جِلْدَكَ فَإِنَّ ذَلِكَ خَيْرٌ " . وَقَالَ مُسَدَّدٌ غُنَيْمَةٌ مِنَ الصَّدَقَةِ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ عَمْرٍو أَتَمُّ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 332
In-book reference : Book 1, Hadith 332
English translation : Book 1, Hadith 332

A man from Banu 'Amir said:

I embraced Islam and my (ignorance of the) religion made me anxious (to learn the essentials). I came to Abu Dharr. Abu Dharr said: The climate of Medina did not suit me. The Messenger of Allah (ﷺ) ordered me to have a few camels and goats. He said to me: Drink their milk. (The narrator Hammad said): I doubt whether he (the Prophet) said: "their urine." Abu Dharr said: I was away from the watering place and I had my family with me. I would have sexual defilement and pray without purification. I came to the Messenger of Allah (ﷺ) at noon. He was resting in the shade of the mosque along with a group of Companions. He (the Prophet) said: Abu Dharr. I said: Yes, I am ruined, Messenger of Allah. He said: What ruined you ? I said: I was away from the watering place and I had family with me. I used to be sexually defiled and pray without purification. He commanded (to bring) water for me. Then a black slave-girl brought a vessel of water that was shaking as the vessel was not full. I concealed myself behind a camel and took bath and them came (to the Prophet). The Messenger of Allah (ﷺ) said: Abu Dharr, clean earth is a means of ablution, even if you do not find water for ten years. When you find water, you should make it touch your skin.

Abu Dawud said: This is transmitted by Hammad b. Zaid from Ayyub. This version does not mention the words "their urine." This is not correct. The words "their urine" occur only in the version reported by Anas and transmitted only by the people of Basrah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ رَجُلٍ، مِنْ بَنِي عَامِرٍ قَالَ دَخَلْتُ فِي الإِسْلاَمِ فَأَهَمَّنِي دِينِي فَأَتَيْتُ أَبَا ذَرٍّ فَقَالَ أَبُو ذَرٍّ إِنِّي اجْتَوَيْتُ الْمَدِينَةَ فَأَمَرَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَوْدٍ وَبِغَنَمٍ فَقَالَ لِي " اشْرَبْ مِنْ أَلْبَانِهَا " . قَالَ حَمَّادٌ وَأَشُكُّ فِي " أَبْوَالِهَا " . هَذَا قَوْلُ حَمَّادٍ . فَقَالَ أَبُو ذَرٍّ فَكُنْتُ أَعْزُبُ عَنِ الْمَاءِ وَمَعِي أَهْلِي فَتُصِيبُنِي الْجَنَابَةُ فَأُصَلِّي بِغَيْرِ طُهُورٍ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِنِصْفِ النَّهَارِ وَهُوَ فِي رَهْطٍ مِنْ أَصْحَابِهِ وَهُوَ فِي ظِلِّ الْمَسْجِدِ فَقَالَ " أَبُو ذَرٍّ " . فَقُلْتُ نَعَمْ هَلَكْتُ يَا رَسُولَ اللَّهِ . قَالَ " وَمَا أَهْلَكَكَ " . قُلْتُ إِنِّي كُنْتُ أَعْزُبُ عَنِ الْمَاءِ وَمَعِي أَهْلِي فَتُصِيبُنِي الْجَنَابَةُ فَأُصَلِّي بِغَيْرِ طُهُورٍ فَأَمَرَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَاءٍ فَجَاءَتْ بِهِ جَارِيَةٌ سَوْدَاءُ بِعُسٍّ يَتَخَضْخَضُ مَا هُوَ بِمَلآنَ فَتَسَتَّرْتُ إِلَى بَعِيرٍ ا فَاغْتَسَلْتُ ثُمَّ جِئْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورٌ وَإِنْ لَمْ تَجِدِ الْمَاءَ إِلَى عَشْرِ سِنِينَ فَإِذَا وَجَدْتَ الْمَاءَ فَأَمِسَّهُ جِلْدَكَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ لَمْ يَذْكُرْ " أَبْوَالَهَا " . قَالَ أَبُو دَاوُدَ هَذَا لَيْسَ بِصَحِيحٍ وَلَيْسَ فِي أَبْوَالِهَا إِلاَّ حَدِيثُ أَنَسٍ تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 333
In-book reference : Book 1, Hadith 333
English translation : Book 1, Hadith 333

(127) Chapter: When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform Tayammum?

(127) باب إِذَا خَافَ الْجُنُبُ الْبَرْدَ أَيَتَيَمَّمُ

Narrated Amr ibn al-'As:

I had a sexual dream on a cold night in the battle of Dhat as-Salasil. I was afraid, if I washed I would die. I, therefore, performed tayammum and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah (ﷺ). He said: Amr, you led your companions is prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard Allah say: "Do not kill yourself, verily Allah is merciful to you." The Messenger of Allah (ﷺ) laughed and did not say anything.

Abu Dawud said: 'Abd al-Rahman b. Jubair is an Egyptian and a freed slave of Kharijah b. Hudhafah. He is not Jubair b. Nufair

حَدَّثَنَا ابْنُ الْمُثَنَّى، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنَا أَبِي قَالَ، سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ الْمِصْرِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ احْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ فِي غَزْوَةِ ذَاتِ السَّلاَسِلِ فَأَشْفَقْتُ إِنِ اغْتَسَلْتُ أَنْ أَهْلِكَ فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " يَا عَمْرُو صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ " . فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الاِغْتِسَالِ وَقُلْتُ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ { وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا } فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يَقُلْ شَيْئًا . قَالَ أَبُو دَاوُدَ عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ مِصْرِيٌّ مَوْلَى خَارِجَةَ بْنِ حُذَافَةَ وَلَيْسَ هُوَ ابْنَ جُبَيْرِ بْنِ نُفَيْرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 334
In-book reference : Book 1, Hadith 334
English translation : Book 1, Hadith 334

Abu Qais, the freed slave of 'Amr b. al-'As, said 'Amr b. al-'As was in a battle. He then narrated the rest of the tradition. He then said:

He washed his armpits and other joints where dirt was found, and he performed ablution like that for prayer. Then he led them in prayer. He then narrated the tradition in a similar way but did not mention of tayammum.

Abu Dawud said: This incident has also been narrated by al-'Awza'i on the authority of Hassan b. 'Atiyyah. This version has the words: Then he performed tayammum.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، وَعَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ، أَنَّ عَمْرَو بْنَ الْعَاصِ، كَانَ عَلَى سَرِيَّةٍ وَذَكَرَ الْحَدِيثَ نَحْوَهُ . قَالَ فَغَسَلَ مَغَابِنَهُ وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ التَّيَمُّمَ . قَالَ أَبُو دَاوُدَ وَرُوِيَتْ هَذِهِ الْقِصَّةُ عَنِ الأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ فِيهِ فَتَيَمَّمَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم**:

Reference : Sunan Abi Dawud 335
In-book reference : Book 1, Hadith 335
English translation : Book 1, Hadith 335

(128) Chapter: The Wounded Person Performing Tayammum

(128) باب فِي الْمَجْرُوحِ يَتَيَمَّمُ

Jabir said:

We set out on a journey. One of our people was hurt by a stone, that injured his head. The then had a sexual dream. He asked his fellow travelers: Do you find a concession for me to perform tayammum? They said: We do not find any concession for you while you can use water. He took a bath and died. When we came to the Prophet (ﷺ), the incident was reported to him. He said: They killed him, may Allah kill them! Could they not ask when they did not know ? The fire of ignorance is inquiry. It was enough for him to perform tayammum and to our some drops of water or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over it and washed the rest of his body.

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الأَنْطَاكِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ الزُّبَيْرِ بْنِ خُرَيْقٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلاً مِنَّا حَجَرٌ فَشَجَّهُ فِي رَأْسِهِ ثُمَّ احْتَلَمَ فَسَأَلَ أَصْحَابَهُ فَقَالَ هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيَمُّمِ فَقَالُوا مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَاغْتَسَلَ فَمَاتَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم أُخْبِرَ بِذَلِكَ فَقَالَ " قَتَلُوهُ قَتَلَهُمُ اللَّهُ أَلاَّ سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْصِرَ " . أَوْ " يَعْصِبَ " . شَكَّ مُوسَى " عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ " .

حكم: حسن دون قوله إنما كان يكفيه (الألباني)

Reference : Sunan Abi Dawud 336
In-book reference : Book 1, Hadith 336
English translation : Book 1, Hadith 336

Narrated Abdullah ibn Abbas:

A man was injured during the lifetime of the Messenger of Allah (ﷺ); he then had a sexual dream, and he was advised to wash and he washed himself. Consequently he died. When this was reported to the Messenger of Allah (ﷺ) he said: They killed him; may Allah kill them! Is not inquiry the cure of ignorance?

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنِي الأَوْزَاعِيُّ، أَنَّهُ بَلَغَهُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ أَصَابَ رَجُلاً جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ احْتَلَمَ فَأُمِرَ بِالاِغْتِسَالِ فَاغْتَسَلَ فَمَاتَ فَبَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " قَتَلُوهُ قَتَلَهُمُ اللَّهُ أَلَمْ يَكُنْ شِفَاءُ الْعِيِّ السُّؤَالَ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 337
In-book reference : Book 1, Hadith 337
English translation : Book 1, Hadith 337

(129) Chapter: The One Who Performed Tayammum (Later) Finds Water During The Prayer Time, But After Having Prayed

(129) باب فِي الْمُتَيَمِّمِ يَجِدُ الْمَاءَ بَعْدَ مَا يُصَلِّي فِي الْوَقْتِ

Abu Sa'id al-Khudri said:

Two persons set out on a journey. Meanwhile the time of prayer came and they had no water. They performed tayammum with clean earth and prayed. Later on they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to the Messenger of Allah (ﷺ) and related the matter to him. Addressing himself to the one who did not repeat, he said: You followed the sunnah (model behavior of the Prophet) and your (first) prayer was enough for you. He said to the one who performed ablution and repeated: For you there is the double reward.

Abu Dawud said: Besides Ibn Nafi' this is transmitted by al-Laith from 'Umairah b. Abi Najiyyah from Bakr b. Sawadah on the authority of 'Ata b. Yasar from the Prophet (ﷺ).

Abu Dawud said: The mention of (the name of the Companion) Abu Sa'id in this tradition is not guarded. This is a mural tradition (i.e. the Successor 'Ata b. Yasar directly narrates it from the Prophet, leaving the name of the Companion in the chain.)

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجَ رَجُلاَنِ فِي سَفَرٍ فَحَضَرَتِ الصَّلاَةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَأَعَادَ أَحَدُهُمَا الصَّلاَةَ وَالْوُضُوءَ وَلَمْ يُعِدِ الآخَرُ ثُمَّ أَتَيَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَا ذَلِكَ لَهُ فَقَالَ لِلَّذِي لَمْ يُعِدْ " أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلاَتُكَ " . وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ " لَكَ الأَجْرُ مَرَّتَيْنِ " . قَالَ أَبُو دَاوُدَ وَغَيْرُ ابْنِ نَافِعٍ يَرْوِيهِ عَنِ اللَّيْثِ

عَنْ عَمِيرَةَ بْنِ أَبِي نَاجِيَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَذِكْرُ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي هَذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ وَهُوَ مُرْسَلٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 338
In-book reference : Book 1, Hadith 338
English translation : Book 1, Hadith 338

'Ata b. Yasar said:

Two persons from the Companions of the Messenger of Allah (ﷺ); he then narrated the rest of the tradition to the same effect.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي عَبْدِ اللَّهِ، مَوْلَى إِسْمَاعِيلَ بْنِ عُبَيْدٍ عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَجُلَيْنِ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 339
In-book reference : Book 1, Hadith 339
English translation : Book 1, Hadith 339

(130) Chapter: Performing Ghusl For The Friday Prayer

(130) باب فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ

Abu Hurairah said:

While 'Umar b. al-Khattab was making a speech on Friday (in the mosque), a man came in. 'Umar said: Are you detained from prayer ? The man said: As soon as I heard the call for prayer, I perfumed ablution. Then 'Umar said: Only ablution ? Did you not hear the Messenger of Allah (ﷺ) say: When any one of you comes for Friday (prayer) he should take a bath.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، أَخْبَرَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، أَخْبَرَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ أَتَحْتَبِسُونَ عَنِ الصَّلاَةِ فَقَالَ الرَّجُلُ مَا هُوَ إِلاَّ أَنْ سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ . فَقَالَ عُمَرُ وَالْوُضُوءَ أَيْضًا أَوَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَتَى أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 340
In-book reference : Book 1, Hadith 340
English translation : Book 1, Hadith 340

Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying:

Taking bath on Friday is necessary for every adult.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 341
In-book reference : Book 1, Hadith 341
English translation : Book 1, Hadith 341

Narrated Hafsah, Ummul Mu'minin:

The Prophet (ﷺ) said: It is necessary for every adult (person) to go for (saying) Friday (prayer), and for everyone who goes for Friday (prayer) washing is necessary.
Abu Dawud said: If one takes bath after sunrise, even though he washes because of seminal emission, that will be enough for him for his washing on Friday.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، أَخْبَرَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ - عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَلَى كُلِّ مُحْتَلِمٍ رَوَاحُ الْجُمُعَةِ وَعَلَى كُلِّ مَنْ رَاحَ إِلَى الْجُمُعَةِ الْغُسْلُ " . قَالَ أَبُو دَاوُدَ إِذَا اغْتَسَلَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَهُ مِنْ غُسْلِ الْجُمُعَةِ وَإِنْ أَجْنَبَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 342
In-book reference : Book 1, Hadith 342
English translation : Book 1, Hadith 342

Abu Sa'id al-Khudri and Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone takes a bath on Friday, puts on his best clothes, applies a touch of perfume if has any, then goes to congregational prayer (in the mosque), and takes care not to step over people, then prayer what Allah has prescribes for him, then keeps silent from the time his Imam comes out until he finishes his prayer, it will atone for his sins during the previous week.

Abu Hurairah said: (It will atone for his sins) for three days more. he further said: One is rewarded ten times for doing a good work.
Abu Dawud said: The version narrated by Muhammad b. Salamah is perfect, and Hammad did not make a mention of the statement of Abu Hurairah.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الرَّمْلِيُّ الْهَمْدَانِيُّ، ح وَحَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - وَهَذَا حَدِيثُ مُحَمَّدِ بْنِ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، - قَالَ أَبُو دَاوُدَ قَالَ يَزِيدُ وَعَبْدُ الْعَزِيزِ فِي حَدِيثِهِمَا عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي أُمَامَةَ بْنِ سَهْلٍ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ

وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مِنْ طِيبٍ - إِنْ كَانَ عِنْدَهُ - ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَعْنَاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرُغَ مِنْ صَلاَتِهِ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا " . قَالَ وَيَقُولُ أَبُو هُرَيْرَةَ " وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ " . وَيَقُولُ " إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ مُحَمَّدِ بْنِ سَلَمَةَ أَتَمُّ وَلَمْ يَذْكُرْ حَمَّادٌ كَلاَمَ أَبِي هُرَيْرَةَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 343
In-book reference : Book 1, Hadith 343
English translation : Book 1, Hadith 343

'Abd al-Rahman b. Abi Sa'id al-Khudri quotes his father as saying:

The Prophet (ﷺ) said: Washing and the use of tooth-stick are necessary for every adult (person) on Friday; and everyone should apply perfume whatever one has. The narrator Bukair did not mention of 'Abd al-Rahman; and about perfume he said that even it might be of the kind used by women.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ سَعِيدَ بْنَ أَبِي هِلاَلٍ، وَبُكَيْرَ بْنَ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَيَمَسُّ مِنَ الطِّيبِ مَا قُدِّرَ لَهُ " . إِلاَّ أَنَّ بُكَيْرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ وَقَالَ فِي الطِّيبِ " وَلَوْ مِنْ طِيبِ الْمَرْأَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 344
In-book reference : Book 1, Hadith 344
English translation : Book 1, Hadith 344

Narrated Aws ibn Aws ath-Thaqafi:

I heard the apostle of Allah (ﷺ) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the imam, listens attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرْجَرَائِيُّ، حِبِّي حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ، حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ، حَدَّثَنِي أَبُو الأَشْعَثِ الصَّنْعَانِيُّ، حَدَّثَنِي أَوْسُ بْنُ أَوْسٍ الثَّقَفِيُّ، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ بَكَّرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 345
In-book reference : Book 1, Hadith 345
English translation : Book 1, Hadith 345

Aws al-Thaqafi reported the Messenger of Allah (ﷺ) as saying:

If anyone washes his head on Friday and washes himself; and he narrated the rest of the tradition as above.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عُبَادَةَ بْنِ نُسَىٍّ، عَنْ أَوْسٍ الثَّقَفِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ غَسَلَ رَأْسَهُ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ " . ثُمَّ سَاقَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 346
In-book reference : Book 1, Hadith 346
English translation : Book 1, Hadith 346

'Abd Allah b. 'Amr al-'As reported the Prophet (ﷺ) as saying:

Whoever washed himself on Friday and applies perfume of his wife if she has one, and wears good clothes and does not step over the necks of the people (in the mosque to sit in the front row) and does not indulge in idle talk during the sermon, that will atone (for his sins) between the two Fridays. But he who indulges in idle talk and steps over the necks of people (in the mosque), that (Friday) will be for him like the noon prayer.

حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيَّانِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، - قَالَ ابْنُ أَبِي عَقِيلٍ - أَخْبَرَنِي أُسَامَةُ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ امْرَأَتِهِ - إِنْ كَانَ لَهَا - وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَلَمْ يَلْغُ عِنْدَ الْمَوْعِظَةِ كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا وَمَنْ لَغَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهْرًا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 347
In-book reference : Book 1, Hadith 347
English translation : Book 1, Hadith 347

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) would take a bath because of sexual defilement on Friday, after opening a vein and after washing a dead body.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا زَكَرِيَّا، حَدَّثَنَا مُصْعَبُ بْنُ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ الْعَنَزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمِ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَمِنْ غُسْلِ الْمَيِّتِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 348
In-book reference : Book 1, Hadith 348

English translation : Book 1, Hadith 348

Makhul was asked about the meaning of words ghassala and ightasala (that occur in tradition 345) and he said:

one should was one's head and body well (and not than one should makes one's wife wash).

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، أَخْبَرَنَا مَرْوَانُ، حَدَّثَنَا عَلِيُّ بْنُ حَوْشَبٍ، قَالَ سَأَلْتُ مَكْحُولاً عَنْ هَذَا الْقَوْلِ، " غَسَّلَ وَاغْتَسَلَ " فَقَالَ غَسَّلَ رَأْسَهُ وَغَسَلَ جَسَدَهُ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 349
In-book reference : Book 1, Hadith 349
English translation : Book 1, Hadith 349

Explaining the meaning of the words ghassala and ightasala (that occur in tradition 345) Sa'id (b. 'Abd al-'Aziz) said:

One should wash one's head and body well (And not that one should make one's wife wash).

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ، حَدَّثَنَا أَبُو مُسْهِرٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، فِي " غَسَّلَ وَاغْتَسَلَ " . قَالَ قَالَ سَعِيدٌ غَسَّلَ رَأْسَهُ وَغَسَلَ جَسَدَهُ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 350
In-book reference : Book 1, Hadith 350
English translation : Book 1, Hadith 350

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

Whoever takes bath due to sexual defilement on Friday and goes out (for Friday prayer), is treated like one who offers a camel as sacrifice; he who goes out in the second instance as one who offers a cow; he who goes out in the third instance is treated as one who offers horned cow ; he who goes out in the fourth instance is treated as one who offers hen ; he who goes out in the fifth instance is treated as one who offers an egg. When the Imam comes out (for sermon), the angels too attend to listen to the sermon.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 351
In-book reference : Book 1, Hadith 351
English translation : Book 1, Hadith 351

(131) Chapter: The Permissibility Of Not Performing Ghusl On Friday

(131) باب فِي الرُّخْصَةِ فِي تَرْكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

'Aishah said:

The people (mostly) were workers and they would come for Friday prayer in the same condition, so it was said to them: If only you were to perform Ghusl.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّاسُ مُهَّانَ أَنْفُسِهِمْ فَيَرُوحُونَ إِلَى الْجُمُعَةِ بِهَيْئَتِهِمْ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 352
In-book reference : Book 1, Hadith 352
English translation : Book 1, Hadith 352

'Amr b. Abi 'Amr and 'Ikrimah reported:

Some people of Iraq came and said: Ibn 'Abbas, do you regard taking a bath on Friday as obligatory ? He said: No, it is only a means of cleanliness, and is better for one who washes oneself. Anyone who does not take a bath, it is not essential for him. I inform you how the bath (on Friday) commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its rood was lowered down. It was a sort of trellis of vine. The Messenger of Allah (ﷺ) once came out on a hot day and the people perspired profusely in the woolen clothes so much so that foul smell emitted from them and it caused trouble to each other. When the Messenger of Allah (ﷺ) found the foul smell, he said: O people, when this day (Friday) comes, you should take bath and every one should anoint the best oil and perfume one has. Ibn 'Abbas then said: Then Allah, the Exalted, provided wealth (to the people) and they wore clothes other than the woolen, and were spared from work, and their mosque became vast. The foul smell that caused trouble to them became non-existent.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، أَنَّ أُنَاسًا، مِنْ أَهْلِ الْعِرَاقِ جَاءُوا فَقَالُوا يَا ابْنَ عَبَّاسٍ أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ لاَ وَلَكِنَّهُ أَطْهَرُ وَخَيْرٌ لِمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَأُخْبِرُكُمْ كَيْفَ بَدْءُ الْغُسْلِ كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَارِبَ السَّقْفِ إِنَّمَا هُوَ عَرِيشٌ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَاحٌ آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم تِلْكَ الرِّيحَ قَالَ ‏"‏ أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمُ فَاغْتَسِلُوا وَلْيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ ‏"‏ ‏.‏ قَالَ ابْنُ عَبَّاسٍ ثُمَّ جَاءَ اللَّهُ بِالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ وَكُفُوا الْعَمَلَ وَوُسِّعَ مَسْجِدُهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 353
In-book reference : Book 1, Hadith 353
English translation : Book 1, Hadith 353

Narrated Samurah:

If any one of you performs ablution (on Friday) that is all right; and if any of you takes a bath, that is better.
حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 354
In-book reference : Book 1, Hadith 354
English translation : Book 1, Hadith 354

(132) Chapter: A Person Accepts Islam, And Is Ordered To Perform Ghusl (132) باب فِي الرَّجُلِ يُسْلِمُ فَيُؤْمَرُ بِالْغُسْلِ

Narrated Qays ibn Asim:
I came to the Prophet (ﷺ) with the intention of embracing Islam. He commanded me to take a bath with water (boiled with) the leaves of the lote-tree.
حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَغَرُّ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ جَدِّهِ، قَيْسِ بْنِ عَاصِمٍ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم أُرِيدُ الإِسْلاَمَ فَأَمَرَنِي أَنْ أَغْتَسِلَ بِمَاءٍ وَسِدْرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 355
In-book reference : Book 1, Hadith 355
English translation : Book 1, Hadith 355

'Uthaim b. Kulaib reported from his father (Kuthair) on the authority of his grandfather (Kulaib) that he came to the Prophet (ﷺ):

I have embraced Islam. The Prophet (ﷺ) said to him: Remove from yourself the hair that grew during of unbelief, saying "shave them". He further says that another person (other than the grandfather of 'Uthaim) reported to him that the Prophet (ﷺ) said to another person who accompanied him: Remove from yourself the hair that grew during the period of unbelief and get yourself circumcised.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنْ عُثَيْمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ قَدْ أَسْلَمْتُ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ " . يَقُولُ احْلِقْ . قَالَ وَأَخْبَرَنِي آخَرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لآخَرَ مَعَهُ " أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ وَاخْتَتِنْ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 356
In-book reference : Book 1, Hadith 356
English translation : Book 1, Hadith 356

(133) Chapter: A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]

(133) باب الْمَرْأَةِ تَغْسِلُ ثَوْبَهَا الَّذِي تَلْبَسُهُ فِي حَيْضِهَا

Mu'adhah said that 'Aishah was asked about (washing) the clothes of a menstruating woman smeared with blood. She said:

She should wash it; in case mark is not removed she should change it by applying some yellow color. I had three menstruations together while I lives with the Messenger of Allah (ﷺ), but I did not wash my clothes.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَتْنِي أُمُّ الْحَسَنِ، - يَعْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيِّ - عَنْ مُعَاذَةَ، قَالَتْ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنِ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمُ . قَالَتْ تَغْسِلُهُ فَإِنْ لَمْ يَذْهَبْ أَثَرُهُ فَلْتُغَيِّرْهُ بِشَىْءٍ مِنَ صُفْرَةٍ . قَالَتْ وَلَقَدْ كُنْتُ أَحِيضُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَلاَثَ حِيَضٍ جَمِيعًا لاَ أَغْسِلُ لِي ثَوْبًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 357
In-book reference : Book 1, Hadith 357
English translation : Book 1, Hadith 357

'Aishah said:

Each of us (wives of the Prophet) had only one clothe in which she would menstruate. Whenever it was smeared with blood, she would moisten it with her saliva and scratch it with saliva.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، قَالَ سَمِعْتُ الْحَسَنَ، - يَعْنِي ابْنَ مُسْلِمٍ - يَذْكُرُ عَنْ مُجَاهِدٍ، قَالَ قَالَتْ عَائِشَةُ مَا كَانَ لإِحْدَانَا إِلاَّ ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ فَإِنْ أَصَابَهُ شَىْءٌ مِنْ دَمٍ بَلَّتْهُ بِرِيقِهَا ثُمَّ قَصَعَتْهُ بِرِيقِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 358
In-book reference : Book 1, Hadith 358
English translation : Book 1, Hadith 358

Narrated Umm Salamah, Ummul Mu'minin:

Bakkar ibn Yahya said that his grandmother narrated to him: I entered upon Umm Salamah. A woman from the Quraysh asked her about praying with the clothes which a woman wore while she menstruated.
Umm Salamah said: We would menstruate in the lifetime of the Messenger of Allah (ﷺ). Then each one of us refrained (from prayer) during menstrual period. When she was purified, she would look at the clothe in which she

menstruated. If it were smeared with blood, we would wash it and pray with it; if there were nothing in it, we would leave it and that would not prevent us from praying with it (the same clothe).

As regards the woman who had plaited hair - sometimes each of us had plaited hair - when she washed, she would not undo the hair. She would instead pour three handfuls of water upon her head. When she felt moisture in the roots of her hair, she would rub them. Then she would pour water upon her whole body.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا بَكَّارُ بْنُ يَحْيَى، حَدَّثَتْنِي جَدَّتِي، قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا امْرَأَةٌ مِنْ قُرَيْشٍ عَنِ الصَّلاَةِ فِي ثَوْبِ الْحَائِضِ فَقَالَتْ أُمُّ سَلَمَةَ قَدْ كَانَ يُصِيبُنَا الْحَيْضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَلْبَثُ إِحْدَانَا أَيَّامَ حَيْضِهَا ثُمَّ تَطْهُرُ فَتَنْظُرُ الثَّوْبَ الَّذِي كَانَتْ تَقْلِبُ فِيهِ فَإِنْ أَصَابَهُ دَمٌ غَسَلْنَاهُ وَصَلَّيْنَا فِيهِ وَإِنْ لَمْ يَكُنْ أَصَابَهُ شَىْءٌ تَرَكْنَاهُ وَلَمْ يَمْنَعْنَا ذَلِكَ مِنْ أَنْ نُصَلِّيَ فِيهِ وَأَمَّا الْمُمْتَشِطَةُ فَكَانَتْ إِحْدَانَا تَكُونُ مُمْتَشِطَةً فَإِذَا اغْتَسَلَتْ لَمْ تَنْقُضْ ذَلِكَ وَلَكِنَّهَا تَحْفِنُ عَلَى رَأْسِهَا ثَلاَثَ حَفَنَاتٍ فَإِذَا رَأَتِ الْبَلَلَ فِي أُصُولِ الشَّعْرِ دَلَكَتْهُ ثُمَّ أَفَاضَتْ عَلَى سَائِرِ جَسَدِهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 359
In-book reference : Book 1, Hadith 359
English translation : Book 1, Hadith 359

Asma' daughter of Abu Bakr said:

I heard a woman asking the Messenger of Allah (ﷺ): What should any of us to with her clothe (in which she menstruated) when she becomes purified ? Can she pray in that (clothe) ? He said: She should see; if she finds blood in it, she should scratch it with some water and (in case of doubt) sprinkle upon it (some water) and pray so long as she does not find (any blood).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ سَمِعْتُ امْرَأَةً، تَسْأَلُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَيْفَ تَصْنَعُ إِحْدَانَا بِثَوْبِهَا إِذَا رَأَتِ الطُّهْرَ أَتُصَلِّي فِيهِ قَالَ " تَنْظُرُ فَإِنْ رَأَتْ فِيهِ دَمًا فَلْتَقْرُصْهُ بِشَىْءٍ مِنْ مَاءٍ وَلْتَنْضَحْ مَا لَمْ تَرَ وَلْتُصَلِّ فِيهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 360
In-book reference : Book 1, Hadith 360
English translation : Book 1, Hadith 360

Asma' daughter of Abu Bakr said:

A woman asked the Messenger of Allah (ﷺ): Messenger of Allah, what do you think if the clothe of any of us smeared with the blood of menstruation; what should she do ? He said: If (the clothe of) any of you is smeared with blood of menstruation, she should scratch it; then she should sprinkle water upon it and then she may pray.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا قَالَتْ سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ قَالَ " إِذَا أَصَابَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضِ فَلْتَقْرِصْهُ ثُمَّ لْتَنْضَحْهُ بِالْمَاءِ ثُمَّ لْتُصَلِّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 361
In-book reference : Book 1, Hadith 361
English translation : Book 1, Hadith 361

This tradition has been transmitted by Hisham through a different chain of narrators to the same effect:

Rub it off (with a stone), and then scratch it (with finger) by pouring water, then sprinkle water upon it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ هِشَامٍ، بِهَذَا الْمَعْنَى قَالَ " حُتِّيهِ ثُمَّ اقْرُصِيهِ بِالْمَاءِ ثُمَّ انْضَحِيهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 362
In-book reference : Book 1, Hadith 362
English translation : Book 1, Hadith 362

Narrated Umm Qays daughter of Mihsan:

I asked the Prophet (ﷺ) about the blood of menstruation on the clothe. He said: Erase it off with a piece of wood and then wash it away with water and the leaves of the lote-tree.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ - عَنْ سُفْيَانَ، حَدَّثَنِي ثَابِتٌ الْحَدَّادُ، حَدَّثَنِي عَدِيُّ بْنُ دِينَارٍ، قَالَ سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، تَقُولُ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ قَالَ " حُكِّيهِ بِضِلْعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 363
In-book reference : Book 1, Hadith 363
English translation : Book 1, Hadith 363

'Aishah said:

One of us would have a shirt in which she would menstruate and in it she became sexually defiled. Then if she ever saw any drop of blood in it, she would rub it off by applying her saliva.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ قَدْ كَانَ يَكُونُ لإِحْدَانَا الدِّرْعُ فِيهِ تَحِيضُ وَفِيهِ تُصِيبُهَا الْجَنَابَةُ ثُمَّ تَرَى فِيهِ قَطْرَةً مِنْ دَمٍ فَتَقْصَعُهُ بِرِيقِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 364
In-book reference : Book 1, Hadith 364
English translation : Book 1, Hadith 364

Abu Hurairah reported that Khawlah daughter of Yasar came to the Prophet (ﷺ) and said:

Messenger of Allah, I have only one clothe and I menstruate in it, how should I do ? He said: When you are purified, wash it and pray in it. She asked: If the blood is not removed, (then what) ? He said: It is enough for you to wash the blood, its mark will not do any harm to you.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ خَوْلَةَ بِنْتَ يَسَارٍ، أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي إِلاَّ ثَوْبٌ وَاحِدٌ وَأَنَا أَحِيضُ فِيهِ فَكَيْفَ أَصْنَعُ قَالَ " إِذَا طَهُرْتِ فَاغْسِلِيهِ ثُمَّ صَلِّي فِيهِ " . فَقَالَتْ فَإِنْ لَمْ يَخْرُجِ الدَّمُ قَالَ " يَكْفِيكِ غَسْلُ الدَّمِ وَلاَ يَضُرُّكِ أَثَرُهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 365
In-book reference : Book 1, Hadith 365
English translation : Book 1, Hadith 365

(134) Chapter: Praying In A Garment In Which He Has Engaged In Intercourse

(134) باب الصَّلاَةِ فِي الثَّوْبِ الَّذِي يُصِيبُ أَهْلَهُ فِيهِ

Narrated Umm Habibah:
Mu'awiyah ibn AbuSufyan asked his sister Umm Habibah, the wife of the Prophet (ﷺ): Would the apostle of Allah (ﷺ) pray in the clothe in which he had an intercourse? She said: Yes, when he would not see any impurity in it.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُهَا فِيهِ فَقَالَتْ نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَذًى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 366
In-book reference : Book 1, Hadith 366
English translation : Book 1, Hadith 366

(135) Chapter: Praying In Women's Shu'ur (Garments)

(135) باب الصَّلاَةِ فِي شُعُرِ النِّسَاءِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) would not pray in our wrappers or in our quilts.

Ubaydullah said: My father (Mu'adh) doubted this.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَشْعَثُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُصَلِّي فِي شُعُرِنَا أَوْ فِي لُحُفِنَا . قَالَ عُبَيْدُ اللَّهِ شَكَّ أَبِي .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 367
In-book reference : Book 1, Hadith 367
English translation : Book 1, Hadith 367

'Aishah said:

The Prophet (ﷺ) would not in our quilts. Hammad said: I heard Sa'id b. Abi Sadaqah say: I asked Muhammad (b. Sirin) about it. He did not narrate it to me, but said: I heard it a long time ago and I do not know whom I heard it. I do not know whether I heard it from a trustworthy person or not. Make an inquiry about it.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يُصَلِّي فِي مَلاَحِفِنَا . قَالَ حَمَّادٌ وَسَمِعْتُ سَعِيدَ بْنَ أَبِي صَدَقَةَ قَالَ سَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يُحَدِّثْنِي وَقَالَ سَمِعْتُهُ مُنْذُ زَمَانٍ وَلاَ أَدْرِي مِمَّنْ سَمِعْتُهُ وَلاَ أَدْرِي أَسَمِعْتُهُ مِنْ ثَبَتٍ أَوْ لاَ فَسَلُوا عَنْهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 368
In-book reference : Book 1, Hadith 368
English translation : Book 1, Hadith 368

(136) Chapter: Concession In This Regard

(136) باب فِي الرُّخْصَةِ فِي ذَلِكَ

Maimunah reported:

The Prophet (ﷺ) prayed on a sheet of cloth put on by one of his wives who was menstruating. He was praying while (a part of) it was upon him.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، يُحَدِّثُهُ عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى وَعَلَيْهِ مِرْطٌ وَعَلَى بَعْضِ أَزْوَاجِهِ مِنْهُ وَهِيَ حَائِضٌ وَهُوَ يُصَلِّي وَهُوَ عَلَيْهِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 369
In-book reference : Book 1, Hadith 369
English translation : Book 1, Hadith 369

'Aishah said:

The Messenger of Allah (ﷺ) would pray at night while I lay by his side during my menstrual period. A sheet of cloth would be partly on me and partly on him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَىَّ مِرْطٌ لِي وَعَلَيْهِ بَعْضُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 370
In-book reference : Book 1, Hadith 370
English translation : Book 1, Hadith 370

(137) Chapter: A Garment With A Seminal Fluid On It (137) باب الْمَنِيِّ يُصِيبُ الثَّوْبَ

Hammam b. al-Harith reported, he has a sexual dream when he was staying with 'Aishah. The slave girl of 'Aishah saw him while he was washing the mark of defilement, or he was washing his clothe. She informed 'Aishah who said:

He witnessed me rubbing off the semen from the clothe of the Messenger of Allah (ﷺ).

Abu Dawud said: Al-A'mash narrated it as narrated by al-Hakam.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، أَنَّهُ كَانَ عِنْدَ عَائِشَةَ - رضى الله عنها - فَاحْتَلَمَ فَأَبْصَرَتْهُ جَارِيَةٌ لِعَائِشَةَ وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ أَوْ يَغْسِلُ ثَوْبَهُ فَأَخْبَرَتْ عَائِشَةَ فَقَالَتْ لَقَدْ رَأَيْتُنِي وَأَنَا أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ رَوَاهُ الأَعْمَشُ كَمَا رَوَاهُ الْحَكَمُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 371
In-book reference : Book 1, Hadith 371
English translation : Book 1, Hadith 371

'Aishah reported:

I used to rub off the semen from the clothe of the Messenger of Allah (ﷺ). He would would pray in it.

Abu Dawud said: Mughirah, Abu Ma'shar, and Wasil also narrated it to the same effect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيُصَلِّي فِيهِ . قَالَ أَبُو دَاوُدَ وَافَقَهُ مُغِيرَةُ وَأَبُو مَعْشَرٍ وَوَاصِلٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 372
In-book reference : Book 1, Hadith 372
English translation : Book 1, Hadith 372

Sulaiman b. Yasar reported:

I heard 'Aishah say that she would wash semen from the clothe of the Messenger of Allah (ﷺ). She added: Then I would see a mark or marks (after washing).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، ح حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ الْبَصْرِيُّ، حَدَّثَنَا سُلَيْمٌ، - يَعْنِي ابْنَ أَخْضَرَ الْمَعْنَى وَالإِخْبَارُ فِي حَدِيثِ سُلَيْمٍ - قَالاَ حَدَّثَنَا عَمْرُو بْنُ مَيْمُونِ بْنِ مِهْرَانَ سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ عَائِشَةَ تَقُولُ إِنَّهَا كَانَتْ تَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَتْ ثُمَّ أَرَى فِيهِ بُقْعَةً أَوْ بُقَعًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 373
In-book reference : Book 1, Hadith 373
English translation : Book 1, Hadith 373

(138) Chapter: A Child's Urine Splashes On A Garment

(138) باب بَوْلِ الصَّبِيِّ يُصِيبُ الثَّوْبَ

Umm Qais daughter of Mihsan reported that she came to the Messenger of Allah (ﷺ) with her little son who had not attained the age of eating food. The Messenger of Allah (ﷺ) seated him in his lap, and he urinated on his clothe. He sent for water and sprayed it (over his clothe) and did not wash it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَجْلَسَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 374
In-book reference : Book 1, Hadith 374
English translation : Book 1, Hadith 374

Narrated Lubabah daughter of al-Harith:

Al-Husayn ibn Ali was (sitting) in the lap of the Messenger of Allah (ﷺ). He passed water on him. I said: Put on (another) clothe, and give me your wrapper to wash. He said: The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled over.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، وَالرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ قَابُوسَ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ، قَالَتْ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ - رضى الله عنه - فِي حِجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَالَ عَلَيْهِ فَقُلْتُ الْبَسْ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ قَالَ " إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الأُنْثَى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 375
In-book reference : Book 1, Hadith 375

English translation : Book 1, Hadith 375

Narrated AbusSamh:

I used to serve the Prophet (ﷺ). Whenever he intended to wash himself, he would say: Turn your back towards me, So I would turn my back and hide him. (Once) Hasan or Husayn (may Allah be pleased with them) was brought to him and he passed water on his chest. I came to wash it. He said: It is only the urine of a female which should be washed; the urine of a male should be sprinkled over.

'Abbas (a narrator) said: Yahya b. al-Walid narrated the tradition to us. Abu Dawud said: He (Yahya) is Abu al-Za'ra'. Harun b. Tamim said on the authority of al-Hasan: All sorts of urine are equal.

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ، حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ، حَدَّثَنِي أَبُو السَّمْحِ، قَالَ كُنْتُ أَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ " وَلِّنِي قَفَاكَ " . فَأُوَلِّيهِ قَفَاىَ فَأَسْتُرُهُ بِهِ فَأُتِيَ بِحَسَنٍ أَوْ حُسَيْنٍ - رضى الله عنهما - فَبَالَ عَلَى صَدْرِهِ فَجِئْتُ أَغْسِلُهُ فَقَالَ " يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلاَمِ " . قَالَ عَبَّاسٌ حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ . قَالَ أَبُو دَاوُدَ وَهُوَ أَبُو الزَّعْرَاءِ . قَالَ هَارُونُ بْنُ تَمِيمٍ عَنِ الْحَسَنِ قَالَ الأَبْوَالُ كُلُّهَا سَوَاءٌ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 376
In-book reference : Book 1, Hadith 376
English translation : Book 1, Hadith 376

Narrated Ali ibn AbuTalib:

The urine of a female (child) should be washed and the urine of a male (child) should be sprinkled over until the age of eating.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُنْضَحُ مِنْ بَوْلِ الْغُلاَمِ مَا لَمْ يَطْعَمْ .

Grade : **Sahih Mauquf** (Al-Albani) **صحيح موقوف (الألباني)** حكم:

Reference : Sunan Abi Dawud 377
In-book reference : Book 1, Hadith 377
English translation : Book 1, Hadith 377

'Ali b. Abi Talib reported the Prophet (ﷺ) as saying:

He narrated the tradition to the same effect, but he did not mention the words "until the age of eating". This version adds: Qatadah said: This is valid until the time they do not eat food; when they begin to eat, their urine should be washed.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرْ " مَا لَمْ يَطْعَمْ " . زَادَ قَالَ قَتَادَةُ هَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ فَإِذَا طَعِمَا غُسِلاَ جَمِيعًا .

Grade	: **Sahih** (Al-Albani)	**صحيح (الألباني)**	**حكم:**

Reference : Sunan Abi Dawud 378
In-book reference : Book 1, Hadith 378
English translation : Book 1, Hadith 378

Narrated Umm Salamah, Ummul Mu'minin:

Al-Hasan reported on the authority of his mother that she was Umm Salamah pouring water on the urine of the male child until the age when he did not eat food. When he began to eat food, she would wash (his urine). And she would wash the urine of the female child.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، أَنَّهَا أَبْصَرَتْ أُمَّ سَلَمَةَ تَصُبُّ الْمَاءَ عَلَى بَوْلِ الْغُلاَمِ مَا لَمْ يَطْعَمْ فَإِذَا طَعِمَ غَسَلَتْهُ وَكَانَتْ تَغْسِلُ بَوْلَ الْجَارِيَةِ .

Grade	: **Sahih** (Al-Albani)	**صحيح (الألباني)**	**حكم:**

Reference : Sunan Abi Dawud 379
In-book reference : Book 1, Hadith 379
English translation : Book 1, Hadith 379

(139) Chapter: The Ground Which Has Been (Polluted) With Urine

(139) باب الأَرْضِ يُصِيبُهَا الْبَوْلُ

Abu Hurairah reported:

A bedouin entered the mosque while the Messenger of Allah (ﷺ) was sitting. He offered two rak'ahs of prayer, according to the version of Ibn 'Abdah. He then said: O Allah, have mercy on me and on Muhammad and do not have mercy on anyone along with us. The Prophet (ﷺ) said: You have narrowed down (a thing) that was broader. After a short while he passed a water in the corner of the mosque. The people rushed towards him. The Prophet (ﷺ) prevented them and said: You have been sent to facilitate and not create difficulties. Pour a bucket of water upon it.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَابْنُ، عَبْدَةَ - فِي آخَرِينَ وَهَذَا لَفْظُ ابْنِ عَبْدَةَ - أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا، دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ فَصَلَّى - قَالَ ابْنُ عَبْدَةَ - رَكْعَتَيْنِ ثُمَّ قَالَ اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلاَ تَرْحَمْ مَعَنَا أَحَدًا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ تَحَجَّرْتَ وَاسِعًا " . ثُمَّ لَمْ يَلْبَثْ أَنْ بَالَ فِي نَاحِيَةِ الْمَسْجِدِ فَأَسْرَعَ النَّاسُ إِلَيْهِ فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ صُبُّوا عَلَيْهِ سَجْلاً مِنْ مَاءٍ " . أَوْ قَالَ " ذَنُوبًا مِنْ مَاءٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 380
In-book reference : Book 1, Hadith 380
English translation : Book 1, Hadith 380

Narrated Abdullah ibn Ma'qil ibn Muqarrin:

A bedouin prayed with the Prophet (ﷺ). He then narrated the tradition (No 0380) about urinating of that bedouin. This version adds: The Prophet (ﷺ) said: Remove the earth where he urinated and throw it away and pour water upon the place.
Abu Dawud said: This is a mursal tradition (i.e. the narrator quotes the Prophet (ﷺ) directly, although he did not see him). Ibn Ma'qil did not see the Prophet (ﷺ).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - قَالَ سَمِعْتُ عَبْدَ الْمَلِكِ، - يَعْنِي ابْنَ عُمَيْرٍ - يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ بْنِ مُقَرِّنٍ، قَالَ صَلَّى أَعْرَابِيٌّ مَعَ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ وَقَالَ يَعْنِي النَّبِيَّ صلى الله عليه وسلم " خُذُوا مَا بَالَ عَلَيْهِ مِنَ التُّرَابِ فَأَلْقُوهُ وَأَهْرِيقُوا عَلَى مَكَانِهِ مَاءً " . قَالَ أَبُو دَاوُدَ وَهُوَ مُرْسَلٌ ابْنُ مَعْقِلٍ لَمْ يُدْرِكِ النَّبِيَّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 381
In-book reference : Book 1, Hadith 381
English translation : Book 1, Hadith 381

(140) Chapter: The Earth Becomes Pure When Dry

(140) باب فِي طُهُورِ الأَرْضِ إِذَا يَبِسَتْ

Ibn 'Umar said:

I used to sleep in the mosque in the lifetime of the Messenger of Allah (ﷺ) when I was young and bachelor. The dogs would urinate frequently visit the mosque, and no one would sprinkle over it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ ابْنُ عُمَرَ كُنْتُ أَبِيتُ فِي الْمَسْجِدِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكُنْتُ فَتًى شَابًّا عَزَبًا وَكَانَتِ الْكِلاَبُ تَبُولُ وَتُقْبِلُ وَتُدْبِرُ فِي الْمَسْجِدِ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 382
In-book reference : Book 1, Hadith 382
English translation : Book 1, Hadith 382

(141) Chapter: Impurity That Touches The Hem (Of One's Clothes)

(141) باب فِي الأَذَى يُصِيبُ الذَّيْلَ

Narrated Umm Salamah, Ummul Mu'minin:

The slave-mother of Ibrahim ibn AbdurRahman ibn Awf asked Umm Salamah, the wife of the Prophet (ﷺ): I am a woman having a long border of clothe and I walk in filthy place; (then what should I do?). Umm Salamah replied: The Messenger of Allah (peace be upon him) said: What comes after it cleanses it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدٍ، لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِرِ . فَقَالَتْ أُمُّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُطَهِّرُهُ مَا بَعْدَهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 383
In-book reference : Book 1, Hadith 383
English translation : Book 1, Hadith 383

Narrated A woman of the Banu AbdulAshhal:

She reported: I said Messenger of Allah, our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: Is there not a cleaner part after the filthy part of the road? She replied: Why not (there is one)! He said: It makes up for the other.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَأَحْمَدُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ امْرَأَةٍ، مِنْ بَنِي عَبْدِ الأَشْهَلِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتِنَةً فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا قَالَ " أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا " . قَالَتْ قُلْتُ بَلَى . قَالَ " فَهَذِهِ بِهَذِهِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 384
In-book reference : Book 1, Hadith 384
English translation : Book 1, Hadith 384

(142) Chapter: Impurity Which Touches One's Shoes

(142) باب فِي الأَذَى يُصِيبُ النَّعْلَ

Abu Hurairah reported:

The Messenger of Allah (ﷺ) said: When any one of you treads with his sandal upon an unclean place, the earth will render it purified.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، ح وَحَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، أَخْبَرَنِي أَبِي ح، وَحَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا عُمَرُ، - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - عَنِ الأَوْزَاعِيِّ، - الْمَعْنَى - قَالَ أُنْبِئْتُ أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمَقْبُرِيَّ، حَدَّثَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلَيْهِ الأَذَى فَإِنَّ التُّرَابَ لَهُ طَهُورٌ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 385
In-book reference : Book 1, Hadith 385
English translation : Book 1, Hadith 385

Abu Hurairah reported the tradition to the same effect from the Prophet (ﷺ):

When any of you treads with his shoes upon something unclean, they will be purified with the earth.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ - يَعْنِي الصَّنْعَانِيَّ - عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " إِذَا وَطِئَ الأَذَى بِخُفَّيْهِ فَطَهُورُهُمَا التُّرَابُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 386
In-book reference : Book 1, Hadith 386
English translation : Book 1, Hadith 386

'Aishah reported a similar tradition from the Messenger of Allah (ﷺ).

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ عَائِذٍ - حَدَّثَنِي يَحْيَى، - يَعْنِي ابْنَ حَمْزَةَ - عَنِ الأَوْزَاعِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، أَخْبَرَنِي أَيْضًا، سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 387
In-book reference : Book 1, Hadith 387
English translation : Book 1, Hadith 387

(143) Chapter: Repeating (The Prayer) Due To An Impurity On The Garment

(143) باب الإِعَادَةِ مِنَ النَّجَاسَةِ تَكُونُ فِي الثَّوْبِ

Umm Jahdar al-'Amiriyyah said that she asked 'Aishah about the blood of menses which drops on the clothe. She replied:

I was (lying) with the Messenger of Allah (ﷺ) and we had our garment over us, and we had put a blanket over it. When the day broke, the Messenger of Allah (ﷺ) took the blanket, wore it and went out and offered the dawn prayer. He then sat (in the mosque among the people). A man said: Messenger of Allah, this is a spot of blood. The Messenger of Allah (ﷺ) caught hold of it from around and sent it to me folded in the hand of a slave and said: Wash it and dry it and then send it to me. I sent for my vessel and washed it. I then dried it and returned it to him. The Messenger of Allah (ﷺ) came at noon while he had the blanket over him.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَتْنَا أُمُّ يُونُسَ بِنْتُ شَدَّادٍ، قَالَتْ حَدَّثَتْنِي حَمَاتِي أُمُّ جَحْدَرٍ الْعَامِرِيَّةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ فَقَالَتْ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْنَا شِعَارُنَا وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخَذَ الْكِسَاءَ فَلَبِسَهُ ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ ثُمَّ جَلَسَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ هَذِهِ لُمْعَةٌ مِنْ دَمٍ . فَقَبَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى مَا يَلِيهَا فَبَعَثَ بِهَا إِلَىَّ مَصْرُورَةً فِي يَدِ

الْغُلاَمِ فَقَالَ " اغْسِلِي هَذِهِ وَأَجِفِّيهَا ثُمَّ أَرْسِلِي بِهَا إِلَىَّ " . فَدَعَوْتُ بِقَصْعَتِي فَغَسَلْتُهَا ثُمَّ أَجْفَفْتُهَا فَأَحَرْتُهَا إِلَيْهِ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنِصْفِ النَّهَارِ وَهِيَ عَلَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 388
In-book reference : Book 1, Hadith 388
English translation : Book 1, Hadith 388

(144) Chapter: Saliva Falling On A Garment

(144) باب الْبُصَاقِ يُصِيبُ الثَّوْبَ

Narrated AbuNadrah:
The Messenger of Allah (ﷺ) spat on his clothe and scrubbed with a part of it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَبِي نَضْرَةَ، قَالَ بَزَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَوْبِهِ وَحَكَّ بَعْضَهُ بِبَعْضٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 389
In-book reference : Book 1, Hadith 389
English translation : Book 1, Hadith 389

A similar tradition has also been narrated by Anas from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 390
In-book reference : Book 1, Hadith 390
English translation : Book 1, Hadith 390

2 - Prayer (Kitab Al-Salat) (391 - 1160)

كتاب الصلاة

(1) Chapter: The Obligation To Perform The Salat (Prayers)

(1) باب الصَّلاَةِ مِنَ الإِسْلاَمِ

Talhah b. 'Ubaid Allah said:

A man from among the people of Najd with disheveled hair came to the Messenger of Allah (ﷺ). The humming sound of his voice could be heard but what he was suing could not be understood he came near and it was then known that he was asking about Islam. The Messenger of Allah (ﷺ) said: Five times of prayer each day and night: He asked: Must I observe any more than them ? He replied: No, unless you do it voluntarily. He (Talhah) said that the Messenger of Allah (ﷺ) mentioned fasting during the month of Ramadan. He asked: Must I observe anything else ? He replied: No, unless you do it voluntarily. The Messenger of Allah (ﷺ) mentioned Zakat to him. He asked: Must I pay anything else ? He replied: No, unless you do it voluntarily. The man then turned away saying: I swear any Allah, I shall not add anything to this or fall short of it. The Messenger of Allah (ﷺ) said: The man will be successful if he speaks truth.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ " . قَالَ هَلْ عَلَىَّ غَيْرُهُنَّ قَالَ " لاَ إِلاَّ أَنْ تَطَّوَّعَ " . قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم صِيَامَ شَهْرِ رَمَضَانَ قَالَ هَلْ عَلَىَّ غَيْرُهُ قَالَ " لاَ إِلاَّ أَنْ تَطَّوَّعَ " . قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّدَقَةَ . قَالَ فَهَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ إِلاَّ أَنْ تَطَّوَّعَ " . فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ " .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 391
In-book reference : Book 2, Hadith 1
English translation : Book 2, Hadith 391

This tradition has also been reported by Abu Suhail Nafi' b. Malik b. Abi 'Amir through a different chain of narrators. It adds:

He will be successful, by his father, if he speaks the truth; he will enter Paradise, by his father, if he speaks the truth.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ " أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ " .

حكم: شاذ بزيادة وأبيه (الألباني)

Reference : Sunan Abi Dawud 392
In-book reference : Book 2, Hadith 2
English translation : Book 2, Hadith 392

(2) Chapter: The Times Of As-Salat

(2) باب فِي الْمَوَاقِيتِ

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) led me in prayer at the House (i.e. the Ka'bah). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast.

On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer at the time when one who is fasting breaks the fast; he prayed the night prayer with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light.

Then turning to me he said: Muhammad, this is the time observed by the prophets before you, and the time is anywhere between two times.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ فُلاَنِ بْنِ أَبِي رَبِيعَةَ، - قَالَ أَبُو دَاوُدَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ - عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى بِيَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَكَانَتْ قَدْرَ الشِّرَاكِ وَصَلَّى بِيَ الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ وَصَلَّى بِيَ - يَعْنِي الْمَغْرِبَ - حِينَ أَفْطَرَ الصَّائِمُ وَصَلَّى بِيَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ وَصَلَّى بِيَ الْفَجْرَ حِينَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ الْغَدُ صَلَّى بِيَ الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ وَصَلَّى بِيَ الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَيْهِ وَصَلَّى بِيَ الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ وَصَلَّى بِيَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ وَصَلَّى بِيَ الْفَجْرَ فَأَسْفَرَ ثُمَّ الْتَفَتَ إِلَىَّ فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 393
In-book reference : Book 2, Hadith 3
English translation : Book 2, Hadith 393

Ibn Shihab said:

'Umar b. 'Abdul 'Aziz was sitting on the pulpit and he somewhat postponed the afternoon prayer. 'Urwah b. al-Zubair said to him: "Gabriel informed Muhammed (ﷺ) of the time of prayer". So 'Umar said to him: "Be sure of what you are saying". 'Urwah then replied: "I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud al-Ansari say that he heard the Messenger of Allah (ﷺ) say: 'Gabriel came down and informed me of the time of prayer, and I prayed along with him, then prayed along with him, then I prayed along with him, then I prayed along with him,

then I prayed along with him, reckoning with his fingers five times of the prayer.' I saw the Messenger of Allah (ﷺ) offering the Duhr prayer when the sun had passed the meridian. Sometimes he would delay it when it was sever heat ; and I witnessed that he prayer the 'Asr prayer when the sun was high and bright before the yellowness had overcome it; then a man could go off after the prayer and reach Dhu'l-Hulaifah before the sunset, and he would pray Maghrib when the sun had set ; and he would pray the 'Isha prayer when darkness prevailed over the horizon; sometime he would delay it until the people assembled; and once he prayer the fair prayer in the darkness of dawn and at another time he prayed it when it became fairly light; but later on he continued to pray in the darkness of dawn until his death; he never prayed it again in the light of the dawn."

Abu Dawud said: This tradition has been transmitted from al-Zuhri by Ma'mar, Malik, Ibn 'Uyainah, Shu'aib b. Abi Hamzah, and al-Laith b. Sa'd and others; but they did not mention the time in which he (the Prophet) had prayer, nor did they explain it. And similarly it has been narrated by Hisham b. 'Urwah and Habib b. Abu Mazruq from 'Urwah like the report of Ma'mar and his companions. But Habib did not make a mention of Bashir. And Wahb b. Kaisan reported on the authority of Jabir from the Prophet (ﷺ) the time of the Maghrib prayer. He said: "Next day he (Gabriel) came to him at the time of the Maghrib prayer when the sun had already set. (He came both days) at the same time."
Abu Dawud said: Similarly, this tradition has been transmitted by Abu Hurairah from the Prophet (ﷺ). He said: "Then he (Gabriel) led me in the sunset prayer next day at the same time."
Similarly, this tradition has been narrated through a different chain by 'Abd Allah b. 'Amr b. al-'As, through a chain from Hassan b. 'Atiyyah, from 'Amr b. Shu'aib, from his father, on the authority from the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمِنْبَرِ فَأَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ بْنُ الزُّبَيْرِ أَمَا إِنَّ جِبْرِيلَ صلى الله عليه وسلم قَدْ أَخْبَرَ مُحَمَّدًا صلى الله عليه وسلم بِوَقْتِ الصَّلاَةِ فَقَالَ لَهُ عُمَرُ اعْلَمْ مَا تَقُولُ . فَقَالَ عُرْوَةُ سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ سَمِعْتُ أَبَا مَسْعُودٍ الأَنْصَارِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَزَلَ جِبْرِيلُ صلى الله عليه وسلم فَأَخْبَرَنِي بِوَقْتِ الصَّلاَةِ فَصَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ " . يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ وَرُبَّمَا أَخَّرَهَا حِينَ يَشْتَدُّ الْحَرُّ وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ قَبْلَ أَنْ تَدْخُلَهَا الصُّفْرَةُ فَيَنْصَرِفُ الرَّجُلُ مِنَ الصَّلاَةِ فَيَأْتِي ذَا الْحُلَيْفَةِ قَبْلَ غُرُوبِ الشَّمْسِ وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ الشَّمْسُ وَيُصَلِّي الْعِشَاءَ حِينَ يَسْوَدُّ الأُفُقُ وَرُبَّمَا أَخَّرَهَا حَتَّى يَجْتَمِعَ النَّاسُ وَصَلَّى الصُّبْحَ مَرَّةً بِغَلَسٍ ثُمَّ صَلَّى مَرَّةً أُخْرَى فَأَسْفَرَ بِهَا ثُمَّ كَانَتْ صَلاَتُهُ بَعْدَ ذَلِكَ التَّغْلِيسَ حَتَّى مَاتَ وَلَمْ يَعُدْ إِلَى أَنْ يُسْفِرَ . قَالَ أَبُو دَاوُدَ وَرَوَى هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ مَعْمَرٌ وَمَالِكٌ وَابْنُ عُيَيْنَةَ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ وَاللَّيْثُ بْنُ سَعْدٍ وَغَيْرُهُمْ لَمْ يَذْكُرُوا الْوَقْتَ الَّذِي صَلَّى فِيهِ وَلَمْ يُفَسِّرُوهُ وَكَذَلِكَ أَيْضًا رَوَاهُ هِشَامُ بْنُ عُرْوَةَ وَحَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عُرْوَةَ نَحْوَ رِوَايَةِ مَعْمَرٍ وَأَصْحَابِهِ إِلاَّ أَنَّ حَبِيبًا لَمْ يَذْكُرْ بَشِيرًا وَرَوَى وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقْتَ الْمَغْرِبِ قَالَ ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ - يَعْنِي مِنَ الْغَدِ - وَقْتًا وَاحِدًا . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ثُمَّ صَلَّى بِيَ الْمَغْرِبَ يَعْنِي مِنَ الْغَدِ وَقْتًا وَاحِدًا وَكَذَلِكَ رُوِيَ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ مِنْ حَدِيثِ حَسَّانَ بْنِ عَطِيَّةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

(حديث أبي مسعود) حسن، (حديث جابر) صحيح، (حديث أبي هريرة)

حكم: حسن، (حديث عبد الله بن عمرو بن العاص) حسن (الألباني)

Reference : Sunan Abi Dawud 394
In-book reference : Book 2, Hadith 4
English translation : Book 2, Hadith 394

Abu Musa reported:

A man asked the Prophet (ﷺ) [about the prayer times] but he did reply to him but he commanded Bilal, who made the announcement for the beginning of the time of the the fair prayer prayer when the dawn broke. He offered (the fair prayer) when a man (due to darkness) could not recognize the face of his companion ; or a man could not know the person who stood by his side. He then commanded Bilal who made announcement for the beginning of the time of the Zuhr prayer when the sun had passed the meridian until some said: Has the noon come ? While he (the Prophet) knew (the time) well. He the commanded Bilal who announced the beginning of the time of the 'Asr prayer when the sun was white and high. When the sunset he commanded Bilal who announced beginning of the time of the Maghrib prayer. When the twilight disappeared he commanded Bilal who announced the beginning of the Isha prayer. Next day he offered the Fajr prayer and returned until we said: Has the sun rise ? He observed the Zuhr prayer at the time he has previously observed the 'Asr prayer. He offered the 'Asr prayer at the time when the sun had become yellow or the evening had come. He offered the Maghrib prayer before the twilight had ended. He observed the Isha prayer when a third of the night had passed. He then asked: Where is the man who was asking me about the time of prayer. (Then replying to him he said): The time (of your prayer) lies within these two limits.

Abu Dawud said: Sulaiman b. Musa has narrated this tradition about the time of the Maghrib prayer from Musa from 'Ata on the authority of Jabir from the Prophet (ﷺ). This version adds: He then offered the Isha prayer when a third of the night had passed, as narrated (he said the Isha prayer) when half the night had passed.
This tradition has been transmitted by Ibn Buraidah on the authority of his father from the Prophet (ﷺ) in a similar way.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، أَنَّ سَائِلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا حَتَّى أَمَرَ بِلاَلاً فَأَقَامَ لِلْفَجْرِ حِينَ انْشَقَّ الْفَجْرُ فَصَلَّى حِينَ كَانَ الرَّجُلُ لاَ يَعْرِفُ وَجْهَ صَاحِبِهِ أَوْ إِنَّ الرَّجُلَ لاَ يَعْرِفُ مَنْ إِلَى جَنْبِهِ ثُمَّ أَمَرَ بِلاَلاً فَأَقَامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ حَتَّى قَالَ الْقَائِلُ انْتَصَفَ النَّهَارُ . وَهُوَ أَعْلَمُ ثُمَّ أَمَرَ بِلاَلاً فَأَقَامَ الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ وَأَمَرَ بِلاَلاً فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ وَأَمَرَ بِلاَلاً فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ فَلَمَّا كَانَ مِنَ الْغَدِ صَلَّى الْفَجْرَ وَانْصَرَفَ فَقُلْنَا أَطَلَعَتِ الشَّمْسُ فَأَقَامَ الظُّهْرَ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ وَصَلَّى الْعَصْرَ وَقَدِ اصْفَرَّتِ الشَّمْسُ - أَوْ قَالَ أَمْسَى - وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ " أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنِ

النَّبِيِّ صلى الله عليه وسلم فِي الْمَغْرِبِ بِنَحْوِ هَذَا قَالَ ثُمَّ صَلَّى الْعِشَاءَ قَالَ بَعْضُهُمْ إِلَى ثُلُثِ اللَّيْلِ وَقَالَ بَعْضُهُمْ إِلَى شَطْرِهِ . وَكَذَلِكَ رَوَاهُ ابْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 395
In-book reference : Book 2, Hadith 5
English translation : Book 2, Hadith 395

'Abd Allah b. 'Amr reported the Prophet (ﷺ) as saying:

The time of the Zuhr prayer is as along as the time of the 'Asr prayer has not come; the time of the Asr prayer is as long as the sun has not become yellow ; the time of the Maghrib prayer is as long as the twilight has not ended; the time of the Isha prayer is up to midnight; and the time of the Fajr prayer is as long as the sun has not risen.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ أَبَا أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْرُ الشَّفَقِ وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ وَوَقْتُ صَلاَةِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 396
In-book reference : Book 2, Hadith 6
English translation : Book 2, Hadith 396

(3) Chapter: The Times Of The Prophet's (saws) Prayers And How He Used To Pray Them

(3) باب فِي وَقْتِ صَلاَةِ النَّبِيِّ صلى الله عليه وسلم وَكَيْفَ كَانَ يُصَلِّيهَا

Muhammad b. 'Amr b. al-Hasan reported:

We asked Jabir about the time of the prayer of the Messenger of Allah (ﷺ). He said: He used to offer the Zuhr prayer in the midday heat, the 'Asr prayer when the sun was bright, the Maghrib prayer when the sun had completely set, the Isha prayer early when many people were present, but late if there were few, and the Fajr prayer in the darkness (of the dawn).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، - وَهُوَ ابْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ - سَأَلْنَا جَابِرًا عَنْ وَقْتِ، صَلاَةِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَالْعِشَاءَ إِذَا كَثُرَ النَّاسُ عَجَّلَ وَإِذَا قَلُّوا أَخَّرَ وَالصُّبْحَ بِغَلَسٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 397

In-book reference : Book 2, Hadith 7
English translation : Book 2, Hadith 397

Abu Barzah reported:

The Messenger of Allah (ﷺ) would offer the Zuhr prayer when the sun had passed the meridian; he would offer 'Asr prayer after which one of us would visit the skirts of Medina and return him while the sun was still bright; I forgot what he said about the Maghrib prayer; he did not fear postponing the Isha prayer until a third of night had passed, or he said: until the midnight had passed. He would dislike sleeping before it or talking after it. And he would offer the Fajr prayer when a man could recognize his neighbor whom he recognized well; and he would recite from sixty to a hundred verses during it.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَيُصَلِّي الْعَصْرَ وَإِنَّ أَحَدَنَا لَيَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ وَيَرْجِعُ وَالشَّمْسُ حَيَّةٌ وَنَسِيتُ الْمَغْرِبَ وَكَانَ لاَ يُبَالِي تَأْخِيرَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ . قَالَ ثُمَّ قَالَ إِلَى شَطْرِ اللَّيْلِ . قَالَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يُصَلِّي الصُّبْحَ وَمَا يَعْرِفُ أَحَدُنَا جَلِيسَهُ الَّذِي كَانَ يَعْرِفُهُ وَكَانَ يَقْرَأُ فِيهَا مِنَ السِّتِّينَ إِلَى الْمِائَةِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 398
In-book reference : Book 2, Hadith 8
English translation : Book 2, Hadith 398

(4) Chapter: The Time For Zurh Prayer

(4) باب فِي وَقْتِ صَلاَةِ الظُّهْرِ

Narrated Jabir ibn Abdullah:

I would offer my noon prayer with the Messenger of Allah (ﷺ) and took a handful of gravels so that they might become cold in my hand and I placed them (before me) so that I may put my forehead on them at the time when I would prostrate. I did this due to the intensity of heat.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحَارِثِ الأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنْتُ أُصَلِّي الظُّهْرَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَآخُذُ قَبْضَةً مِنَ الْحَصَى لِتَبْرُدَ فِي كَفِّي أَضَعُهَا لِجَبْهَتِي أَسْجُدُ عَلَيْهَا لِشِدَّةِ الْحَرِّ .

Grade : **Hasan** (Al-Albani) **حسن (الألباني)** حكم:

Reference : Sunan Abi Dawud 399
In-book reference : Book 2, Hadith 9
English translation : Book 2, Hadith 399

Narrated Abdullah ibn Mas'ud:

The extent of the shadow when the Messenger of Allah prayed (the noon prayer) was three to five feet in summer and five to seven feet in winter.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنِ الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ كَانَتْ قَدْرُ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الصَّيْفِ ثَلاَثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 400
In-book reference : Book 2, Hadith 10
English translation : Book 2, Hadith 400

Abu Dharr said:

We were in the company of the Prophet (ﷺ). The mu'adhdhin intended to call for the Zuhr prayer. He said: Make it cooler. He then intended to call for prayer. He said twice or thrice: Make it cooler. We then witnessed the shadow of the mounds. He then said: The intensity of heat comes from the bubbling over of the Hell ; so when the heat is violent, offer (the Zuhr) prayer when it becomes cooler.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي أَبُو الْحَسَنِ، - قَالَ أَبُو دَاوُدَ أَبُو الْحَسَنِ هُوَ مُهَاجِرٌ - قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، يَقُولُ سَمِعْتُ أَبَا ذَرٍّ، يَقُولُ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ الظُّهْرَ فَقَالَ " أَبْرِدْ " . ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ " أَبْرِدْ " . مَرَّتَيْنِ أَوْ ثَلاَثًا حَتَّى رَأَيْنَا فَىْءَ التُّلُولِ ثُمَّ قَالَ " إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 401
In-book reference : Book 2, Hadith 11
English translation : Book 2, Hadith 401

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

When the heat is violent, offer (the Zuhr) prayer when it becomes fairly cool, for the violent heat comes from the bubbling over the Hell.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ " . قَالَ ابْنُ مَوْهَبٍ " بِالصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 402
In-book reference : Book 2, Hadith 12
English translation : Book 2, Hadith 402

Jabir b. Samurah reported that Bilal used to call for the noon prayer when the sun had declined.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ بِلاَلاً، كَانَ يُؤَذِّنُ الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 403
In-book reference : Book 2, Hadith 13
English translation : Book 2, Hadith 403

(5) Chapter: The Time For 'Asr Prayer (5) باب فِي وَقْتِ صَلاَةِ الْعَصْرِ

Anas b. Malik said the Messenger of Allah (ﷺ) used to say the 'Asr prayer when the sun was high and bright and living, then one would go off to al-'Awali and get there while the sun was still high.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ حَيَّةٌ وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 404
In-book reference : Book 2, Hadith 14
English translation : Book 2, Hadith 404

Al-Zuhri said:

Al-'Awali is situated at a distance of two miles or three (from Medina). He (the narrator) said: I think he said: or four miles.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ وَالْعَوَالِي عَلَى مِيلَيْنِ أَوْ ثَلاَثَةٍ ‏.‏ قَالَ وَأَحْسَبُهُ قَالَ أَوْ أَرْبَعَةٍ ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 405
In-book reference : Book 2, Hadith 15
English translation : Book 2, Hadith 405

Khaythamah said:

By the life of the sun is meant that you may find heat in it.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، قَالَ حَيَاتُهَا أَنْ تَجِدَ، حَرَّهَا ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 406
In-book reference : Book 2, Hadith 16

English translation : Book 2, Hadith 406

'Aishah said:

The Messenger of Allah (ﷺ) would offer the Zuhr prayer while the sunlight was present in her apartment before it ascended (the walls).

حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ، قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 407
In-book reference : Book 2, Hadith 17
English translation : Book 2, Hadith 407

Narrated Ali ibn Shayban:

We came upon the Messenger of Allah (ﷺ) in Medina. He would postpone the afternoon prayer as long as the sun remained white and clear.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْيَمَامِيُّ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَلِيِّ بْنِ شَيْبَانَ قَالَ قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيْضَاءَ نَقِيَّةً .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 408
In-book reference : Book 2, Hadith 18
English translation : Book 2, Hadith 408

'Ali (may Allah be pleased with him) reported the Messenger of Allah (ﷺ) as saying on the day of Battle of Khandaq (Trench). They (the unbelievers) prevented is from offering the middle prayer i.e. 'Asr prayer. May Allah fill their houses and their graves with Hell-fire.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ الْخَنْدَقِ " حَبَسُونَا عَنْ صَلاَةِ الْوُسْطَى صَلاَةِ الْعَصْرِ مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 409
In-book reference : Book 2, Hadith 19
English translation : Book 2, Hadith 409

Abu Yunus, the freed slave of 'Aishah said:

'Aishah commanded me to write for her come passage from the Qur'an. She also added: When you reach the following verse, inform me: "Be guardian of your prayers and of the midmost prayer" (2:238). When I reached it, I informed her. She asked me to write: "Be guardians of your prayers, and of the midmost prayer, and of the 'Asr prayer, and stand up with devotion of Allah" (2:238). 'Aishah then said: I heard it from the Messenger of Allah (ﷺ).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ، مَوْلَى عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهُ قَالَ أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا وَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى } فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَىَّ { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَصَلاَةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ } ثُمَّ قَالَتْ عَائِشَةُ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

حكم: صحيح ثم (الألباني)

Reference : Sunan Abi Dawud 410
In-book reference : Book 2, Hadith 20
English translation : Book 2, Hadith 410

Zaid b. Thabit said:

The Messenger of Allah (ﷺ) used to offer the Zuhr prayer in midday heat; and no prayer was harder on the Companions of the Messenger of Allah (ﷺ) that this one. Hence the revelation came down: "Be guardians of your prayers, and of the midmost prayer" (2:238). He (the narrator) said: There are two prayers before it and two prayers after it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَمْرُو بْنُ أَبِي حَكِيمٍ، قَالَ سَمِعْتُ الزِّبْرِقَانَ، يُحَدِّثُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَلَمْ يَكُنْ يُصَلِّي صَلاَةً أَشَدَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْهَا فَنَزَلَتْ { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى } وَقَالَ " إِنَّ قَبْلَهَا صَلاَتَيْنِ وَبَعْدَهَا صَلاَتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 411
In-book reference : Book 2, Hadith 21
English translation : Book 2, Hadith 411

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone says a rak'ah of the 'Asr prayer before sunset, he has observed (the 'Asr prayer), and if anyone performs a rak'ah of the Fajr prayer, he has observed (the Fajr prayer).

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنِي ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 412
In-book reference : Book 2, Hadith 22
English translation : Book 2, Hadith 412

'Ala b. 'Abd al-Rahman said:

We came upon Anas b. Malik after the Zuhr prayer. He stood for saying the 'Asr prayer. When he became free from praying, we mentioned to him about observing prayer in its early period or he himself mentioned it. He said: I heard the Messenger of Allah (ﷺ) say: This is how hypocrites pray, this is how hypocrites pray, this is how hypocrites pray: He sits (watching the sun), and when it becomes yellow and is between the horns of the devil, or is on the horns of the devil, he rises and prays for rak'ahs quickly, remembering Allah only seldom during them.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلاَةِ أَوْ ذَكَرَهَا فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تِلْكَ صَلاَةُ الْمُنَافِقِينَ تِلْكَ صَلاَةُ الْمُنَافِقِينَ تِلْكَ صَلاَةُ الْمُنَافِقِينَ يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ فَكَانَتْ بَيْنَ قَرْنَىْ شَيْطَانٍ أَوْ عَلَى قَرْنَىِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لاَ يَذْكُرُ اللَّهَ فِيهَا إِلاَّ قَلِيلاً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 413
In-book reference : Book 2, Hadith 23
English translation : Book 2, Hadith 413

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:

Anyone who loses his 'Asr prayer is like a person whose family has perished and whose property has been plundered.

Abu Dawud said: 'Abd Allah b. 'Umar narrated the word utira (instead of wutira, meaning perished). The dispute on this point goes back to Ayyub. Al-Zuhri reported from Salim on the authority of this father from the Prophet (ﷺ) the word 'wutira'.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ " . قَالَ أَبُو دَاوُدَ وَقَالَ عُبَيْدُ اللَّهِ بْنُ عُمَرَ " أُتِرَ " . وَاخْتُلِفَ عَلَى أَيُّوبَ فِيهِ وَقَالَ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وُتِرَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 414
In-book reference : Book 2, Hadith 24
English translation : Book 2, Hadith 414

Al-Awza'i said:

Delaying the 'Asr prayer means that the sunshine becomes yellow on the earth.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، قَالَ قَالَ أَبُو عَمْرٍو يَعْنِي الأَوْزَاعِيَّ وَذَلِكَ أَنْ تَرَى، مَا عَلَى الأَرْضِ مِنَ الشَّمْسِ صَفْرَاءَ .

Grade : **Da'if Maqtu'** (Al-Albani) ضعيف مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 415
In-book reference : Book 2, Hadith 25
English translation : Book 2, Hadith 415

(5) Chapter: The Middle Prayer

(5) باب

(5) Chapter: He Who Completes One Rak'ah Of Prayer (Befor Sunrise Or Sunset) Gets The Whole Prayer

(5) باب

(5) Chapter: Threat Of Delaying The Afternoon Prayer Until The Sun Becomes Yellow

(5) باب

(5) Chapter: Threat On Abandoning The 'Asr Prayer

(5) باب

(6) Chapter: The Time For Maghrib

(6) باب فِي وَقْتِ الْمَغْرِبِ

Anas b. Malik said:

We used to offer the Maghrib prayer with the Prophet (ﷺ) and then shoot arrows, one of us could see the place where arrow would fall.

حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ نَرْمِي فَيَرَى أَحَدُنَا مَوْضِعَ نَبْلِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 416
In-book reference : Book 2, Hadith 26
English translation : Book 2, Hadith 416

Salamah b. al-Akwa' said:

The Prophet (ﷺ) used to say the Maghrib prayer immediately after the sun had set when its upper side would disappear.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، عَنْ صَفْوَانَ بْنِ عِيسَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الْمَغْرِبَ سَاعَةَ تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 417
In-book reference : Book 2, Hadith 27
English translation : Book 2, Hadith 417

Narrated AbuAyyub:

Marthad ibn Abdullah said: When AbuAyyub came upon us to fight the infidels and in those days Uqbah ibn Amir was the Governor of Egypt, he (Uqbah) delayed the sunset prayer. Hence AbuAyyub stood and said: What kind of prayer is this, Uqbah? He said: We were busy. He said: Did you not hear the Messenger of Allah (ﷺ) say: My community will remain well, or he said: will remain on its natural condition, so long as it would not delay the evening prayer until the stars shine brightly just like a network.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ غَازِيًا وَعُقْبَةُ بْنُ عَامِرٍ يَوْمَئِذٍ عَلَى مِصْرَ فَأَخَّرَ الْمَغْرِبَ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ فَقَالَ لَهُ مَا هَذِهِ الصَّلاَةُ يَا عُقْبَةُ فَقَالَ شُغِلْنَا . قَالَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَزَالُ أُمَّتِي بِخَيْرٍ - أَوْ قَالَ عَلَى الْفِطْرَةِ - مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 418
In-book reference : Book 2, Hadith 28
English translation : Book 2, Hadith 418

(7) Chapter: The Time For The Later Isha' (7) باب فِي وَقْتِ الْعِشَاءِ الآخِرَةِ

Narrated An-Nu'man ibn Bashir:
I am the one who is best informed of the time of this prayer, i.e. the night prayer. The Messenger of Allah (ﷺ) used to offer it at the hour when the moon went down on its third night.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ أَنَا أَعْلَمُ النَّاسِ، بِوَقْتِ هَذِهِ الصَّلاَةِ صَلاَةِ الْعِشَاءِ الآخِرَةِ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 419
In-book reference : Book 2, Hadith 29
English translation : Book 2, Hadith 419

'Abd Allah b. 'Umar said:

We remained one night waiting for the Messenger of Allah (ﷺ) to offer the Isha prayer. He came out to us when one-third of the night has passed or even after it. We did not know whether anything kept him occupied or there was some other matter. When he came out, he said: Are you waiting for this prayer ? Were it not that it would impose a burden on my people, I would normally pray with them at this time. He then gave orders to the mu'adhdhin who declared that the time of the prayer had come.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِصَلاَةِ الْعِشَاءِ فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَلاَ نَدْرِي أَشَىْءٌ شَغَلَهُ أَمْ غَيْرُ ذَلِكَ فَقَالَ حِينَ خَرَجَ " أَتَنْتَظِرُونَ هَذِهِ الصَّلاَةَ لَوْلاَ أَنْ تَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ " . ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 420
In-book reference : Book 2, Hadith 30
English translation : Book 2, Hadith 420

Narrated Mu'adh ibn Jabal:

We waited for the Prophet (ﷺ) to offer the night prayer. He delayed until people thought that he would not come out and some of us said that he had offered the prayer. At the moment when we were in this condition the Prophet (ﷺ) came out. People said to him as they were already saying. He said: Observe this prayer when it is dark, for by it you have been made superior to all the peoples, no people having observed it before you.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَرِيزٌ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ السَّكُونِيِّ، أَنَّهُ سَمِعَ مُعَاذَ بْنَ جَبَلٍ، يَقُولُ ارْتَقَبْنَا النَّبِيَّ صلى الله عليه وسلم فِي صَلاَةِ الْعَتَمَةِ فَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَيْسَ بِخَارِجٍ وَالْقَائِلُ مِنَّا يَقُولُ صَلَّى فَإِنَّا لَكَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالُوا لَهُ كَمَا قَالُوا فَقَالَ لَهُمْ " أَعْتِمُوا بِهَذِهِ الصَّلاَةِ فَإِنَّكُمْ قَدْ فُضِّلْتُمْ بِهَا عَلَى سَائِرِ الأُمَمِ وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 421
In-book reference : Book 2, Hadith 31
English translation : Book 2, Hadith 421

Narrated AbuSa'id al-Khudri:

We observed the prayer after nightfall with the Messenger of Allah (ﷺ), and he did not come out till about half the night had passed. He then said: Take your places. We then took our places. Then he said: The people have prayed and gone to bed, but you are still engaged in prayer as long as you wait for the prayer. Were it not for the weakness of the weak and for the sickness of the sick. I would delay this prayer till half the night had gone.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتَّى مَضَى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ فَقَالَ " خُذُوا مَقَاعِدَكُمْ " . فَأَخَذْنَا مَقَاعِدَنَا فَقَالَ " إِنَّ النَّاسَ قَدْ صَلَّوْا وَأَخَذُوا مَضَاجِعَهُمْ وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ وَلَوْلاَ ضَعْفُ الضَّعِيفِ وَسَقَمُ السَّقِيمِ لأَخَّرْتُ هَذِهِ الصَّلاَةَ إِلَى شَطْرِ اللَّيْلِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 422
In-book reference : Book 2, Hadith 32
English translation : Book 2, Hadith 422

(8) Chapter: The Time For the Subh (Fajr The Morning Prayer) (8) باب فِي وَقْتِ الصُّبْحِ

'Aishah reported:

The Messenger of Allah (ﷺ) would say the Fajr prayer after which the women would depart wrapped up their woolen garments, being unrecognizable because of the darkness before dawn.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 423
In-book reference : Book 2, Hadith 33
English translation : Book 2, Hadith 423

Rafi' b. Khadij reported the Messenger of Allah (ﷺ) as saying:

Offer Fajr prayer at dawn, for it is most productive of rewards to you or most productive of reward.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ بْنِ النُّعْمَانِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَصْبِحُوا بِالصُّبْحِ فَإِنَّهُ أَعْظَمُ لأُجُورِكُمْ " . أَوْ " أَعْظَمُ لِلأَجْرِ " .

Grade	: **Hasan Sahih** (Al-Albani)	حسن صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 424

In-book reference : Book 2, Hadith 34
English translation : Book 2, Hadith 424

(9) Chapter: Preserving The Prayer Times

(9) باب فِي الْمُحَافَظَةِ عَلَى وَقْتِ الصَّلَوَاتِ

Narrated Abdullah ibn Sunabihi:

AbuMuhammad fancies that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: AbuMuhammad was wrong. I bear witness that I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.

حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ هَارُونَ - حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصُّنَابِحِيِّ، قَالَ زَعَمَ أَبُو مُحَمَّدٍ أَنَّ الْوِتْرَ، وَاجِبٌ، فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ كَذَبَ أَبُو مُحَمَّدٍ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلاَّهُنَّ لِوَقْتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ** " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 425
In-book reference : Book 2, Hadith 35
English translation : Book 2, Hadith 425

Narrated Umm Farwah:

The Messenger of Allah (ﷺ) was asked: Which of the actions is best? He replied: Observing prayer early in its period.

Al-Khuza'i narrated in his version from his aunt named Umm Farwah who took the oath of allegiance to the Prophet (ﷺ): He was questioned.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ غَنَّامٍ، عَنْ بَعْضِ، أُمَّهَاتِهِ عَنْ أُمِّ فَرْوَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " **الصَّلاَةُ فِي أَوَّلِ وَقْتِهَا** " . قَالَ الْخُزَاعِيُّ فِي حَدِيثِهِ عَنْ عَمَّةٍ لَهُ يُقَالُ لَهَا أُمُّ فَرْوَةَ قَدْ بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 426
In-book reference : Book 2, Hadith 36
English translation : Book 2, Hadith 426

Narrated Umarah ibn Ruwaybah:

A man from Basrah said: Tell me what you heard from the Messenger of Allah (ﷺ). He said: I heard the Messenger of Allah (ﷺ) say: No one will enter Hell who has prayed before the rising of the sun and before its setting (meaning

the dawn and the afternoon prayers). He said three times: Have you heard it from him? He replied: Yes, each time saying: My ears heard it and my heart memorised it. The man then said: And I heard him (the Prophet) say that.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ، قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ أَخْبِرْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَلِجُ النَّارَ رَجُلٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ " . قَالَ أَنْتَ سَمِعْتَهُ مِنْهُ ثَلاَثَ مَرَّاتٍ . قَالَ نَعَمْ . كُلَّ ذَلِكَ يَقُولُ سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي . فَقَالَ الرَّجُلُ وَأَنَا سَمِعْتُهُ صلى الله عليه وسلم يَقُولُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 427
In-book reference : Book 2, Hadith 37
English translation : Book 2, Hadith 427

Narrated Fudalah:

The Messenger of Allah (ﷺ) taught me and what he taught me is this: Observe the five prayers regularly. He said: I told (him): I have many works at these times; so give me a comprehensive advice which, if I follow, should be enough for me. He said: Observe the two afternoon prayers (al-asrayn). But the term al-asrayn (two afternoon prayers) was not used in our language. Hence I said: What is al-asrayn? He said: A prayer before the sunrise and a prayer before the sunset (i.e. the dawn and the afternoon prayers).

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ، عَنْ أَبِيهِ، قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَانَ فِيمَا عَلَّمَنِي " وَحَافِظْ عَلَى الصَّلَوَاتِ الْخَمْسِ " . قَالَ قُلْتُ إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْغَالٌ فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أَجْزَأَ عَنِّي فَقَالَ " حَافِظْ عَلَى الْعَصْرَيْنِ " . وَمَا كَانَتْ مِنْ لُغَتِنَا فَقُلْتُ وَمَا الْعَصْرَانِ فَقَالَ " صَلاَةٌ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاَةٌ قَبْلَ غُرُوبِهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 428
In-book reference : Book 2, Hadith 38
English translation : Book 2, Hadith 428

Abu al-Darda' reported the Messenger of Allah (ﷺ) as saying:

There are five thing, if anyone observe them with faith, he will enter Paradise. He who prays the five times prayer regularly, with the ablution for them, with their bowing, with their prostration and their (right) times ; keeps fast during Ramadan ; performs Hajj (pilgrimage) to the House (Ka'bah), provided he has the ability for its passage; pays Zakat happily ; and fulfills the trust (he will enter Paradise). People said: Abu al-Darda', what is fulfilling the trust ? He replied: Washing because of sexual defilement.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ، حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، حَدَّثَنَا قَتَادَةُ، وَأَبَانُ، كِلاَهُمَا عَنْ خُلَيْدٍ الْعَصَرِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ مَنْ جَاءَ

بِهِنَّ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الأَمَانَةَ " . قَالُوا يَا أَبَا الدَّرْدَاءِ وَمَا أَدَاءُ الأَمَانَةِ قَالَ الْغُسْلُ مِنَ الْجَنَابَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 429
In-book reference : Book 2, Hadith 39
English translation : Book 2, Hadith 429

Narrated Abu Qatadah ibn Rib'iyy:

Allah , the Exalted said: I made five times' prayers obligatory on your people, and I took a guarantee that if anyone observes them regularly at their times, I shall admit him to Paradise; if anyone does not offer them regularly, there is no such guarantee of Mine for him.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْمِصْرِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنْ ضُبَارَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلِيكٍ الأَلْهَانِيِّ، أَخْبَرَنِي ابْنُ نَافِعٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، قَالَ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ تَعَالَى إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ وَعَهِدْتُ عِنْدِي عَهْدًا أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلاَ عَهْدَ لَهُ عِنْدِي " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 430
In-book reference : Book 2, Hadith 40
English translation : Book 2, Hadith 430

(10) Chapter: (What Should Be Done) If the Imam Delays The Prayer

(10) باب إِذَا أَخَّرَ الإِمَامُ الصَّلاَةَ عَنِ الْوَقْتِ

Abu Dharr said:

"The Messenger of Allah (ﷺ) asked me: 'How will you act, Abu Dharr, when you are under rulers who kill prayer or delay it (beyond its proper time) ?' I said: 'Messenger of Allah, what do you command me ?' He replied: 'Offer the prayer at its proper time, and if you say it along with them, say it, for it will be a supererogatory prayer for you.'"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ، - يَعْنِي الْجَوْنِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُمِيتُونَ الصَّلاَةَ " . أَوْ قَالَ " يُؤَخِّرُونَ الصَّلاَةَ " . قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنِي قَالَ " صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّهَا فَإِنَّهَا لَكَ نَافِلَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 431
In-book reference : Book 2, Hadith 41

English translation : Book 2, Hadith 431

Narrated Abdullah ibn Mas'ud:

Amr ibn Maymun al-Awdi said: Mu'adh ibn Jabal, the Messenger of the Messenger of Allah (ﷺ) came to us in Yemen, I heard his takbir (utterance of AllahuAkbar) in the dawn prayer. He was a man with loud voice. I began to love him. I did depart from him until I buried him dead in Syria (i.e. until his death).
Then I searched for a person who had deep understanding in religion amongst the people after him. So I came to Ibn Mas'ud and remained in his company until his death. He (Ibn Mas'ud) said: The Messenger of Allah (ﷺ) said to me: How will you act when you are ruled by rulers who say prayer beyond its proper time? I said: What do you command me, Messenger of Allah, if I witness such a time? He replied: Offer the prayer at its proper time and also say your prayer along with them as a supererogatory prayer.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، دُحَيْمٌ الدِّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي حَسَّانُ، - يَعْنِي ابْنَ عَطِيَّةَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ، قَالَ قَدِمَ عَلَيْنَا مُعَاذُ بْنُ جَبَلٍ الْيَمَنَ رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَيْنَا - قَالَ - فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَجْرِ رَجُلٌ أَجَشُّ الصَّوْتِ - قَالَ - فَأُلْقِيَتْ عَلَيْهِ مَحَبَّتِي فَمَا فَارَقْتُهُ حَتَّى دَفَنْتُهُ بِالشَّامِ مَيْتًا ثُمَّ نَظَرْتُ إِلَى أَفْقَهِ النَّاسِ بَعْدَهُ فَأَتَيْتُ ابْنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ فَقَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ بِكُمْ إِذَا أَتَتْ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلاَةَ لِغَيْرِ مِيقَاتِهَا " . قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " صَلِّ الصَّلاَةَ لِمِيقَاتِهَا وَاجْعَلْ صَلاَتَكَ مَعَهُمْ سُبْحَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 432
In-book reference : Book 2, Hadith 42
English translation : Book 2, Hadith 432

Narrated Ubadah ibn as-Samit:

After me you will come under rulers who will be detained from saying prayer at its proper time by (their) works until its time has run out, so offer prayer at its proper time. A man asked him: Messenger of Allah, may I offer prayer with them? He replied: Yes, if you wish (to do so).
Sufyan (another narrator through a different chain)said: May I offer prayer with them if I get it with them? He said: Yes, if you wish to do so.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنِ ابْنِ أُخْتِ، عُبَادَةَ بْنِ الصَّامِتِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، - الْمَعْنَى - عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ أَبِي الْمُثَنَّى الْحِمْصِيِّ، عَنْ أَبِي أُبَىٍّ ابْنِ امْرَأَةِ، عُبَادَةَ بْنِ الصَّامِتِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ عَلَيْكُمْ بَعْدِي أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءُ عَنِ الصَّلاَةِ لِوَقْتِهَا حَتَّى يَذْهَبَ وَقْتُهَا فَصَلُّوا الصَّلاَةَ لِوَقْتِهَا " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أُصَلِّي مَعَهُمْ قَالَ " نَعَمْ إِنْ شِئْتَ " . وَقَالَ سُفْيَانُ إِنْ أَدْرَكْتُهَا مَعَهُمْ أَأُصَلِّي مَعَهُمْ قَالَ " نَعَمْ إِنْ شِئْتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 433
In-book reference : Book 2, Hadith 43
English translation : Book 2, Hadith 433

Narrated Qabisah ibn Waqqas:

The Messenger of Allah (ﷺ) said: After me you will be ruled by rulers who will delay the prayer and it will be to your credit but to their discredit. So pray with them so long as they pray facing the qiblah.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا أَبُو هَاشِمٍ، - يَعْنِي الزَّعْفَرَانِيَّ - حَدَّثَنِي صَالِحُ بْنُ عُبَيْدٍ، عَنْ قَبِيصَةَ بْنِ وَقَّاصٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِي يُؤَخِّرُونَ الصَّلاَةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ فَصَلُّوا مَعَهُمْ مَا صَلَّوُا الْقِبْلَةَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 434
In-book reference : Book 2, Hadith 44
English translation : Book 2, Hadith 434

(11) Chapter: Whoever Sleeps Through The Prayer (Time) Or Forgets (To Pray)

(11) باب فِي مَنْ نَامَ عَنِ الصَّلاَةِ، أَوْ نَسِيَهَا

Abu Hurairah reported:

When the Messenger of Allah (ﷺ) returned from the Battle of Khaibar, he travelled during the night. When we felt sleep, he halted for rest. Addressing Bilal he said: Keep vigilance at night for us. But Bilal who was leaning against the saddle of his mount was dominated by sleep. Neither the Prophet (ﷺ) nor Bilal nor any of his Companions could get up till the sunshine struck them. The Messenger of Allah (ﷺ) got up first of all. The Messenger of Allah (ﷺ) was embarrassed and said: O Bilal ! He replied: He who detained your soul, detained my soul, Messenger of Allah, my parents be sacrificed for you. Then they drove their mounts to a little distance. The Prophet (ﷺ) perfumed ablution and commanded Bilal who made announcement for the prayer. He (the Prophet) led them in the Fajr prayer. When he finished prayer, he said: If anyone forget saying prayer, he should observe it when he recalls it, for Allah has said (in the Qur'an): "Establish prayer for my remembrance". Yunus said: Ibn Shihab used to recite this verse in a similar way (i.e. instead of reciting the word li-dhikri - for the sake of My remembrance - he would recite li-dhikra - when you remember). Ahmad (one of the narrator) said: 'Anbasah (a reporter) reported on the authority of Yunus the word li-dhikri (for the sake of my remembrance). Ahmad said: The word nu'as (occurring in this tradition) means "drowsiness".

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ فَسَارَ لَيْلَةً حَتَّى إِذَا أَدْرَكَنَا الْكَرَى عَرَّسَ وَقَالَ لِبِلاَلٍ " اكْلأْ لَنَا اللَّيْلَ " . قَالَ فَغَلَبَتْ بِلاَلاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ فَلَمْ يَسْتَيْقِظِ النَّبِيُّ صلى الله عليه وسلم وَلاَ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى إِذَا ضَرَبَتْهُمُ

الشَّمْسُ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوَّلَهُمُ اسْتِيقَاظًا فَفَزِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا بِلاَلُ " . فَقَالَ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا ثُمَّ تَوَضَّأَ النَّبِيُّ صلى الله عليه وسلم وَأَمَرَ بِلاَلاً فَأَقَامَ لَهُمُ الصَّلاَةَ وَصَلَّى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلاَةَ قَالَ " مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى قَالَ { أَقِمِ الصَّلاَةَ لِلذِّكْرَى } " . قَالَ يُونُسُ وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا كَذَلِكَ . قَالَ أَحْمَدُ قَالَ عَنْبَسَةُ - يَعْنِي عَنْ يُونُسَ - فِي هَذَا الْحَدِيثِ لِذِكْرِي . وَقَالَ أَحْمَدُ الْكَرَى النُّعَاسُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 435
In-book reference : Book 2, Hadith 45
English translation : Book 2, Hadith 435

Abu Hurairah reported:

Another version of the above tradition adds: The Messenger of Allah (ﷺ) said: Go away from this place of yours where inadvertence took hold of you. He then commanded Bilal who called for prayer and announced that the prayer in congregation was ready (i.e. he uttered the iqamah) and he observed prayer.

Abu Dawud said: This tradition has been narrated by Malik, Sufyan b. 'Uyainah, al-Awza'i, and 'Abd al-Razzaq from Ma'mar and Ibn Ishaq, none of them made a mention of the call for prayer (adman) in this version of the tradition narrated by al-Zuhri, and none of them attribute (this tradition) to him except al-Awza'i and Aban al-'Attar on the authority of Ma'mar.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، فِي هَذَا الْخَبَرِ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **تَحَوَّلُوا عَنْ مَكَانِكُمُ الَّذِي أَصَابَتْكُمْ فِيهِ الْغَفْلَةُ** " . قَالَ فَأَمَرَ بِلاَلاً فَأَذَّنَ وَأَقَامَ وَصَلَّى . قَالَ أَبُو دَاوُدَ رَوَاهُ مَالِكٌ وَسُفْيَانُ بْنُ عُيَيْنَةَ وَالأَوْزَاعِيُّ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ وَابْنِ إِسْحَاقَ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ الأَذَانَ فِي حَدِيثِ الزُّهْرِيِّ هَذَا وَلَمْ يُسْنِدْهُ مِنْهُمْ إِلاَّ الأَوْزَاعِيُّ وَأَبَانُ الْعَطَّارُ عَنْ مَعْمَرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 436
In-book reference : Book 2, Hadith 46
English translation : Book 2, Hadith 436

Abu Qatadah reported:

"The Prophet (ﷺ) was on a journey. The Prophet (ﷺ) took a turn and I also took a turn with him. He said: 'Look!' I said: 'This is a rider; these are two riders; and these are three' until we became seven. He then said: Guard for us our prayer, i.e. the Fajr prayer. But sleep dominated them and none could awaken them except the heat of the sun. They stood up and drove away a little. Then they got down (from their mounts) and performed ablution. Bilal called for prayer and they offered two rak'ahs of (Sunnah) of Fajr and then offered the Fajr prayer and mounted (their mounts). Some of them said to others: We showed negligence in prayer. The Prophet (ﷺ) said: There is no

negligence in sleep. The negligence is in wakefulness. If any of you forget saying prayer, he should offer it when he remembers it and next day (he should say it) at its proper time.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، حَدَّثَنَا أَبُو قَتَادَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ لَهُ فَمَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمِلْتُ مَعَهُ فَقَالَ " انْظُرْ " . فَقُلْتُ هَذَا رَاكِبٌ هَذَانِ رَاكِبَانِ هَؤُلاَءِ ثَلاَثَةٌ حَتَّى صِرْنَا سَبْعَةً . فَقَالَ " احْفَظُوا عَلَيْنَا صَلاَتَنَا " . يَعْنِي صَلاَةَ الْفَجْرِ فَضُرِبَ عَلَى آذَانِهِمْ فَمَا أَيْقَظَهُمْ إِلاَّ حَرُّ الشَّمْسِ فَقَامُوا فَسَارُوا هُنَيَّةً ثُمَّ نَزَلُوا فَتَوَضَّئُوا وَأَذَّنَ بِلاَلٌ فَصَلَّوْا رَكْعَتَىِ الْفَجْرِ ثُمَّ صَلَّوُا الْفَجْرَ وَرَكِبُوا فَقَالَ بَعْضُهُمْ لِبَعْضٍ قَدْ فَرَّطْنَا فِي صَلاَتِنَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُ لاَ تَفْرِيطَ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا سَهَا أَحَدُكُمْ عَنْ صَلاَةٍ فَلْيُصَلِّهَا حِينَ يَذْكُرُهَا وَمِنَ الْغَدِ لِلْوَقْتِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 437
In-book reference : Book 2, Hadith 47
English translation : Book 2, Hadith 437

Khalid b. Sumair said:

'Abd Allah b. Rabah al-Ansari, whom the Ansar called faqih (juries), came to us from Medina, and reported us on the authority of Abu Qatadah al-Ansari, the horseman of the Messenger of Allah (ﷺ) saying: The Messenger of Allah (ﷺ) sent a military expedition consisting of the chief Companions. He then narrated the same story, saying Nothing awakened us except the rising sun. We stoop up in bewilderment, for our prayer. The Prophet (ﷺ) said: Wait a little, wait a little. When the sun rose high, the Messenger of Allah (ﷺ) said: Those who sued to observer the two rak'ahs of Fajr prayer (sunnah prayer before obligatory prayer) should observe them. Then those who used to observe and those who would not observe stood up and said prayer. Then the Messenger of Allah (ﷺ) commanded to call for prayer; the call for prayer was made accordingly. The Messenger of Allah (ﷺ) stood and led us in prayer. When he turned away (from the prayer) he said: We thank Allah for the fact that we were not engaged in any wordily affairs which detained us from our prayer. Instead our souls were in the hands of Allah. He released them whenever He wished. If any one of you gets morning prayer tomorrow at its proper time, he should offer a similar prayer as an atonement.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ، حَدَّثَنَا خَالِدُ بْنُ سُمَيْرٍ، قَالَ قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الأَنْصَارِيُّ مِنَ الْمَدِينَةِ وَكَانَتِ الأَنْصَارُ تُفَقِّهُهُ - فَحَدَّثَنَا قَالَ حَدَّثَنِي أَبُو قَتَادَةَ الأَنْصَارِيُّ فَارِسُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَيْشَ الأُمَرَاءِ بِهَذِهِ الْقِصَّةِ . قَالَ فَلَمْ تُوقِظْنَا إِلاَّ الشَّمْسُ طَالِعَةً فَقُمْنَا وَهِلِينَ لِصَلاَتِنَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " رُوَيْدًا رُوَيْدًا " . حَتَّى إِذَا تَعَالَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكْعَتَىِ الْفَجْرِ فَلْيَرْكَعْهُمَا " . فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا فَرَكَعَهُمَا ثُمَّ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُنَادَى بِالصَّلاَةِ فَنُودِيَ بِهَا فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِنَا فَلَمَّا انْصَرَفَ قَالَ " أَلاَ إِنَّا نَحْمَدُ اللَّهَ أَنَّا لَمْ

نَكُنْ فِي شَىْءٍ مِنْ أُمُورِ الدُّنْيَا يَشْغَلُنَا عَنْ صَلاَتِنَا وَلَكِنَّ أَرْوَاحَنَا كَانَتْ بِيَدِ اللَّهِ عَزَّ وَجَلَّ فَأَرْسَلَهَا أَنَّى شَاءَ فَمَنْ أَدْرَكَ مِنْكُمْ صَلاَةَ الْغَدَاةِ مِنْ غَدٍ صَالِحًا فَلْيَقْضِ مَعَهَا مِثْلَهَا " .

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 438
In-book reference : Book 2, Hadith 48
English translation : Book 2, Hadith 438

This tradition has also been reported by Abu Qatadah through a different chain of narrators. He said:

Allah detained your should how He wished and returned when He wished. Stand up and call for prayer. They (the Companions) stood and performed ablution. When the sun rose high, the Prophet (ﷺ) stood and led the people in prayer.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، فِي هَذَا الْخَبَرِ قَالَ فَقَالَ " إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حَيْثُ شَاءَ وَرَدَّهَا حَيْثُ شَاءَ قُمْ فَأَذِّنْ بِالصَّلاَةِ " . فَقَامُوا فَتَطَهَّرُوا حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ قَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 439
In-book reference : Book 2, Hadith 49
English translation : Book 2, Hadith 439

This tradition has been transmitted through a different chain by Abu Qatadah to the same effect. This version adds:

"He performed ablution when the sun had arisen high and led them in prayer."

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ فَتَوَضَّأَ حِينَ ارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمْ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 440
In-book reference : Book 2, Hadith 50
English translation : Book 2, Hadith 440

Abu Qatadah reported the Messenger of Allah (ﷺ) as saying:

There is no remissness in sleep, it is only when one is awake that there is remissness when you delay saying the prayer till the time for the next prayer comes.

حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، - وَهُوَ الطَّيَالِسِيُّ - حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخَّرَ صَلاَةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 441
In-book reference : Book 2, Hadith 51
English translation : Book 2, Hadith 441

Anas b. Malik reported the Prophet (ﷺ) as saying:

If any one forgets a prayer or oversleeps, he should observe it when he remembers it ; there is no expiation for it except that.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 442
In-book reference : Book 2, Hadith 52
English translation : Book 2, Hadith 442

'Imran b. Husain said:

The Messenger of Allah (ﷺ) was on his journey. They (the people) slept abandoning the Fajr prayer. They awoke by the heat of the sun. Then they travelled a little until the sun rose high. He (the Prophet) commanded the mu'adhdhin (one who called for prayer) to call for prayer. He then offered two rak'ahs of prayer (sunnah prayer) before the (obligatory) fajr prayer. Then he (the mu'adhdhin) announced for saying the prayer in congregation (i.e. he uttered iqamah). Then he led them in the morning prayer.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي مَسِيرٍ لَهُ فَنَامُوا عَنْ صَلاَةِ الْفَجْرِ فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ فَارْتَفَعُوا قَلِيلاً حَتَّى اسْتَقَلَّتِ الشَّمْسُ ثُمَّ أَمَرَ مُؤَذِّنًا فَأَذَّنَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ الْفَجْرِ ثُمَّ أَقَامَ ثُمَّ صَلَّى الْفَجْرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 443
In-book reference : Book 2, Hadith 53
English translation : Book 2, Hadith 443

Narrated Amr ibn Umayyah ad-Damri:

We were in the company of the Messenger of Allah (ﷺ) during one of his journeys. He overslept abandoning the morning prayer until the sun had arisen. The Messenger of Allah (ﷺ) awoke and said: Go away from this place.

He then commanded Bilal to call for prayer. He called for prayer. They (the people) performed ablution and offered two rak'ahs of the morning prayer (sunnah prayer). He then commanded Bilal (to utter the iqamah, i.e. to summon the people to attend the prayer). He announced the prayer (i.e. uttered the iqamah) and he led them in the morning prayer.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، - وَهَذَا لَفْظُ عَبَّاسٍ - أَنَّ عَبْدَ، اللَّهِ بْنَ يَزِيدَ حَدَّثَهُمْ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ - يَعْنِي الْقِتْبَانِيَّ - أَنَّ كُلَيْبَ بْنَ صُبْحٍ حَدَّثَهُمْ أَنَّ الزِّبْرِقَانَ حَدَّثَهُ عَنْ عَمِّهِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ فَنَامَ عَنِ الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ فَاسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَنَحَّوْا عَنْ هَذَا الْمَكَانِ " . قَالَ ثُمَّ أَمَرَ بِلاَلاً فَأَذَّنَ ثُمَّ تَوَضَّئُوا وَصَلَّوْا رَكْعَتَىِ الْفَجْرِ ثُمَّ أَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ فَصَلَّى بِهِمْ صَلاَةَ الصُّبْحِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 444
In-book reference : Book 2, Hadith 54
English translation : Book 2, Hadith 444

Dhu Mikhbar al-Habashi, who used to serve the Prophet (ﷺ), reported a version of the previous tradition. The Prophet (ﷺ) performed ablution in such a way that there is no mud on the earth. He then commanded Bilal (to call for prayer). He called for prayer. The Prophet (ﷺ) stood and offered two rak'ahs of prayer unhurriedly.

This is narrated by Hajjaj on the authority of Yazid b. Sulaih from Dhu Mikhbar from a person of al-Habashah (Ethiopia). 'Ubaid (a narrator) said:
Yazid b. Salih (instead of Yazid b. Sulaih).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ، حَدَّثَنَا حَجَّاجٌ، - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا حَرِيزٌ، ح وَحَدَّثَنَا عُبَيْدُ بْنُ أَبِي الْوَزِيرِ، حَدَّثَنَا مُبَشِّرٌ، - يَعْنِي الْحَلَبِيَّ - حَدَّثَنَا حَرِيزٌ، - يَعْنِي ابْنَ عُثْمَانَ - حَدَّثَنِي يَزِيدُ بْنُ صَالِحٍ، عَنْ ذِي، مِخْبَرٍ الْحَبَشِيِّ وَكَانَ يَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فِي هَذَا الْخَبَرِ قَالَ فَتَوَضَّأَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - وُضُوءًا لَمْ يَلْثَ مِنْهُ التُّرَابُ ثُمَّ أَمَرَ بِلاَلاً فَأَذَّنَ ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم فَرَكَعَ رَكْعَتَيْنِ غَيْرَ عَجِلٍ ثُمَّ قَالَ لِبِلاَلٍ " أَقِمِ الصَّلاَةَ " . ثُمَّ صَلَّى الْفَرْضَ وَهُوَ غَيْرُ عَجِلٍ . قَالَ عَنْ حَجَّاجٍ عَنْ يَزِيدَ بْنِ صُلَيْحٍ حَدَّثَنِي ذُو مِخْبَرٍ رَجُلٌ مِنَ الْحَبَشَةِ وَقَالَ عُبَيْدٌ يَزِيدُ بْنُ صَالِحٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 445
In-book reference : Book 2, Hadith 55
English translation : Book 2, Hadith 445

This tradition has also been transmitted through another chain of narrators by Dhu Mikhbar, the nephew of the Negus. This version adds:

"He (Bilal) called for prayer unhurriedly."

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، عَنْ حَرِيزٍ، - يَعْنِي ابْنَ عُثْمَانَ - عَنْ يَزِيدَ بْنِ صَالِحٍ، عَنْ ذِي، مِخْبَرِ بْنِ أَخِي النَّجَاشِيِّ فِي هَذَا الْخَبَرِ قَالَ فَأَذَّنَ وَهُوَ غَيْرُ عَجِلٍ .

Grade : **Shadh** (Al-Albani) شاذ (الألباني) حكم:

Reference : Sunan Abi Dawud 446
In-book reference : Book 2, Hadith 56
English translation : Book 2, Hadith 446

Narrated Abdullah ibn Mas'ud:

We proceeded with the Messenger of Allah (ﷺ) on the occasion of al-Hudaybiyyah. The Messenger of Allah (ﷺ) said: Who will keep watch for us? Bilal said: I (shall do). The overslept till the sun arose. The Prophet (ﷺ) awoke and said: Do as you used to do (i.e. offer prayer as usual). Then we did accordingly. He said: Anyone who oversleeps or forgets (prayer) should do similarly.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَلْقَمَةَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَكْلَؤُنَا " . فَقَالَ بِلاَلٌ أَنَا . فَنَامُوا حَتَّى طَلَعَتِ الشَّمْسُ فَاسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " افْعَلُوا كَمَا كُنْتُمْ تَفْعَلُونَ " . قَالَ فَفَعَلْنَا . قَالَ " فَكَذَلِكَ فَافْعَلُوا لِمَنْ نَامَ أَوْ نَسِيَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 447
In-book reference : Book 2, Hadith 57
English translation : Book 2, Hadith 447

(12) Chapter: On (The Reward) Of Building Masajid

(12) باب فِي بِنَاءِ الْمَسَاجِدِ

Narrated Abdullah ibn Abbas:

I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ " . قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُودُ وَالنَّصَارَى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 448
In-book reference : Book 2, Hadith 58
English translation : Book 2, Hadith 448

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: The Last Hour will not come until people vie with one another about mosques.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، وَقَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 449
In-book reference : Book 2, Hadith 59
English translation : Book 2, Hadith 449

Narrated Uthman ibn Abul'As:

The Prophet (nay peace be upon him) commanded him to build a mosque at Ta'if where the idols were placed.

حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى، حَدَّثَنَا أَبُو هَمَّامٍ الدَّلاَّلُ، مُحَمَّدُ بْنُ مُحَبَّبٍ حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَوَاغِيتُهُمْ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 450
In-book reference : Book 2, Hadith 60
English translation : Book 2, Hadith 450

'Abd Allah b. 'Umar reported:

The mosque (of the Prophet) during his lifetime was built with bricks, its roof with branches of the palm-tree, and its pillars with palm-wood, as Mujahid said: Abu Bakr did not add anything to it. But 'Umar added to it; he built as it was built during the lifetime of the Messenger of Allah (ﷺ) with bricks and branches, and he changed its pillars.

Mujahid said: Its pillars were made of wood. 'Uthman changed it altogether with increasing addition. He built its walls with decorated stone and lime. And he built the pillars with decorated stone and its roof with teak. Mujahid said: Its roof was made of teak.

Abu Dawud said: Al-Qassah means lime used as mortar.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، وَمُجَاهِدُ بْنُ مُوسَى، - وَهُوَ أَتَمُّ - قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَبْنِيًّا بِاللَّبِنِ وَالْجَرِيدِ - قَالَ مُجَاهِدٌ وَعَمَدُهُ مِنْ خَشَبِ النَّخْلِ - فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بِنَائِهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّبِنِ وَالْجَرِيدِ وَأَعَادَ عَمَدَهُ - قَالَ مُجَاهِدٌ عُمُدَهُ خَشَبًا - وَغَيَّرَهُ عُثْمَانُ فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ وَجَعَلَ عَمَدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَّفَهُ بِالسَّاجِ ‏.‏ قَالَ مُجَاهِدٌ وَسَقْفُهُ السَّاجُ ‏.‏ قَالَ أَبُو دَاوُدَ الْقَصَّةُ الْجِصُّ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 451

In-book reference : Book 2, Hadith 61
English translation : Book 2, Hadith 451

Ibn 'Umar reported:

The pillars of the mosque of the Prophet (ﷺ) during the life time of the Messenger of Allah (ﷺ) were made of the trunks of the palm-tree; they covered from the above by twigs of the palm-tree; they decayed during the caliphate of Abu Bakr. He built it afresh with trunks and twigs of the palm-tree. But they again decayed during the caliphate of 'Uthman. He, therefore, built it with bricks. That survives until today.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عُمَرَ، أَنَّ مَسْجِدَ النَّبِيِّ، صلى الله عليه وسلم كَانَتْ سَوَارِيهِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ جُذُوعِ النَّخْلِ أَعْلاَهُ مُظَلَّلٌ بِجَرِيدِ النَّخْلِ ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلاَفَةِ أَبِي بَكْرٍ فَبَنَاهَا بِجُذُوعِ النَّخْلِ وَبِجَرِيدِ النَّخْلِ ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلاَفَةِ عُثْمَانَ فَبَنَاهَا بِالآجُرِّ فَلَمْ تَزَلْ ثَابِتَةً حَتَّى الآنَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 452
In-book reference : Book 2, Hadith 62
English translation : Book 2, Hadith 452

Anas b. Malik reported:

Messenger of Allah (ﷺ) came over to Medina and encamped at the upper side of Medina among the tribe known as Banu 'Amr b. 'Awf. He stayed among them for fourteen days. He then sent someone to call Banu al-Najjar. They came to him hanging their swords from the necks. Anas then said: As if I am looking at the Messenger of Allah (ﷺ) sitting on his mount and Abu Bakr seated behind him, and Banu al-Najjar standing around him. He descended in the courtyard of Abu Ayyub. The Messenger of Allah (ﷺ) would say his prayer in the folds of the sheep and goats. He commanded us to build a mosque. He then sent for Banu al-Najjar and said to them: Banu al-Najjar, sell this land of yours to me for some price. They replied: By Allah, we do not want any price (from you) except from Allah. Anas said: I tell what this land contained. It contained the graves of the disbelievers, dung-hills, and some trees of date-palm. The Messenger of Allah (ﷺ) commanded and the graves of the disbelievers were dug open, and the trees of the date-palm were cut off. The wood of the date-palm were erected in front of the mosque ; the door-steps wre built of stone. They were reciting verses carrying the stones. The Prophet (ﷺ) also joined them (in reciting verses) saying: O Allah, there is no good except the good of the Hereafter. So grant you aid to the Ansar and the Muhajirah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَنَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَىٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشَرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِينَ سُيُوفَهُمْ - فَقَالَ أَنَسٌ - فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفَهُ وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ وَإِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى بَنِي النَّجَّارِ فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا " . فَقَالُوا وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ عَزَّ وَجَلَّ .

قَالَ أَنَسٌ وَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ وَكَانَتْ فِيهِ خِرَبٌ وَكَانَ فِيهِ نَخْلٌ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ وَبِالْخِرَبِ فَسُوِّيَتْ وَبِالنَّخْلِ فَقُطِعَ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ صلى الله عليه وسلم مَعَهُمْ وَهُوَ يَقُولُ اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 453
In-book reference : Book 2, Hadith 63
English translation : Book 2, Hadith 453

Anas b. Malik said:

The Mosque (of the Prophet) was built in the land of Banu al-Najjar which contained crops, palm trees and graves of the disbelievers. The Messenger of Allah (ﷺ) said: Sell it to me for some price. They (Banu al-Najjar) replied: We do not want (any price). The palm-trees were cut off, and the crops removed and the graves of the disbelievers dug opened. He then narrated the rest of the tradition. But this version has the word "forgive" in the verse, instead of the word "help". Musa said: 'Abd al-Warith also narrated this tradition in a like manner. The version of 'Abd al-Warith has the word "dung-hill" (instead of crop), and he asserted that he narrated this tradition to Hammad.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ مَوْضِعُ الْمَسْجِدِ حَائِطًا لِبَنِي النَّجَّارِ فِيهِ حَرْثٌ وَنَخْلٌ وَقُبُورُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَامِنُونِي بِهِ " . فَقَالُوا لاَ نَبْغِي بِهِ ثَمَنًا . فَقُطِعَ النَّخْلُ وَسُوِّيَ الْحَرْثُ وَنُبِشَ قُبُورُ الْمُشْرِكِينَ وَسَاقَ الْحَدِيثَ وَقَالَ " فَاغْفِرْ " . مَكَانَ " فَانْصُرْ " . قَالَ مُوسَى وَحَدَّثَنَا عَبْدُ الْوَارِثِ بِنَحْوِهِ وَكَانَ عَبْدُ الْوَارِثِ يَقُولُ خِرَبٌ وَزَعَمَ عَبْدُ الْوَارِثِ أَنَّهُ أَفَادَ حَمَّادًا هَذَا الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 454
In-book reference : Book 2, Hadith 64
English translation : Book 2, Hadith 454

(13) Chapter: Masajid In The Dur (Villages) (13) باب اتِّخَاذِ الْمَسَاجِدِ فِي الدُّورِ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) commanded us to build mosques in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 455
In-book reference : Book 2, Hadith 65
English translation : Book 2, Hadith 455

Samurah reported that he wrote (a letter) to his sons:

After (praising Allah and blessing the Prophet) that: The Messenger of Allah (ﷺ) used to command us to build mosques in our localities and keep them well and clean.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى، حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ أَبِيهِ، سَمُرَةَ أَنَّهُ كَتَبَ إِلَى ابْنِهِ أَمَّا بَعْدُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُنَا بِالْمَسَاجِدِ أَنْ نَصْنَعَهَا فِي دِيَارِنَا وَنُصْلِحَ صَنْعَتَهَا وَنُطَهِّرَهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 456
In-book reference : Book 2, Hadith 66
English translation : Book 2, Hadith 456

(14) Chapter: About Having Torches In The Masajid

(14) باب فِي السُّرُجِ فِي الْمَسَاجِدِ

Narrated Maymunah ibn Sa'd:

I said: Messenger of Allah, tell us the legal injunction about (visiting) Bayt al-Muqaddas (the dome of the Rock at Jerusalem). The Messenger of Allah (ﷺ) said: go and pray there. All the cities at that time were effected by war. If you cannot visit it and pray there, then send some oil to be used in the lamps.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ، مَوْلاَةِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ فَقَالَ ‏"‏ ائْتُوهُ فَصَلُّوا فِيهِ ‏"‏ ‏.‏ - وَكَانَتِ الْبِلاَدُ إِذْ ذَاكَ حَرْبًا - فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ فَابْعَثُوا بِزَيْتٍ يُسْرَجُ فِي قَنَادِيلِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 457
In-book reference : Book 2, Hadith 67
English translation : Book 2, Hadith 457

(15) Chapter: On The Pebbles In The Masjid

(15) باب فِي حَصَى الْمَسْجِدِ

Abu al-Walid said:

I asked Ibn 'Umar about the gravel spread pin the mosque. He replied: One night the rain fell and the earth was moistened. A man was bringing the gravel (broken stones) in his cloth and spreading it beneath him. When the Messenger of Allah (ﷺ) finished his prayer, he said: How fine it is !

حَدَّثَنَا سَهْلُ بْنُ تَمَّامِ بْنِ بَزِيعٍ، حَدَّثَنَا عُمَرُ بْنُ سُلَيْمٍ الْبَاهِلِيُّ، عَنْ أَبِي الْوَلِيدِ، سَأَلْتُ ابْنَ عُمَرَ عَنِ الْحَصَى الَّذِي، فِي الْمَسْجِدِ فَقَالَ مُطِرْنَا ذَاتَ لَيْلَةٍ فَأَصْبَحَتِ الأَرْضُ مُبْتَلَّةً فَجَعَلَ الرَّجُلُ يَأْتِي بِالْحَصَى فِي ثَوْبِهِ فَيَبْسُطُهُ تَحْتَهُ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ " مَا أَحْسَنَ هَذَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 458
In-book reference : Book 2, Hadith 68
English translation : Book 2, Hadith 458

Abu Salih said:

It was said that when a man removed gravels from the mosque, they adjured him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، قَالَ كَانَ يُقَالُ إِنَّ الرَّجُلَ إِذَا أَخْرَجَ الْحَصَى مِنَ الْمَسْجِدِ يُنَاشِدُهُ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 459
In-book reference : Book 2, Hadith 69
English translation : Book 2, Hadith 459

Abu Hurairah reported (Abu Bakr said that in his opinion he narrated this tradition from the Prophet):

The gravels adjure the person when removes them from the mosque.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ أَبُو بَكْرٍ، - يَعْنِي الصَّاغَانِيَّ - حَدَّثَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ حَدَّثَنَا شَرِيكٌ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - قَالَ أَبُو بَدْرٍ - أُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْحَصَاةَ لَتُنَاشِدُ الَّذِي يُخْرِجُهَا مِنَ الْمَسْجِدِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 460
In-book reference : Book 2, Hadith 70
English translation : Book 2, Hadith 460

(16) Chapter: On Cleaning The Masjid

(16) باب فِي كَنْسِ الْمَسْجِدِ

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me. The sins of my people were also presented before me. I did not find a sin greater than that of a person forgetting the Qur'anic chapter or verse memorised by him.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ، أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عُرِضَتْ عَلَىَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَىَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 461
In-book reference : Book 2, Hadith 71
English translation : Book 2, Hadith 461

(17) Chapter: Separating The Women From The Men In The Masjid

(17) باب فِي اعْتِزَالِ النِّسَاءِ فِي الْمَسَاجِدِ عَنِ الرِّجَالِ

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:

If we left this door for women (it would have been better). Nafi' said: Ibn 'Umar did not enter (the door) until his death. The other except 'Abd al-Warith said: This was said by 'Umar (and not by Ibn 'Umar) and that is more correct.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، وَأَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ " . قَالَ نَافِعٌ فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ . وَقَالَ غَيْرُ عَبْدِ الْوَارِثِ قَالَ عُمَرُ وَهُوَ أَصَحُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 462
In-book reference : Book 2, Hadith 72
English translation : Book 2, Hadith 462

This tradition has been reported by 'Umar b. al-Khattab through a different chain of narrators. He narrated it to the same effect and that is more correct.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - فَذَكَرَهُ بِمَعْنَاهُ وَهُوَ أَصَحُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 463
In-book reference : Book 2, Hadith 73
English translation : Book 2, Hadith 463

Nafi said :

‘Umar b. al-Khattab used to prohibit (men) to enter through the door reserved for women.

حَدَّثَنَا قُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ نَافِعٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَنْهَى أَنْ يُدْخَلَ، مِنْ بَابِ النِّسَاءِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 464
In-book reference : Book 2, Hadith 74
English translation : Book 2, Hadith 464

(18) Chapter: What A Person Should Say When He Enters The Masjid

(18) باب فِيمَا يَقُولُهُ الرَّجُلُ عِنْدَ دُخُولِهِ الْمَسْجِدَ

Abu Usaid al-Ansari reported the Messenger of Allah (May peace be upon him) as saying:

when any of you enters the mosque he should invoke blessing on the prophet (ﷺ) and then he should say: O Allah, open to me the gates of thy mercy. And when he goes out, he should say: O Allah, I ask thee out of Thine abundance.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ، قَالَ سَمِعْتُ أَبَا حُمَيْدٍ، أَوْ أَبَا أُسَيْدٍ الأَنْصَارِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ لْيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ فَإِذَا خَرَجَ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 465
In-book reference : Book 2, Hadith 75
English translation : Book 2, Hadith 465

Haiwah b. Shuraih reported :

I met ‘Uqbah b. Muslim and said to him: it has been reported to me that someone has narrated to you from the prophet (ﷺ) that when he entered the mosque, he would say: I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil. He asked : is it so much only? I said: Yes. He said: when anyone says so. The devil says: he is protected from me all the day long.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، قَالَ لَقِيتُ عُقْبَةَ بْنَ مُسْلِمٍ فَقُلْتُ لَهُ بَلَغَنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ " أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . قَالَ أَقَطُّ قُلْتُ نَعَمْ . قَالَ فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّي سَائِرَ الْيَوْمِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 466

In-book reference : Book 2, Hadith 76
English translation : Book 2, Hadith 466

(19) Chapter: What Has Been Narrated About Concerning As-Salat After Entering The Masjid

(19) باب مَا جَاءَ فِي الصَّلاَةِ عِنْدَ دُخُولِ الْمَسْجِدِ

Abu Qatadah reported the Messenger of Allah (May peace be upon him) as saying; when any one of you enters the mosque, he should pray two RAKAHS before sitting down.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ سَجْدَتَيْنِ مِنْ قَبْلِ أَنْ يَجْلِسَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 467
In-book reference : Book 2, Hadith 77
English translation : Book 2, Hadith 467

This tradition has been narrated by Abu Qatadah through a different chain of transmitters to the same effect from the prophet (ﷺ). This version adds:

then he may remain sitting (after praying two RAKAHS) or may go for his work.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا أَبُو عُمَيْسٍ، عُتْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ رَجُلٍ، مِنْ بَنِي زُرَيْقٍ عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ زَادَ " ثُمَّ لْيَقْعُدْ بَعْدُ إِنْ شَاءَ أَوْ لِيَذْهَبْ لِحَاجَتِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 468
In-book reference : Book 2, Hadith 78
English translation : Book 2, Hadith 468

(20) Chapter: The Virtue Of Sitting In The Masjid

(20) باب فِي فَضْلِ الْقُعُودِ فِي الْمَسْجِدِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; The angels invoke blessings on any of you who remains sitting at the place where he says his prayers so long as he is defiled (needs ablution) or stands up, saying:

O Allah, forgives him; O Allah, have mercy on him.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ أَوْ يَقُمِ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 469
In-book reference : Book 2, Hadith 79
English translation : Book 2, Hadith 469

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; one is considered to be at prayer so long as one is detained by prayer:

Nothing prevents one from going home to one’s family except prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ أَحَدُكُمْ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ لاَ يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاَةُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 470
In-book reference : Book 2, Hadith 80
English translation : Book 2, Hadith 470

Abu Hurairah reported the apostle of Allah (May peace be upon him) as saying; The servant (of Allah) is considered to he at prayer so long as he remains at the place of prayer waiting for prayer. The angels say:

O Allah, forgive him? O Allah, take mercy on him, until he turns away, or he is defiled. He was asked: what is meant by defilement? He replied: he breaks wind gently or loudly.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ الْعَبْدُ فِي صَلاَةٍ مَا كَانَ فِي مُصَلاَّهُ يَنْتَظِرُ الصَّلاَةَ تَقُولُ الْمَلاَئِكَةُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ " . فَقِيلَ مَا يُحْدِثُ قَالَ يَفْسُو أَوْ يَضْرِطُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 471
In-book reference : Book 2, Hadith 81
English translation : Book 2, Hadith 471

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; one shall have the thing the for which one comes to the mosque.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ الأَزْدِيُّ، عَنْ عُمَيْرِ بْنِ هَانِئٍ الْعَنْسِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَتَى الْمَسْجِدَ لِشَىْءٍ فَهُوَ حَظُّهُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 472
In-book reference : Book 2, Hadith 82
English translation : Book 2, Hadith 472

(21) Chapter: Announcing Lost Items In The Masjid Is Disliked

(21) باب فِي كَرَاهِيَةِ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ

Abu Hurairah reported:

I heard the Messenger of Allah (May peace be upon him) as saying; if anyone hears a man crying out in the mosque about something he has lost, he should say: May Allah not restore it to you, for the mosque were not built for this.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، - يَعْنِي ابْنَ شُرَيْحٍ - قَالَ سَمِعْتُ أَبَا الأَسْوَدِ، - يَعْنِي مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ - يَقُولُ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ، مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لاَ أَدَّاهَا اللَّهُ إِلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 473
In-book reference : Book 2, Hadith 83
English translation : Book 2, Hadith 473

(22) Chapter: Spitting In A Masjid Is Disliked

(22) باب فِي كَرَاهِيَةِ الْبُزَاقِ فِي الْمَسْجِدِ

Anas b. Malik reported the Prophet(ﷺ) as saying:

Spitting in the mosque is a sin and it is expiated by burying the spittle.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، وَشُعْبَةُ، وَأَبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " التَّفْلُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهُ أَنْ تُوَارِيَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 474
In-book reference : Book 2, Hadith 84
English translation : Book 2, Hadith 474

Anas reported:

The Messenger of Allah (ﷺ) said: Spitting in the mosque is a sin and it is expiated by burying the spittle.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 475
In-book reference : Book 2, Hadith 85
English translation : Book 2, Hadith 475

Anas b. Malik reported:

The Messenger of Allah(ﷺ) said: Spitting phlegm in the mosque... The narrator then transmitted the rest of the tradition to the same effect.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " النُّخَاعَةُ فِي الْمَسْجِدِ " . فَذَكَرَ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 476
In-book reference : Book 2, Hadith 86
English translation : Book 2, Hadith 476

Abu Hurairah reported:

The Messenger of Allah(ﷺ) said: if anyone enters the mosque, and spits in it, or ejects phlegm, he should remove some earth and bury it there. If he does not do so, then he should spit in his clothes and not come out with it.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا أَبُو مَوْدُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ دَخَلَ هَذَا الْمَسْجِدَ فَبَزَقَ فِيهِ أَوْ تَنَخَّمَ فَلْيَحْفِرْ فَلْيَدْفِنْهُ فَإِنْ لَمْ يَفْعَلْ فَلْيَبْزُقْ فِي ثَوْبِهِ ثُمَّ لْيَخْرُجْ بِهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 477
In-book reference : Book 2, Hadith 87
English translation : Book 2, Hadith 477

Narrated Abdullah al-Muharibi:

The Messenger of Allah (ﷺ) said: When a man stands with the intention of saying prayer, or if any of you says prayer, he should not spit before him, nor at his right side; but he should do so at his left side, if there is a place for it; or he should spit under his left foot and then rub it off.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَامَ الرَّجُلُ إِلَى الصَّلاَةِ - أَوْ إِذَا صَلَّى أَحَدُكُمْ فَلاَ يَبْزُقْ أَمَامَهُ وَلاَ عَنْ يَمِينِهِ وَلَكِنْ عَنْ تِلْقَاءِ يَسَارِهِ إِنْ كَانَ فَارِغًا أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى ثُمَّ لْيَقُلْ بِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 478
In-book reference : Book 2, Hadith 88
English translation : Book 2, Hadith 478

Ibn ‘Umar reported:

One day while the Messenger of Allah(ﷺ)was giving sermon he suddenly saw phlegm on the wall towards the qiblah(the direction to which Muslims turn in prayer) of the mosque. So he became angry at people. He then scraped

it and sent for saffron and stained with it. He then said: When any one of you prays, Allah, the Exalted, faces him: he, therefore, should not spit before him.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ يَوْمًا إِذْ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَتَغَيَّظَ عَلَى النَّاسِ ثُمَّ حَكَّهَا قَالَ وَأَحْسِبُهُ قَالَ فَدَعَا بِزَعْفَرَانٍ فَلَطَّخَهُ بِهِ وَقَالَ " إِنَّ اللَّهَ قِبَلَ وَجْهِ أَحَدِكُمْ إِذَا صَلَّى فَلاَ يَبْزُقْ بَيْنَ يَدَيْهِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ إِسْمَاعِيلُ وَعَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ نَافِعٍ وَمَالِكٌ وَعُبَيْدُ اللَّهِ وَمُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ نَحْوَ حَمَّادٍ إِلاَّ أَنَّهُ لَمْ يَذْكُرُوا الزَّعْفَرَانَ وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ وَأَثْبَتَ الزَّعْفَرَانَ فِيهِ وَذَكَرَ يَحْيَى بْنُ سُلَيْمٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ الْخَلُوقَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 479
In-book reference : Book 2, Hadith 89
English translation : Book 2, Hadith 479

Abu Sa’id al-khudri said:

The Prophet(ﷺ) liked the twigs of the date-palm, and he often had one of them in his hand. He entered the mosque and saw phlegm in the wall towards qiblah and he scraped it. He then turned towards people in anger and said: Is any one of you is pleased to spit in his face? When any of you faces qiblah, he indeed faces his Lord, the Majestic the Glorious: the angels are at right side. Therefore, he should not spit on his right side or before him towards qiblah. He should spit towards his left side or beneath his foot. If he is in a hurry, he should do so-and-so. Describing it Ibn ‘Ajlan said: He should spit in his cloth and fold a part of it over the other.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُحِبُّ الْعَرَاجِينَ وَلاَ يَزَالُ فِي يَدِهِ مِنْهَا فَدَخَلَ الْمَسْجِدَ فَرَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا ثُمَّ أَقْبَلَ عَلَى النَّاسِ مُغْضَبًا فَقَالَ " أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ فِي وَجْهِهِ إِنَّ أَحَدَكُمْ إِذَا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ جَلَّ وَعَزَّ وَالْمَلَكُ عَنْ يَمِينِهِ فَلاَ يَتْفُلْ عَنْ يَمِينِهِ وَلاَ فِي قِبْلَتِهِ وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ فَإِنْ عَجِلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا " . وَوَصَفَ لَنَا ابْنُ عَجْلاَنَ ذَلِكَ أَنْ يَتْفُلَ فِي ثَوْبِهِ ثُمَّ يَرُدَّ بَعْضَهُ عَلَى بَعْضٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 480
In-book reference : Book 2, Hadith 90
English translation : Book 2, Hadith 480

Narrated AbuSahlah as-Sa'ib ibn Khallad:

A man led the people in prayer. He spat towards qiblah while the Messenger of Allah (ﷺ) was looking at him. The Messenger of Allah said to the people when he finished his prayer: He should not lead you in prayer (henceforth).

Thenceforth he intended to lead them in prayer, but they forbade him and informed him of the prohibition of the Messenger of Allah (ﷺ). He mentioned it to the Messenger of Allah (ﷺ) who said to him: Yes.

The narrator said: I think he (the Prophet) said: You did harm to Allah and His Apostle.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بَكْرِ بْنِ سَوَادَةَ الْجُذَامِيِّ، عَنْ صَالِحِ بْنِ خَيْوَانَ، عَنْ أَبِي سَهْلَةَ السَّائِبِ بْنِ خَلاَّدٍ، - قَالَ أَحْمَدُ - مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً أَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ فَرَغَ " لاَ يُصَلِّي لَكُمْ " . فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ فَمَنَعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " نَعَمْ " . وَحَسِبْتُ أَنَّهُ قَالَ " إِنَّكَ آذَيْتَ اللَّهَ وَرَسُولَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 481
In-book reference : Book 2, Hadith 91
English translation : Book 2, Hadith 482

Abu al-‘Ala’ reported on the authority of his father:

I came to the Messenger of Allah(ﷺ) who was saying prayer. He spat beneath his left foot.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي فَبَزَقَ تَحْتَ قَدَمِهِ الْيُسْرَى .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 482
In-book reference : Book 2, Hadith 92
English translation : Book 2, Hadith 483

Abu al-‘Ala’ reported this tradition on the authority of his father to the same effect with a different chain of narrators. This version adds:

“He then rubbed it with his shoe."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ أَبِيهِ، بِمَعْنَاهُ زَادَ ثُمَّ دَلَكَهُ بِنَعْلِهِ .

Grade : **Da'if** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 483
In-book reference : Book 2, Hadith 93
English translation : Book 2, Hadith 484

Narrated Wathilah ibn al-Asqa':

AbuSa'id said: I saw Wathilah ibn al-Asqa' in the mosque of Damascus. He spat at the mat and then rubbed it with his foot. He was asked: Why did you do so? He said: Because I saw the Messenger of Allah (ﷺ) doing so.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ رَأَيْتُ وَاثِلَةَ بْنَ الأَسْقَعِ فِي مَسْجِدِ دِمَشْقَ بَصَقَ عَلَى الْبُورِيِّ ثُمَّ مَسَحَهُ بِرِجْلِهِ فَقِيلَ لَهُ لِمَ فَعَلْتَ هَذَا قَالَ لأَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُهُ .

Grade : **Sahih** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 484
In-book reference : Book 2, Hadith 94
English translation : Book 2, Hadith 485

Narrated Ubadah ibn as-Samit:

We came to Jabir ibn Abdullah who was sitting in his mosque. He said: The Messenger of Allah (ﷺ) came to us in this mosque and he had a twig of date-palm of the kind of Ibn Tab. He looked and saw phlegm on the wall towards qiblah. He turned to it and scraped it with the twig.

He then said: Who of you likes that Allah turns His face from him? He further said: When any of you stands for praying, Allah faces him. So he should not spit before him, nor on his right side. He should spit on his left side under his left foot. If he is in a hurry (i.e. forced to spit immediately), he should do with his cloth in this manner. He then placed the cloth on his mouth and rubbed it off.

He then said: Bring perfume. A young man of the tribe stood and hurried to his house and returned with perfume in his palm. The Messenger of Allah (ﷺ) took it and put it at the end of the twig. He then stained the mark of phlegm with it.

Jabir said: This is the reason you use perfume in your mosques.

حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السِّجِسْتَانِيُّ، وَهِشَامُ بْنُ عَمَّارٍ، وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيَّانِ، بِهَذَا الْحَدِيثِ - وَهَذَا لَفْظُ يَحْيَى بْنِ الْفَضْلِ السِّجِسْتَانِيِّ - قَالُوا حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ أَتَيْنَا جَابِرًا - يَعْنِي ابْنَ عَبْدِ اللَّهِ - وَهُوَ فِي مَسْجِدِهِ فَقَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَسْجِدِنَا هَذَا وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ فَنَظَرَ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَأَقْبَلَ عَلَيْهَا فَحَتَّهَا بِالْعُرْجُونِ ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ بِوَجْهِهِ " . ثُمَّ قَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ وَلْيَبْزُقْ عَنْ يَسَارِهِ تَحْتَ رِجْلِهِ الْيُسْرَى فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هَكَذَا " . وَوَضَعَهُ عَلَى فِيهِ ثُمَّ دَلَكَهُ ثُمَّ قَالَ " أَرُونِي عَبِيرًا " . فَقَامَ فَتًى مِنَ الْحَىِّ يَشْتَدُّ إِلَى أَهْلِهِ فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ فَأَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ . قَالَ جَابِرٌ فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ .

Grade : **Hasan** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 485
In-book reference : Book 2, Hadith 95
English translation : Book 2, Hadith 481

(23) Chapter: An Idolater Entering The Masajid

(23) باب مَا جَاءَ فِي الْمُشْرِكِ يَدْخُلُ الْمَسْجِدَ

Anas b. Malik reported :

A man entered the mosque on camel and made it kneel down, and then tied his leg with rope. He then asked: Who among you is Muhammad? The Messenger of Allah (May peace be upon him) was sitting leaning upon something among them. We said to him: This white (man) who is leaning. The man said: O son of ‘Abd al-Muttalib. The Prophet (peace be upon him) said; I already responded to you. The man (again) said: O Muhammad. I am asking you. The narrator then narrated the rest of the tradition.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ أَيُّكُمْ مُحَمَّدٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ فَقُلْنَا لَهُ هَذَا الأَبْيَضُ الْمُتَّكِئُ . فَقَالَ الرَّجُلُ يَا ابْنَ عَبْدِ الْمُطَّلِبِ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " قَدْ أَجَبْتُكَ " . فَقَالَ لَهُ الرَّجُلُ يَا مُحَمَّدُ إِنِّي سَائِلُكَ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 486
In-book reference : Book 2, Hadith 96
English translation : Book 2, Hadith 486

Ibn ‘Abbas reported :

Banu Sa’d b. Bakr sent Qamam b. Tha’labah to the apostle of Allah (May peace be upon him). He came to him and made his camel kneel down near the gate of the mosque. He then tied its leg and entered the mosque. The narrator then reported in a similar way. He then said: Who among you is the son of Abd al-Muttalib? The Messenger of Allah (May peace be upon him) replied: I am the son of Ibn ‘Abd al-Muttalib. He said: O son of ‘Abd al-Muttalib. The narrator then reported the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا سَلَمَةُ، حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَعَثَ بَنُو سَعْدِ بْنِ بَكْرٍ ضِمَامَ بْنَ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَدِمَ عَلَيْهِ فَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ دَخَلَ الْمَسْجِدَ فَذَكَرَ نَحْوَهُ قَالَ فَقَالَ أَيُّكُمُ ابْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ " . قَالَ يَا ابْنَ عَبْدِ الْمُطَّلِبِ . وَسَاقَ الْحَدِيثَ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 487
In-book reference : Book 2, Hadith 97
English translation : Book 2, Hadith 487

Abu Hurairah said:

The Jews came to the Prophet (May peace be upon him) and he was sitting in the mosque among his Companions. They said: O Abu al-Qasim, a man and a woman have committed adultery.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا رَجُلٌ، مِنْ مُزَيْنَةَ وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ الْيَهُودُ أَتَوُا النَّبِيَّ صلى الله عليه وسلم وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ فَقَالُوا يَا أَبَا الْقَاسِمِ فِي رَجُلٍ وَامْرَأَةٍ زَنَيَا مِنْهُمْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 488
In-book reference : Book 2, Hadith 98
English translation : Book 2, Hadith 488

(24) Chapter: The Places In Which Prayer Is Not Allowed

(24) باب فِي الْمَوَاضِعِ الَّتِي لاَ تَجُوزُ فِيهَا الصَّلاَةُ

Narrated AbuDharr:

The earth has been made for me purifying and as a mosque (place for prayer).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَيْرٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جُعِلَتْ لِيَ الأَرْضُ طَهُورًا وَمَسْجِدًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 489
In-book reference : Book 2, Hadith 99
English translation : Book 2, Hadith 489

Narrated Ali ibn AbuTalib:

AbuSalih al-Ghifari reported: Ali (once) passed by Babylon during his travels. The mu'adhdhin (the person who calls for prayer) came to him to call for the afternoon prayer. When he passed by that place, he commanded to announce for the prayer. After finishing the prayer he said: My affectionate friend (i.e. the Prophet) prohibited me to say prayer in the graveyard. He also forbade me to offer prayer in Babylon because it is accursed.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي ابْنُ لَهِيعَةَ، وَيَحْيَى بْنُ أَزْهَرَ، عَنْ عَمَّارِ بْنِ سَعْدٍ الْمُرَادِيِّ، عَنْ أَبِي صَالِحٍ الْغِفَارِيِّ، أَنَّ عَلِيًّا، - رَضِيَ اللَّهُ عَنْهُ - مَرَّ بِبَابِلَ وَهُوَ يَسِيرُ فَجَاءَهُ الْمُؤَذِّنُ يُؤَذِّنُ بِصَلاَةِ الْعَصْرِ فَلَمَّا بَرَزَ مِنْهَا أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ فَلَمَّا فَرَغَ قَالَ إِنَّ حَبِيبِي صلى الله عليه وسلم نَهَانِي أَنْ أُصَلِّيَ فِي الْمَقْبُرَةِ وَنَهَانِي أَنْ أُصَلِّيَ فِي أَرْضِ بَابِلَ فَإِنَّهَا مَلْعُونَةٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 490
In-book reference : Book 2, Hadith 100
English translation : Book 2, Hadith 490

Abu Salih narrated this tradition with a different chain of transmitters to the same effect as reported by Sulaiman b. Dawud. But this version has the word KHARAJA (he went out) instead of BARAZA (proceeded).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَزْهَرَ، وَابْنُ، لَهِيعَةَ عَنِ الْحَجَّاجِ بْنِ شَدَّادٍ، عَنْ أَبِي صَالِحٍ الْغِفَارِيِّ، عَنْ عَلِيٍّ، بِمَعْنَى سُلَيْمَانَ بْنِ دَاوُدَ قَالَ فَلَمَّا خَرَجَ . مَكَانَ فَلَمَّا بَرَزَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 491
In-book reference : Book 2, Hadith 101
English translation : Book 2, Hadith 491

Narrated Sa'id:

and the narrator Musa said: As far as Amr thinks, the Prophet (ﷺ) said: The whole earth is a place of prayer except public baths and graveyards.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم - وَقَالَ مُوسَى فِي حَدِيثِهِ فِيمَا يَحْسَبُ عَمْرٌو - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الأَرْضُ كُلُّهَا مَسْجِدٌ إِلاَّ الْحَمَّامَ وَالْمَقْبُرَةَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 492
In-book reference : Book 2, Hadith 102
English translation : Book 2, Hadith 492

(25) Chapter: Praying In Camel Resting Areas

(25) باب النَّهْىِ عَنِ الصَّلاَةِ، فِي مَبَارِكِ الإِبِلِ

Bara' b. Azib reported :

The Messenger of Allah (May peace be upon him) was asked about saying prayer at places where the camels kneel down. He replied; Do not say prayer at places where the camels kneel down because they are the places of devils. And he was asked about saying prayer in the fold of sheep. He replied: pray there because they are the places of blessing.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الصَّلاَةِ فِي مَبَارِكِ الإِبِلِ فَقَالَ " لاَ تُصَلُّوا فِي مَبَارِكِ الإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ " . وَسُئِلَ عَنِ الصَّلاَةِ فِي مَرَابِضِ الْغَنَمِ فَقَالَ " صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 493
In-book reference : Book 2, Hadith 103
English translation : Book 2, Hadith 493

(26) Chapter: When A Boy Should Be Ordered To Offer As-Salat

(26) باب مَتَى يُؤْمَرُ الْغُلاَمُ بِالصَّلاَةِ

Narrated As-Saburah:

The Prophet (ﷺ) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، - يَعْنِي ابْنَ الطَّبَّاعِ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مُرُوا الصَّبِيَّ بِالصَّلاَةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 494
In-book reference : Book 2, Hadith 104
English translation : Book 2, Hadith 494

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، - يَعْنِي الْيَشْكُرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَوَّارٍ أَبِي حَمْزَةَ، - قَالَ أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 495
In-book reference : Book 2, Hadith 105
English translation : Book 2, Hadith 495

This tradition has been narrated by Dawud b. Sawar al-Muzani through a different chain of transmitters and to the same effect. This version adds; if any of you marries his slave-girl to his male-slave or his servant, he should not look at her private part below her navel and above her knees.

Abu Dawud said:

Waki' misunderstood the name of Dawud b. Sawar. Abu Dawud al-Tayalisi has narrated this tradition from him. He said: Anu Hamzah Sawar al-Sairafi.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنِي دَاوُدُ بْنُ سَوَّارٍ الْمُزَنِيُّ، بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ " وَإِذَا زَوَّجَ أَحَدُكُمْ خَادِمَهُ عَبْدَهُ أَوْ أَجِيرَهُ فَلاَ يَنْظُرْ إِلَى مَا دُونَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ " . قَالَ أَبُو دَاوُدَ وَهِمَ وَكِيعٌ فِي اسْمِهِ وَرَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ هَذَا الْحَدِيثَ فَقَالَ حَدَّثَنَا أَبُو حَمْزَةَ سَوَّارٌ الصَّيْرَفِيُّ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 496
In-book reference : Book 2, Hadith 106
English translation : Book 2, Hadith 496

Narrated Mu'adh ibn Abdullah ibn Khubayb al-Juhani:

Hisham ibn Sa'd reported: We entered upon Mu'adh ibn Abdullah ibn Khubayb al-Juhani. He said to his wife: When (at what age) should a boy pray? She replied: Some person of us reported: The Messenger of Allah (ﷺ) was asked about it; he said: When a boy distinguishes right hand from the left hand, then command him to pray.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ، حَدَّثَنِي مُعَاذُ بْنُ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ الْجُهَنِيُّ، قَالَ دَخَلْنَا عَلَيْهِ فَقَالَ لاِمْرَأَتِهِ مَتَى يُصَلِّي الصَّبِيُّ فَقَالَتْ كَانَ رَجُلٌ مِنَّا يَذْكُرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سُئِلَ عَنْ ذَلِكَ فَقَالَ " إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ فَمُرُوهُ بِالصَّلاَةِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 497
In-book reference : Book 2, Hadith 107
English translation : Book 2, Hadith 497

(27) Chapter: How The Adhan Began (27) باب بَدْءِ الأَذَانِ

Narrated AbuUmayr ibn Anas:

AbuUmayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (ﷺ) was anxious as to how to gather the people for prayer.

The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn.

Ziyad said: A horn of the Jews. He (the Prophet) did not like it. He said: This is the matter of the Jews. Then they mentioned to him the bell of the Christians. He said: This is the matter of the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (ﷺ). He was then taught the call to prayer in his dream. Next day he came to the Messenger of Allah (ﷺ) and informed him about it.

He said: Messenger of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days.

The Prophet (ﷺ) said to me (Umar): What did prevent you from saying it to me?

He said: Abdullah ibn Zayd had already told you about it before me: hence I was ashamed.

Then the Messenger of Allah (ﷺ) said: Bilal, stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then called them to prayer.

AbuBishr reported on the authority of AbuUmayr: The Ansar thought that if Abdullah ibn Zayd had not been ill on that day, the Messenger of Allah (ﷺ) would have made him mu'adhdhin.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الْخُتَّلِيُّ، وَزِيَادُ بْنُ أَيُّوبَ، - وَحَدِيثُ عَبَّادٍ أَتَمُّ - قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، - قَالَ زِيَادٌ أَخْبَرَنَا أَبُو بِشْرٍ، - عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ، لَهُ مِنَ الأَنْصَارِ قَالَ اهْتَمَّ النَّبِيُّ صلى الله عليه وسلم لِلصَّلاَةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا فَقِيلَ لَهُ انْصِبْ رَايَةً عِنْدَ حُضُورِ الصَّلاَةِ فَإِذَا رَأَوْهَا آذَنَ بَعْضُهُمْ بَعْضًا فَلَمْ يُعْجِبْهُ ذَلِكَ قَالَ فَذُكِرَ لَهُ الْقُنْعُ - يَعْنِي الشَّبُّورَ - وَقَالَ زِيَادٌ شَبُّورَ الْيَهُودِ فَلَمْ يُعْجِبْهُ ذَلِكَ وَقَالَ " هُوَ مِنْ أَمْرِ الْيَهُودِ " . قَالَ فَذُكِرَ لَهُ النَّاقُوسُ فَقَالَ " هُوَ مِنْ أَمْرِ النَّصَارَى " .

فَانْصَرَفَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لِهَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأُرِيَ الأَذَانَ فِي مَنَامِهِ - قَالَ - فَغَدَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي لَبَيْنَ نَائِمٍ وَيَقْظَانَ إِذْ أَتَانِي آتٍ فَأَرَانِي الأَذَانَ . قَالَ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - قَدْ رَآهُ قَبْلَ ذَلِكَ فَكَتَمَهُ عِشْرِينَ يَوْمًا - قَالَ - ثُمَّ أَخْبَرَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ لَهُ " مَا مَنَعَكَ أَنْ تُخْبِرَنِي " . فَقَالَ سَبَقَنِي عَبْدُ اللَّهِ بْنُ زَيْدٍ فَاسْتَحْيَيْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بِلاَلُ قُمْ فَانْظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَافْعَلْهُ " . قَالَ فَأَذَّنَ بِلاَلٌ . قَالَ أَبُو بِشْرٍ فَأَخْبَرَنِي أَبُو عُمَيْرٍ أَنَّ الأَنْصَارَ تَزْعُمُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ لَوْلاَ أَنَّهُ كَانَ يَوْمَئِذٍ مَرِيضًا لَجَعَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مُؤَذِّنًا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 498
In-book reference : Book 2, Hadith 108
English translation : Book 2, Hadith 498

(28) Chapter: How The Adhan Is Performed (28) باب كَيْفَ الأَذَانُ

‘Abd Allah b. Zaid reported :

when the Messenger of Allah (ﷺ) ordered a bell to be made so that it might be struck to gather the people for prayer, a man carrying a bell in his hand appeared to me while I was asleep, and I said; servant of ‘abd Allah, will you sell the bell? He asked; what will you do with it? I replied; we shall use it to call the people to prayer. He said; should I not suggest you something better than that. I replied: certainly. Then he told me to say: Allah is most great, Allah is most great, Allah is most great, Allah is most great. I testify that there is no god but Allah, I testify that Muhammad is the Messenger of Allah. Come to pray, come to pray; come to salvation; come to salvation. Allah is most great, Allah is most great. I testify that there is no god but Allah. He then moved backward a few steps and said: when you utter the IQAMAH, you should say: Allah is most great, Allah is most great. I testify that there is no god but Allah, I testify that Muhammad is the Messenger of Allah. Come to prayer, come to salvation. The time for prayer has come, the time for prayer has come: Allah is most great, Allah is most great. There is no god but Allah. When the morning came, I came to the Messenger of Allah (May peace be upon him) and informed him of what I had seen in the dream. He said: it is a genuine vision, and he then should use it to call people to prayer, for he has a louder voice than you have. So I got up along with Bilal and began to teach it to him and he used it in making the call to prayer. ‘Umar b. al-khattab (Allah be pleased with him) heard it while he was in his house and came out trailing his cloak and said: Messenger of Allah. By him who has sent you with the truth, I have also seen the kind of thing as has been shown to him. The Messenger of Allah (May peace be upon him) said: To Allah be the praise. Abu Dawud said; Al-Zuhri narrated this tradition in a similar way from Sa’id b. al-Musayyib on the authority of ‘Abd Allah b. Zaid. In this version Ibn Ishaq narrated from al-Zuhri: Allah is most great. Allah is most great, Allah is most great, Allah is most great. Ma;mar and yunus narrated from al-Zuhri; Allah is most great, Allah is most great. They did not report it twice again.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ، قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم

بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلاَةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ فَقُلْتُ يَا عَبْدَ اللَّهِ أَتَبِيعُ النَّاقُوسَ قَالَ وَمَا تَصْنَعُ بِهِ فَقُلْتُ نَدْعُو بِهِ إِلَى الصَّلاَةِ . قَالَ أَفَلاَ أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ فَقُلْتُ لَهُ بَلَى . قَالَ فَقَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ قَالَ ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ ثُمَّ قَالَ وَتَقُولُ إِذَا أَقَمْتَ الصَّلاَةَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ بِمَا رَأَيْتُ فَقَالَ " إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلاَلٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ " . فَقُمْتُ مَعَ بِلاَلٍ فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤَذِّنُ بِهِ - قَالَ - فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ وَيَقُولُ وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلِلَّهِ الْحَمْدُ " . قَالَ أَبُو دَاوُدَ هَكَذَا رِوَايَةُ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَقَالَ فِيهِ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ " . وَقَالَ مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ فِيهِ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ " . لَمْ يُثَنِّيَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 499
In-book reference : Book 2, Hadith 109
English translation : Book 2, Hadith 499

Abu Mahdhurah reported; I said; Messenger of Allah, teach me the method of ADHAN (how to pronounce the call to prayer). He wiped my forehead (with his hand) and asked me to pronounce; Allah is most great. Allah is most great. Allah is most great. Allah is most great, raising your voice while saying them (these words). Then you must raise your voice in making the testimony:

I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Lowering your voice while saying them (these words). Then you must raise your voice in making the testimony: I testify that there is no god but Allah, I testify there is no god but Allah; I testify Muhammad is the Messenger of Allah, I testify Muhammad is the Messenger of Allah. Come to prayer, come to prayer; come to salvation, come to salvation. If it is the morning prayer, you must pronounce; prayer is better than sleep, prayer is better than sleep, Allah is most great; there is no god but Allah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي سُنَّةَ الأَذَانِ . قَالَ فَمَسَحَ مُقَدَّمَ رَأْسِي وَقَالَ " تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ تَرْفَعُ بِهَا صَوْتَكَ ثُمَّ تَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ

عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ فَإِنْ كَانَ صَلاَةَ الصُّبْحِ قُلْتَ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 500
In-book reference : Book 2, Hadith 110
English translation : Book 2, Hadith 500

Abu Mahdhurah also narrated this tradition from the prophet (May peace be upon him) to the same effect through a different chain of transmitters. This version has the additional wordings. The phrases "prayer is better than sleep, prayer is better than sleep" are to be pronounced in the first ADHAN (i.e., not in Iqamah) of the morning prayer.

Abu Dawud said; The version narrated by Musaddad is more clear. It reads:
He (the prophet) taught me IQAMAH (to pronounce each phrase) twice: Allah is most great. Allah is most great. I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah: come to prayer, come to prayer: come to salvation, come to salvation: Allah is most great. Allah is great; there is no god but Allah.

Abu Dawud said: The narrator ‘Abd al-Razzaq said; You pronounce IQAMAH for announcing the prayer; you must say twice: the time for prayer has come, the time for prayer has come. (The Prophet said to Abu Mahdhurah): did you listen (to me)? Abu Mahdhurah would not have the hair of his forehead cut, nor would he separate them (from him) because the Prophet (ﷺ) wiped over them.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، وَعَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ، أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ هَذَا الْخَبَرِ وَفِيهِ " الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ فِي الأُولَى مِنَ الصُّبْحِ " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ مُسَدَّدٍ أَبْيَنُ قَالَ فِيهِ قَالَ وَعَلَّمَنِي الإِقَامَةَ مَرَّتَيْنِ مَرَّتَيْنِ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ " . وَقَالَ عَبْدُ الرَّزَّاقِ " وَإِذَا أَقَمْتَ الصَّلاَةَ فَقُلْهَا مَرَّتَيْنِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ أَسَمِعْتَ " . قَالَ فَكَانَ أَبُو مَحْذُورَةَ لاَ يَجُزُّ نَاصِيَتَهُ وَلاَ يَفْرِقُهَا لأَنَّ النَّبِيَّ صلى الله عليه وسلم مَسَحَ عَلَيْهَا .

حكم: صحيح دون قوله فكان أبو محذورة لا يجز (الألباني)

Reference : Sunan Abi Dawud 501
In-book reference : Book 2, Hadith 111
English translation : Book 2, Hadith 501

Abu Mahdhurah reported ; The Messenger of Allah (May peace be upon him) taught him nineteen phrases in ADHAN and seventeen phrases in IQAMAH. ADHAN runs; Allah is most great. Allah is most great. Allah is most great. Allah is most great; I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah; I

testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is Messenger of Allah:

come to prayer, come to prayer, come to salvation; Allah is most great, Allah is most great: there is no god but Allah. IQAMAH runs: Allah is most great, Allah is most great. Allah is most great, Allah is most great: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer; come to prayer: come to salvation. Come to salvation; the time for prayer has come the time for prayer has come: Allah is most great, Allah is most great: there is no god but Allah. This is recorded in his collection (i.e., in the collection of the narrator Hammam b. Yahya) according to the tradition reported by Abu Mahdhurah (i.e., IQAMAH contains seventeen phrases)

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَفَّانُ، وَسَعِيدُ بْنُ عَامِرٍ، وَحَجَّاجٌ، - وَالْمَعْنَى وَاحِدٌ - قَالُوا حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَامِرٌ الأَحْوَلُ، حَدَّثَنِي مَكْحُولٌ، أَنَّ ابْنَ مُحَيْرِيزٍ، حَدَّثَهُ أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَّمَهُ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً الأَذَانُ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ وَالإِقَامَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ " . كَذَا فِي كِتَابِهِ فِي حَدِيثِ أَبِي مَحْذُورَةَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 502
In-book reference : Book 2, Hadith 112
English translation : Book 2, Hadith 502

Abu Mahdurah reported :

The Messenger of Allah (May peace be upon him) himself taught me the call to prayer (adhan). He asked me to pronounce: Allah is most great. Allah is most great. Allah is most great. Allah is most great: I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is Messenger of Allah. Then repeat and raise your voice; I testify that there is no god but Allah, I testify that there is no god but Allah ; I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is most great. Allah is most great; there is no god but Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، - يَعْنِي عَبْدَ الْعَزِيزِ - عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ، قَالَ أَلْقَى عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم التَّأْذِينَ هُوَ بِنَفْسِهِ فَقَالَ " قُلِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - مَرَّتَيْنِ

مَرَّتَيْنِ - قَالَ ثُمَّ ارْجِعْ فَمُدَّ مِنْ صَوْتِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 503
In-book reference : Book 2, Hadith 113
English translation : Book 2, Hadith 503

Abu Mahdhurah reported:

The Messenger of Allah (May peace be upon him) taught me the call to prayer (adhan) verbatim; Allah is most great, Allah is most great, Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah; I testify that there is no god but Allah. I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation. He used to pronounce “prayer is better than sleep” in the dawn prayer.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، قَالَ سَمِعْتُ جَدِّي عَبْدَ الْمَلِكِ بْنَ أَبِي مَحْذُورَةَ، يَذْكُرُ أَنَّهُ سَمِعَ أَبَا مَحْذُورَةَ، يَقُولُ أَلْقَى عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم الأَذَانَ حَرْفًا حَرْفًا " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ " . قَالَ وَكَانَ يَقُولُ فِي الْفَجْرِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 504
In-book reference : Book 2, Hadith 114
English translation : Book 2, Hadith 504

Abu Mahdhurah said that the apostle of Allah (May peace be upon him) taught him the call to prayer (adhan), saying:

Allah is most great, Allah is most great; I testify that there is no god but Allah. He then narrated adhan like the one contained in the tradition transmitted by Ibn Juraij from ‘Abd al-aziz b. ‘abd al-Malik to the same effect. The version Malik b. Dinar has. I asked the son of Abu Mahdhurah, saying: Narrate to me the adhan of your father narrated from the Messenger of Allah (May peace be upon him). He said: Allah is most great, Allah is most great, that is all. Similar is the version narrated by Ja’far b. Sulaiman from the son of Abd Muhdhurah from his uncle on the authority of his grandfather, excepting that he said; Then repeat and raise your voice. Allah is most great. Allah is most great.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الإِسْكَنْدَرَانِيُّ، حَدَّثَنَا زِيَادٌ، - يَعْنِي ابْنَ يُونُسَ - عَنْ نَافِعِ بْنِ عُمَرَ، - يَعْنِي الْجُمَحِيَّ - عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ الْجُمَحِيِّ، عَنْ أَبِي مَحْذُورَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَّمَهُ الأَذَانَ يَقُولُ "

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " . ثُمَّ ذَكَرَ مِثْلَ أَذَانِ حَدِيثِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَفِي حَدِيثِ مَالِكِ بْنِ دِينَارٍ قَالَ سَأَلْتُ ابْنَ أَبِي مَحْذُورَةَ قُلْتُ حَدِّثْنِي عَنْ أَذَانِ أَبِيكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ فَقَالَ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ " . قَطُّ وَكَذَلِكَ حَدِيثُ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ ابْنِ أَبِي مَحْذُورَةَ عَنْ عَمِّهِ عَنْ جَدِّهِ إِلاَّ أَنَّهُ قَالَ " ثُمَّ تَرَجَّعْ فَتَرَفَّعْ صَوْتَكَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ " .

حكم: صحيح بتربيع التكبير (الألباني)

Reference : Sunan Abi Dawud 505
In-book reference : Book 2, Hadith 115
English translation : Book 2, Hadith 505

Ibn Abi Laila said:

Prayer passed through three stages. And out people narrated to us that Messenger of Allah (May peace be upon him) said; it is to my liking that the prayer of Muslims or believers should be united (i.e., in congregation), so much so that I intended to send people to the houses to announce the time of prayer; and I also resolved that I should order people to stand at (the tops of) the forts and announce the time of the prayer for Muslims; and they struck the bell or were about to strike the bell (to announce the time for prayer). Then came a person from among the Ansar who said: Messenger of Allah, when I returned from you, as I saw your anxiety. I saw (in sleep) a person with two green clothes on him; he stood on the mosque and called (people) to prayer. He then sat down for a short while and stood up and pronounced in a like manner, except that he added: “The time for prayer has come”. If the people did not call me (a liar), and according to the version of Ibn al-Muthanna, if you did not call me (a liar). I would say that I was awake; I was awake; I was not asleep. The Messenger of Allah (May peace be upon him) said: According to the version of Ibn al-Muthanna, Allah has shown you a good (dream). But the version of ‘Amr does not have the words: Allah has shown you a good (dream). Then ask Bilal to pronounce the ADHAN (to call to the prayer). ‘Umar (in the meantime) said: I also had a dream like the one he had. But as he informed earlier. I was ashamed (to inform). Our people have narrated to us: when a person came (to the mosque during the prayer in congregation), he would ask (about the RAKAHS of prayer), and he would be informed about the number of RAKAHS already performed. They would stand (in prayer) along with the Messenger of Allah (May peace be upon him): some in standing position; others bowing; some sitting and some praying along with the Messenger of Allah (May peace be upon him).

Ibn al-Muthanna reported from ‘Amr from Hussain b. Abi Laila, saying ; Until Mu’adh came. Shu’bah said ; I heard it from Hussain who said : I shall follow the position (in the prayer in which I find him (the prophet)). . . you should do in a similar way.
Abu Dawud said: I then turned to the tradition reported by ‘Amr b. Marzuq he said; then Ma’adh came and they (the people) hinted at him. Shu’bah said; I heard it from hussain who said: Mu’adh then said; I shall follow the position (in the prayer when I join it) in which I find him (the prophet). He then said: Mu’adh has prayer when I join it in which I find him (the prophet). He then said: MU’adh has introduced for you a SUNNAH (a model behaviour), so you should do in a like manner. He said; our people have narrated to us; when the Messenger of Allah (ﷺ) came to Madina, he commanded them (the people) to keep fast for three days. Thereafter the Quranic verses with regard to the fasts during Ramadan were revealed. But they were people who were not accustomed to keep fast ; hence the

keeping of the fasts was hard for them; so those who could not keep fast would feed an indigent; then the month". The concession was granted to the patient and the traveler; all were commanded to keep fast.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، سَمِعْتُ ابْنَ أَبِي لَيْلَى، قَالَ أُحِيلَتِ الصَّلاَةُ ثَلاَثَةَ أَحْوَالٍ - قَالَ - وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَقَدْ أَعْجَبَنِي أَنْ تَكُونَ صَلاَةُ الْمُسْلِمِينَ - أَوْ قَالَ الْمُؤْمِنِينَ - وَاحِدَةً حَتَّى لَقَدْ هَمَمْتُ أَنْ أَبُثَّ رِجَالاً فِي الدُّورِ يُنَادُونَ النَّاسَ بِحِينِ الصَّلاَةِ وَحَتَّى هَمَمْتُ أَنْ آمُرَ رِجَالاً يَقُومُونَ عَلَى الآطَامِ يُنَادُونَ الْمُسْلِمِينَ بِحِينِ الصَّلاَةِ حَتَّى نَقَسُوا أَوْ كَادُوا أَنْ يَنْقُسُوا " . قَالَ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَمَّا رَجَعْتُ - لِمَا رَأَيْتُ مِنَ اهْتِمَامِكَ - رَأَيْتُ رَجُلاً كَأَنَّ عَلَيْهِ ثَوْبَيْنِ أَخْضَرَيْنِ فَقَامَ عَلَى الْمَسْجِدِ فَأَذَّنَ ثُمَّ قَعَدَ قَعْدَةً ثُمَّ قَامَ فَقَالَ مِثْلَهَا إِلاَّ أَنَّهُ يَقُولُ قَدْ قَامَتِ الصَّلاَةُ وَلَوْلاَ أَنْ يَقُولَ النَّاسُ - قَالَ ابْنُ الْمُثَنَّى أَنْ تَقُولُوا - لَقُلْتُ إِنِّي كُنْتُ يَقْظَانًا غَيْرَ نَائِمٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ ابْنُ الْمُثَنَّى " لَقَدْ أَرَاكَ اللَّهُ خَيْرًا " . وَلَمْ يَقُلْ عَمْرٌو " لَقَدْ أَرَاكَ اللَّهُ خَيْرًا فَمُرْ بِلاَلاً فَلْيُؤَذِّنْ " . قَالَ فَقَالَ عُمَرُ أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنِّي لَمَّا سُبِقْتُ اسْتَحْيَيْتُ . قَالَ وَحَدَّثَنَا أَصْحَابُنَا قَالَ وَكَانَ الرَّجُلُ إِذَا جَاءَ يَسْأَلُ فَيُخْبَرُ بِمَا سُبِقَ مِنْ صَلاَتِهِ وَإِنَّهُمْ قَامُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ بَيْنِ قَائِمٍ وَرَاكِعٍ وَقَاعِدٍ وَمُصَلٍّ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ ابْنُ الْمُثَنَّى قَالَ عَمْرٌو وَحَدَّثَنِي بِهَا حُصَيْنٌ عَنِ ابْنِ أَبِي لَيْلَى حَتَّى جَاءَ مُعَاذٌ . قَالَ شُعْبَةُ وَقَدْ سَمِعْتُهَا مِنْ حُصَيْنٍ فَقَالَ لاَ أَرَاهُ عَلَى حَالٍ إِلَى قَوْلِهِ كَذَلِكَ فَافْعَلُوا . قَالَ أَبُو دَاوُدَ ثُمَّ رَجَعْتُ إِلَى حَدِيثِ عَمْرِو بْنِ مَرْزُوقٍ قَالَ فَجَاءَ مُعَاذٌ فَأَشَارُوا إِلَيْهِ - قَالَ شُعْبَةُ وَهَذِهِ سَمِعْتُهَا مِنْ حُصَيْنٍ - قَالَ فَقَالَ مُعَاذٌ لاَ أَرَاهُ عَلَى حَالٍ إِلاَّ كُنْتُ عَلَيْهَا . قَالَ فَقَالَ إِنَّ مُعَاذًا قَدْ سَنَّ لَكُمْ سُنَّةً كَذَلِكَ فَافْعَلُوا . قَالَ وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ الْمَدِينَةَ أَمَرَهُمْ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ ثُمَّ أُنْزِلَ رَمَضَانُ وَكَانُوا قَوْمًا لَمْ يَتَعَوَّدُوا الصِّيَامَ وَكَانَ الصِّيَامُ عَلَيْهِمْ شَدِيدًا فَكَانَ مَنْ لَمْ يَصُمْ أَطْعَمَ مِسْكِينًا فَنَزَلَتْ هَذِهِ الآيَةُ { فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ } فَكَانَتِ الرُّخْصَةُ لِلْمَرِيضِ وَالْمُسَافِرِ فَأُمِرُوا بِالصِّيَامِ . قَالَ وَحَدَّثَنَا أَصْحَابُنَا قَالَ وَكَانَ الرَّجُلُ إِذَا أَفْطَرَ فَنَامَ قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ حَتَّى يُصْبِحَ . قَالَ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَأَرَادَ امْرَأَتَهُ فَقَالَتْ إِنِّي قَدْ نِمْتُ فَظَنَّ أَنَّهَا تَعْتَلُّ فَأَتَاهَا فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَأَرَادَ الطَّعَامَ فَقَالُوا حَتَّى نُسَخِّنَ لَكَ شَيْئًا فَنَامَ فَلَمَّا أَصْبَحُوا أُنْزِلَتْ عَلَيْهِ هَذِهِ الآيَةُ { أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 506
In-book reference : Book 2, Hadith 116
English translation : Book 2, Hadith 506

Narrated Mu'adh ibn Jabal:

Prayer passed through three stages and fasting also passed through three stages. The narrator Nasr reported the rest of the tradition completely. The narrator, Ibn al-Muthanna, narrated the story of saying prayer facing in the direction of Jerusalem.

He said: The third stage is that the Messenger of Allah (ﷺ) came to Medina and prayed, i.e. facing Jerusalem, for thirteen months.

Then Allah, the Exalted, revealed the verse: "We have seen thee turning thy face to Heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wherever ye may be, turn your face (when ye pray) toward it" (ii.144). And Allah, the Reverend and the Majestic, turned (them) towards the Ka'bah. He (the narrator) completed his tradition.

The narrator, Nasr, mentioned the name of the person who had the dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come."

The Messenger of Allah (ﷺ) said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words.

As regards fasting, he said: The Messenger of Allah (ﷺ) used to fast for three days every month, and would fast on the tenth of Muharram. Then Allah, the Exalted, revealed the verse: ".......Fasting was prescribed for those before you, that ye may ward off (evil)......and for those who can afford it there is a ransom: the feeding of a man in need (ii.183-84). If someone wished to keep the fast, he would keep the fast; if someone wished to abandon the fast, he would feed an indigent every day; it would do for him. But this was changed. Allah, the Exalted, revealed: "The month of Ramadan in which was revealed the Qur'an ....(let him fast the same) number of other days" (ii.185).

Hence the fast was prescribed for the one who was present in the month (of Ramadan) and the traveller was required to atone (for them); feeding (the indigent) was prescribed for the old man and woman who were unable to fast. (The narrator, Nasr, further reported): The companion Sirmah, came after finishing his day's work......and he narrated the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ أَبِي دَاوُدَ، ح وَحَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْمَسْعُودِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ أُحِيلَتِ الصَّلاَةُ ثَلاَثَةَ أَحْوَالٍ وَأُحِيلَ الصِّيَامُ ثَلاَثَةَ أَحْوَالٍ وَسَاقَ نَصْرٌ الْحَدِيثَ بِطُولِهِ وَاقْتَصَّ ابْنُ الْمُثَنَّى مِنْهُ قِصَّةَ صَلاَتِهِمْ نَحْوَ بَيْتِ الْمَقْدِسِ قَطُّ قَالَ الْحَالُ الثَّالِثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ الْمَدِينَةَ فَصَلَّى - يَعْنِي نَحْوَ بَيْتِ الْمَقْدِسِ - ثَلاَثَةَ عَشَرَ شَهْرًا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الآيَةَ { قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ } فَوَجَّهَهُ اللَّهُ تَعَالَى إِلَى الْكَعْبَةِ . وَتَمَّ حَدِيثُهُ وَسَمَّى نَصْرٌ صَاحِبَ الرُّؤْيَا قَالَ فَجَاءَ عَبْدُ اللَّهِ بْنُ زَيْدٍ رَجُلٌ مِنَ الأَنْصَارِ وَقَالَ فِيهِ فَاسْتَقْبَلَ الْقِبْلَةَ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ مَرَّتَيْنِ حَىَّ عَلَى الْفَلاَحِ مَرَّتَيْنِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ ثُمَّ أَمْهَلَ هُنَيَّةً ثُمَّ قَامَ فَقَالَ مِثْلَهَا إِلاَّ أَنَّهُ قَالَ زَادَ بَعْدَ مَا قَالَ " حَىَّ عَلَى الْفَلاَحِ " . قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقِّنْهَا بِلاَلاً " . فَأَذَّنَ بِهَا بِلاَلٌ وَقَالَ فِي الصَّوْمِ قَالَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَيَصُومُ يَوْمَ عَاشُورَاءَ فَأَنْزَلَ اللَّهُ تَعَالَى {

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنَ قَبْلِكُمْ } إِلَى قَوْلِهِ { طَعَامُ مِسْكِينٍ } فَكَانَ مَنْ شَاءَ أَنْ يَصُومَ صَامَ وَمَنْ شَاءَ أَنْ يُفْطِرَ وَيُطْعِمَ كُلَّ يَوْمٍ مِسْكِينًا أَجْزَأَهُ ذَلِكَ وَهَذَا حَوْلٌ فَأَنْزَلَ اللَّهُ تَعَالَى { شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ } إِلَى { أَيَّامٍ أُخَرَ } فَثَبَتَ الصِّيَامُ عَلَى مَنْ شَهِدَ الشَّهْرَ وَعَلَى الْمُسَافِرِ أَنْ يَقْضِيَ وَثَبَتَ الطَّعَامُ لِلشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ اللَّذَيْنِ لاَ يَسْتَطِيعَانِ الصَّوْمَ وَجَاءَ صِرْمَةُ وَقَدْ عَمِلَ يَوْمَهُ وَسَاقَ الْحَدِيثَ .

حكم: صحيح بتربيع التكبير في أوله (الألباني)

Reference : Sunan Abi Dawud 507
In-book reference : Book 2, Hadith 117
English translation : Book 2, Hadith 507

(29) Chapter: The Iqamah

(29) باب فِي الإِقَامَةِ

Anas reported; Bilal was commanded to pronounce Adhan in double pairs and IQAMAH in single pairs. Hammam added in his version; “except IQAMAH”.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَعَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ، الأَذَانَ وَيُوتِرَ الإِقَامَةَ . زَادَ حَمَّادٌ فِي حَدِيثِهِ إِلاَّ الإِقَامَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 508
In-book reference : Book 2, Hadith 118
English translation : Book 2, Hadith 508

Anas reported the tradition like that of Wuhaib. Ismail said:

I narrated this tradition to Ayyub who said: “Except IQAMAH”.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، مِثْلَ حَدِيثِ وُهَيْبٍ . قَالَ إِسْمَاعِيلُ فَحَدَّثْتُ بِهِ، أَيُّوبَ فَقَالَ إِلاَّ الإِقَامَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 509
In-book reference : Book 2, Hadith 119
English translation : Book 2, Hadith 509

Narrated Abdullah ibn Umar:

The words of adhan were pronounced from the time of the Messenger of Allah (ﷺ) twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear AbuJa'far narrating any other tradition except this one.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا جَعْفَرٍ، يُحَدِّثُ عَنْ مُسْلِمٍ أَبِي الْمُثَنَّى، عَنِ ابْنِ عُمَرَ، قَالَ إِنَّمَا كَانَ الأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَرَّتَيْنِ مَرَّتَيْنِ وَالإِقَامَةُ مَرَّةً مَرَّةً غَيْرَ أَنَّهُ يَقُولُ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ فَإِذَا سَمِعْنَا الإِقَامَةَ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلاَةِ . قَالَ شُعْبَةُ وَلَمْ أَسْمَعْ مِنْ أَبِي جَعْفَرٍ غَيْرَ هَذَا الْحَدِيثِ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 510
In-book reference : Book 2, Hadith 120
English translation : Book 2, Hadith 510

This tradition has been narrated by Abu Ja'far, the mu'adhdhin of 'Uryan mosque (at Kufah), from Abu al-Muthanna, the mu'adhdhin of masjid al-akbar (at kufah) on the authority of Ibn 'Umar. The rest of the tradition was transmitted in a like manner.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو - حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ، مُؤَذِّنِ مَسْجِدِ الْعُرْيَانِ قَالَ سَمِعْتُ أَبَا الْمُثَنَّى، مُؤَذِّنَ مَسْجِدِ الأَكْبَرِ يَقُولُ سَمِعْتُ ابْنَ عُمَرَ، وَسَاقَ الْحَدِيثَ

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 511
In-book reference : Book 2, Hadith 121
English translation : Book 2, Hadith 511

(30) Chapter: One Person Calling The Adhan And Another Calling The Iqamah

(30) باب فِي الرَّجُلِ يُؤَذِّنُ وَيُقِيمُ آخَرُ

Narrated Abdullah ibn Zayd:

The Prophet (ﷺ) intended to do many things for calling (the people) to prayer, but he did not do any of them. Then Abdullah ibn Zayd was taught in a dream how to pronounce the call to prayer. He came to the Prophet (ﷺ) and informed him. He said: Teach it to Bilal. He then taught him, and Bilal made a call to prayer. Abdullah said: I saw it in a dream and I wished to pronounce it, but he (the Prophet) said: You should pronounce iqamah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ أَرَادَ النَّبِيُّ صلى الله عليه وسلم فِي الأَذَانِ أَشْيَاءَ لَمْ يَصْنَعْ مِنْهَا شَيْئًا قَالَ فَأُرِيَ عَبْدُ اللَّهِ بْنُ زَيْدٍ الأَذَانَ فِي الْمَنَامِ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " أَلْقِهِ عَلَى بِلاَلٍ " . فَأَلْقَاهُ عَلَيْهِ فَأَذَّنَ بِلاَلٌ فَقَالَ عَبْدُ اللَّهِ أَنَا رَأَيْتُهُ وَأَنَا كُنْتُ أُرِيدُهُ قَالَ " فَأَقِمْ أَنْتَ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 512
In-book reference : Book 2, Hadith 122
English translation : Book 2, Hadith 512

This tradition has also been transmitted through a different chain of narrators by 'abd Allah b. Zaid. He said:

My grandfather pronounced the Iqamah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنَ الأَنْصَارِ - قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ قَالَ كَانَ جَدِّي عَبْدُ اللَّهِ بْنُ زَيْدٍ يُحَدِّثُ بِهَذَا الْخَبَرِ قَالَ فَأَقَامَ جَدِّي .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 513
In-book reference : Book 2, Hadith 123
English translation : Book 2, Hadith 513

Narrated Ziyad ibn al-Harith as-Suda'i:

When the adhan for the dawn prayer was initially introduced, the Prophet (ﷺ) commanded me to call the adhan and I did so. Then I began to ask: Should I utter iqamah, Messenger of Allah? But he began to look at the direction of the east, (waiting) for the break of dawn, and said: No.

When the dawn broke, he came down and performed ablution and he then turned to me. In the meantime his Companions joined him. Then Bilal wanted to utter the iqamah, but the Prophet (ﷺ) said to him: The man of Suda' has called the adhan, and he who calls the adhan utters the iqamah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، - يَعْنِي الإِفْرِيقِيَّ - أَنَّهُ سَمِعَ زِيَادَ بْنَ نُعَيْمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ، قَالَ لَمَّا كَانَ أَوَّلُ أَذَانِ الصُّبْحِ أَمَرَنِي - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - فَأَذَّنْتُ فَجَعَلْتُ أَقُولُ أُقِيمُ يَا رَسُولَ اللَّهِ فَجَعَلَ يَنْظُرُ إِلَى نَاحِيَةِ الْمَشْرِقِ إِلَى الْفَجْرِ فَيَقُولُ " لاَ " . حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَبَرَزَ ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلاَحَقَ أَصْحَابُهُ - يَعْنِي فَتَوَضَّأَ - فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ فَقَالَ لَهُ نَبِيُّ اللَّهِ صلى الله عليه وسلم " إِنَّ أَخَا صُدَاءٍ هُوَ أَذَّنَ وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ " . قَالَ فَأَقَمْتُ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 514
In-book reference : Book 2, Hadith 124
English translation : Book 2, Hadith 514

(180)

Chapter: One Who Pronounces The Adhan Should Pronounce The Iqamah

(30) باب فِي الرَّجُلِ يُؤَذِّنُ وَيُقِيمُ آخَرُ

(31) Chapter: Proclaiming The Adhan In A Loud Voice

(31) باب رَفْعِ الصَّوْتِ بِالأَذَانِ

Narrated AbuHurayrah: The Prophet (ﷺ) said: The mu'adhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of)

prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ وَشَاهِدُ الصَّلاَةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلاَةً وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 515
In-book reference : Book 2, Hadith 125
English translation : Book 2, Hadith 515

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

when the call to prayer is made; the devil turns his back and breaks wind so as not to hear the call being made; but when the call is finished, he turns round. When the second call to prayer (iqamah) is made, he turns his back, and when the second call is finished, he turns round and suggest notions in the mind of the man (at prayer) to distract his attention, saying: remember such and such, referring to something the man did not have n mind, with the result that he does not know how much he has prayed.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نُودِيَ بِالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولَ اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَضِلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 516
In-book reference : Book 2, Hadith 126
English translation : Book 2, Hadith 516

(32) Chapter: What Is Required Of The Mu'adhdhin Regarding Kepping Track Of Time

(32) باب مَا يَجِبُ عَلَى الْمُؤَذِّنِ مِنْ تَعَاهُدِ الْوَقْتِ

Narrated AbuHurayrah:

The imam is responsible and the mu'adhdhin is trusted, O Allah, guide the imams and forgive the mu'adhdhins.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ أَرْشِدِ الأَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِينَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 517

In-book reference : Book 2, Hadith 127
English translation : Book 2, Hadith 517

This tradition has also been transmitted through a different chain of narrators by Abu Hurairah who reported it in a similar manner from the Messenger of Allah (ﷺ).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، قَالَ نُبِّئْتُ عَنْ أَبِي صَالِحٍ، - قَالَ وَلاَ أُرَانِي إِلاَّ قَدْ سَمِعْتُهُ مِنْهُ، - عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sunan Abi Dawud 518
In-book reference : Book 2, Hadith 128
English translation : Book 2, Hadith 518

(33) Chapter: Calling The Adhan From Atop A Minaret

(33) باب الأَذَانِ فَوْقَ الْمَنَارَةِ

Narrated A woman from Banu an-Najjar:

Urwah ibn az-Zubayr reported on the authority of a woman from Banu an-Najjar. She said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). Bilal used to make a call to the morning prayer from it. He would come there before the break of dawn and wait for it. When he saw it, he would yawn and say: O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish Thine religion. He then would make the call to prayer.

She (the narrator) said: By Allah, I do not know whether he ever left saying these words on any night.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ امْرَأَةٍ، مِنْ بَنِي النَّجَّارِ قَالَتْ كَانَ بَيْتِي مِنْ أَطْوَلِ بَيْتٍ حَوْلَ الْمَسْجِدِ وَكَانَ بِلاَلٌ يُؤَذِّنُ عَلَيْهِ الْفَجْرَ فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَى الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ فَإِذَا رَآهُ تَمَطَّى ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَحْمَدُكَ وَأَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يُقِيمُوا دِينَكَ قَالَتْ ثُمَّ يُؤَذِّنُ قَالَتْ وَاللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً تَعْنِي هَذِهِ الْكَلِمَاتِ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 519
In-book reference : Book 2, Hadith 129
English translation : Book 2, Hadith 519

(34) Chapter: The Mu'adhdhin Should Turn Around While Calling The Adhan

(34) باب فِي الْمُؤَذِّنِ يَسْتَدِيرُ فِي أَذَانِهِ

Abu Juhaifah reported:

I came to the prophet (ﷺ) at Mecca; he was sitting in a tent made of leather. Then Bilal came out and called to prayer. I looked at his mouth following him this side and that side (i.e., right and left). Later at his Messenger of Allah (ﷺ) came out clad in a red suit, i.e, wearing the sheets of the Yemen, of the Qatri design. The version narrated by Musa has the word; “I saw Bilal going towards al-Abtah”.

He then made a call to prayer. When he reached the words " come to prayer, come to salvation". He turned his neck right and left, respectively; he did not turn himself (with his whole body). He then entered (his house) and came out with a lancet. The narrator then reported the rest of the tradition.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ يَعْنِي ابْنَ الرَّبِيعِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، جَمِيعًا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِمَكَّةَ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ فَخَرَجَ بِلاَلٌ فَأَذَّنَ فَكُنْتُ أَتَتَبَّعُ فَمَهُ هَا هُنَا وَهَا هُنَا . قَالَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ بُرُودٌ يَمَانِيَةٌ قِطْرِيٌّ . وَقَالَ مُوسَى قَالَ رَأَيْتُ بِلاَلاً خَرَجَ إِلَى الأَبْطَحِ فَأَذَّنَ فَلَمَّا بَلَغَ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ . لَوَى عُنُقَهُ يَمِينًا وَشِمَالاً وَلَمْ يَسْتَدِرْ ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنَزَةَ وَسَاقَ حَدِيثَهُ .

حكم: صحيح ، لكن من قوله : قال موسى : منكر (الألباني)

Reference : Sunan Abi Dawud 520
In-book reference : Book 2, Hadith 130
English translation : Book 2, Hadith 520

(35) Chapter: Regarding The Supplication Between The Adhan And The Iqamah

(35) باب مَا جَاءَ فِي الدُّعَاءِ بَيْنَ الأَذَانِ وَالإِقَامَةِ

Narrated Anas ibn Malik:

The supplication made between the adhan and the iqamah is not rejected.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي إِيَاسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُرَدُّ الدُّعَاءُ بَيْنَ الأَذَانِ وَالإِقَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 521
In-book reference : Book 2, Hadith 131
English translation : Book 2, Hadith 521

(36) Chapter: What Should Be Said When One Hears The Mu'adhdhin

(36) باب مَا يَقُولُ إِذَا سَمِعَ الْمُؤَذِّنَ

Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying :

When you hear the Adhan, you should repeat the same words as the mu'adhdhin pronounces.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 522
In-book reference : Book 2, Hadith 132

English translation : Book 2, Hadith 522

'Abd Allah b. 'Amr b. al-As reported the Messenger of Allah (May peace be upon him) as saying:

when you hear the mu'adhdhin repeat what he says, invoke a blessing on me, for everyone who invoke one blessing on me will receive ten blessings from Allah. Then ask Allah to give me the wasilah, which is a rank in paradise fitting for only one of Allah's servants, and I hope that I may be the one. If anyone asks Allah that I be given the wasilah, he will be assured of my intercession.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، وَحَيْوَةَ، وَسَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَىَّ فَإِنَّهُ مَنْ صَلَّى عَلَىَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ عَزَّ وَجَلَّ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ تَعَالَى وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ اللَّهَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 523
In-book reference : Book 2, Hadith 133
English translation : Book 2, Hadith 523

Narrated Abdullah ibn Amr ibn al-'As:

A man said: Messenger of Allah, the mu'adhdhins excel us. The Messenger of Allah (ﷺ) said: Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you.

حَدَّثَنَا ابْنُ السَّرْحِ، وَمُحَمَّدُ بْنُ سَلَمَةَ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حُيَيٍّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، - يَعْنِي الْحُبُلِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمُؤَذِّنِينَ يَفْضُلُونَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهْ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 524
In-book reference : Book 2, Hadith 134
English translation : Book 2, Hadith 524

Sa'd b. Abi Waqqas reported the Messenger of Allah (May peace be upon him) as saying :

If anyone says when he hears the MU'ADHDHIN : "And I testify that there is no god but Allah alone who has no partner and that Muhammad is His servant and Apostle: I am satisfied with Allah as lord, with Muhammad as apostle and with Islam as religion", he will be forgiven.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولاً وَبِالإِسْلاَمِ دِينًا غُفِرَ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 525
In-book reference : Book 2, Hadith 135
English translation : Book 2, Hadith 525

'A'ishah said that when the Messenger of Allah (ﷺ) heard the MU'ADHDHIN uttering the testimony, he would say:

"And I too, and I too".

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ قَالَ " وَأَنَا وَأَنَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 526
In-book reference : Book 2, Hadith 136
English translation : Book 2, Hadith 526

'Umar b. al-khattab reported the Messenger of Allah (May peace be upon him) as saying; When the MU'ADHDHIN says:

"Allah is most great, Allah is most great", and one of you says in response: "Allah is most great", Allah is most great; then says: " I testify tht there is no god but Allah", and he says in response: "I testify that there is no god but Allah", then say:" I testify that Muhammad is the Messenger of Allah", and he makes the response: " I testify that Muhammad is the Messenger of Allah", then says: "Come to prayer", and he makes the response: "There is no might and no power except in Allah": then says: " Allah is most great, Allah is most great", and he makes the response: "Allah is most great", then says: "There is no god but Allah", if he says this from his heart, he enter Paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَحَدُكُمُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَإِذَا قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ . قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ . فَإِذَا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ قَالَ حَىَّ عَلَى الصَّلاَةِ قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ثُمَّ قَالَ حَىَّ عَلَى الْفَلاَحِ قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 527
In-book reference : Book 2, Hadith 137
English translation : Book 2, Hadith 527

(37) Chapter: What Should Be Said Upon Hearing The Iqamah

(37) باب مَا يَقُولُ إِذَا سَمِعَ الإِقَامَةَ

Narrated AbuUmamah, or one of the Companion of the Prophet:

Bilal began the Iqamah, and when he said: "The time for prayer has come," the Prophet (ﷺ) said: "May Allah establish it and cause it to continue."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتٍ، حَدَّثَنِي رَجُلٌ، مِنْ أَهْلِ الشَّامِ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ، أَوْ عَنْ بَعْضِ، أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ بِلاَلاً أَخَذَ فِي الإِقَامَةِ فَلَمَّا أَنْ قَالَ قَدْ قَامَتِ الصَّلاَةُ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَقَامَهَا اللَّهُ وَأَدَامَهَا " . وَقَالَ فِي سَائِرِ الإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ - رضى الله عنه - فِي الأَذَانِ .

Grade : **Da'if** (Al-Albani) — حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 528
In-book reference : Book 2, Hadith 138
English translation : Book 2, Hadith 528

(38) Chapter: What Has Been Narrated Concerning The Supplication Made After The Adhan

(38) باب مَا جَاءَ فِي الدُّعَاءِ عِنْدَ الأَذَانِ

Jabir b. ‘Abd Allah reported the Messenger of Allah (ﷺ) as saying:

if anyone says when he hears the call to prayer : “O Allah, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad the wasilah and excellency, and raise him up in a praiseworthy position which Thou hast promised, he will be assured of my intercession.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِلاَّ حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 529
In-book reference : Book 2, Hadith 139
English translation : Book 2, Hadith 529

(39) Chapter: What Should Be Said For The Maghrib Adhan

(39) باب مَا يَقُولُ عِنْدَ أَذَانِ الْمَغْرِبِ

Narrated Umm Salamah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) taught me to say when the adhan for the sunset prayer was called; "O Allah, this is the time when Thy night comes on, Thy day retires, and the voices of Thy summoners are heard, so forgive me."

حَدَّثَنَا مُؤَمَّلُ بْنُ إِهَابٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ، حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ أَبِي كَثِيرٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، قَالَتْ عَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقُولَ عِنْدَ أَذَانِ الْمَغْرِبِ " اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاغْفِرْ لِي " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 530
In-book reference : Book 2, Hadith 140
English translation : Book 2, Hadith 530

(40) Chapter: Taking A Stipend For The Adhan

(40) باب أَخْذِ الأَجْرِ عَلَى التَّأْذِينِ

Narrated Uthman ibn Abul'As:

Messenger of Allah, appoint me the leader of the tribe in prayer. He said: You are their leader, but you should follow on who is the weakest of them: and appoint a mu'adhdhin who does not charge for the calling of adhan.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، قَالَ قُلْتُ وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ إِنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ قَوْمِي . قَالَ " **أَنْتَ إِمَامُهُمْ وَاقْتَدِ بِأَضْعَفِهِمْ وَاتَّخِذْ مُؤَذِّنًا لاَ يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا** " .

حكم: **صحيح م دون الاتخاذ** (الألباني)

Reference : Sunan Abi Dawud 531
In-book reference : Book 2, Hadith 141
English translation : Book 2, Hadith 531

(41) Chapter: Calling The Adhan Before Its Time

(41) باب فِي الأَذَانِ قَبْلَ دُخُولِ الْوَقْتِ

Narrated Abdullah ibn Umar:

Bilal made a call to prayer before the break of dawn; the Prophet (ﷺ), therefore, commanded him to return and make a call: Lo! the servant of Allah (i.e. I) had slept (hence this mistake).

The version of Musa has the addition: He returned and made a call: Lo! the servant of Allah had slept.

Abu Dawud said: This tradition has been narrated by al-Darawardi from 'Ubaid Allah on the authority of Ibn 'Umar saying: There was a mu'adhdhin of 'Umar, named Mas'ud. He then narrated the rest of the tradition. This version is more correct than that one.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَدَاوُدُ بْنُ شَبِيبٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ بِلاَلاً، أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ فَأَمَرَهُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْجِعَ فَيُنَادِيَ " **أَلاَ إِنَّ الْعَبْدَ قَدْ نَامَ أَلاَ إِنَّ الْعَبْدَ قَدْ نَامَ** " . زَادَ مُوسَى فَرَجَعَ فَنَادَى أَلاَ إِنَّ الْعَبْدَ نَامَ . قَالَ أَبُو دَاوُدَ وَهَذَا الْحَدِيثُ لَمْ يَرْوِهِ عَنْ أَيُّوبَ إِلاَّ حَمَّادُ بْنُ سَلَمَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 532
In-book reference : Book 2, Hadith 142
English translation : Book 2, Hadith 532

Nafi' reported :

A mu'adhdhin of ‘Umar, named Masruh, called the Adhan for the morning prayer before the break of dawn; ‘Umar commanded him (to repeat). The narrator reported the tradition in a similar way.

Abu Dawud said: This tradition has been transmitted by al-Darawardi from ‘Ubaid Allah on the authority of Ibn ‘Umar, saying: there was a mu'adhdhin of ‘Umar, named Mas’ud. He then narrated the rest of the tradition. This version is more correct than one.

حَدَّثَنَا أَيُّوبُ بْنُ مَنْصُورٍ، حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، أَخْبَرَنَا نَافِعٌ، عَنْ مُؤَذِّنٍ، لِعُمَرَ يُقَالُ لَهُ مَسْرُوحٌ أَذَّنَ قَبْلَ الصُّبْحِ فَأَمَرَهُ عُمَرُ فَذَكَرَ نَحْوَهُ . قَالَ أَبُو دَاوُدَ وَقَدْ رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ أَوْ غَيْرِهِ أَنَّ مُؤَذِّنًا لِعُمَرَ يُقَالُ لَهُ مَسْرُوحٌ أَوْ غَيْرُهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ الدَّرَاوَرْدِيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَ لِعُمَرَ مُؤَذِّنٌ يُقَالُ لَهُ مَسْعُودٌ وَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ ذَلِكَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 533
In-book reference : Book 2, Hadith 143
English translation : Book 2, Hadith 533

Narrated Bilal:

The Messenger of Allah (ﷺ) said to Bilal: Do not call adhan until the dawn appears clearly to you in this way, stretching his hand in latitude.
Abu Dawud said: Shaddad did not see Bilal.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ شَدَّادٍ، مَوْلَى عِيَاضِ بْنِ عَامِرٍ عَنْ بِلاَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ " **لاَ تُؤَذِّنْ حَتَّى يَسْتَبِينَ لَكَ الْفَجْرُ هَكَذَا** " . وَمَدَّ يَدَيْهِ عَرْضًا قَالَ أَبُو دَاوُدَ شَدَّادٌ مَوْلَى عِيَاضٍ لَمْ يُدْرِكْ بِلاَلاً .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 534
In-book reference : Book 2, Hadith 144
English translation : Book 2, Hadith 534

(42) Chapter: The Adhan Of A Blind Man (42) باب الأَذَانِ لِلأَعْمَى

‘A’ishah reported:

Ibn Umm Maktum was the mu'adhdhin of the Messenger of Allah (May peace be upon him) and he was blind.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ ابْنَ أُمِّ مَكْتُومٍ، كَانَ مُؤَذِّنًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ أَعْمَى .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 535
In-book reference : Book 2, Hadith 145
English translation : Book 2, Hadith 535

(43) Chapter: Leaving The Masjid After The Adhan

(43) باب الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الأَذَانِ

Abu al-Sha'tha said :

we were sitting with Abu Hurairah in the mosque. A man went out of the mosque after the ADHAN for the afternoon prayer had been called. Abu Hurairah said: As regards this (man), he disobeyed Abu al-Qasim, the prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ، قَالَ كُنَّا مَعَ أَبِي هُرَيْرَةَ فِي الْمَسْجِدِ فَخَرَجَ رَجُلٌ حِينَ أَذَّنَ الْمُؤَذِّنُ لِلْعَصْرِ فَقَالَ أَبُو هُرَيْرَةَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ عَلَيْهِ السَّلاَمُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 536
In-book reference : Book 2, Hadith 146
English translation : Book 2, Hadith 536

(44) Chapter: The Mu'adhdhin Should Wait For The Imam

(44) باب فِي الْمُؤَذِّنِ يَنْتَظِرُ الإِمَامَ

Jabir b. Samurah said:

Bilal would call the Adhan, then he used come to wait. When he would see that the prophet (ﷺ) had come out (of his house), he would pronounce the iqama.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ بِلاَلٌ يُؤَذِّنُ ثُمَّ يُمْهِلُ فَإِذَا رَأَى النَّبِيَّ صلى الله عليه وسلم قَدْ خَرَجَ أَقَامَ الصَّلاَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 537
In-book reference : Book 2, Hadith 147
English translation : Book 2, Hadith 537

(45) Chapter: The Tathwib

(45) باب فِي التَّثْوِيبِ

Narrated Abdullah ibn Umar:

Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called). He said: Go out with us (from this mosque) because this is an innovation (in religion).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو يَحْيَى الْقَتَّاتُ، عَنْ مُجَاهِدٍ، قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ فَثَوَّبَ رَجُلٌ فِي الظُّهْرِ أَوِ الْعَصْرِ قَالَ اخْرُجْ بِنَا فَإِنَّ هَذِهِ بِدْعَةٌ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 538
In-book reference : Book 2, Hadith 148
English translation : Book 2, Hadith 538

(46) Chapter: People Sitting After The Iqamah While Waiting For The Imam If He Has Not Come

(46) باب فِي الصَّلاَةِ تُقَامُ وَلَمْ يَأْتِ الإِمَامُ يَنْتَظِرُونَهُ قُعُودًا

Abu Qatadah reported on the authority of his father :
the prophet (ﷺ) said; When the Iqamah for prayer is pronounced, do not stand until you see me.

Abu Dawud said: this has been narrated by Ayyub and Hajjaj al-Sawwaf from Yahya and Hisham al-Duatawa'i in a similar way, saying : Yahya wrote to me (in this way). And this has been narrated by Mu'awiyah b. Sallam and 'Ali b. al-Mubarak from Yahya: "Until you see me and show tranquility".

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي " . قَالَ أَبُو دَاوُدَ وَهَكَذَا رَوَاهُ أَيُّوبُ وَحَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى . وَهِشَامٌ الدَّسْتَوَائِيُّ قَالَ كَتَبَ إِلَىَّ يَحْيَى . وَرَوَاهُ مُعَاوِيَةُ بْنُ سَلاَّمٍ وَعَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى وَقَالاَ فِيهِ " حَتَّى تَرَوْنِي وَعَلَيْكُمُ السَّكِينَةُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 539
In-book reference : Book 2, Hadith 149
English translation : Book 2, Hadith 539

This tradition has also been reported through a different chain of narrators in a similar way. This version says:

"Until you see me that I have come out".

Abu dawud said: No one except Ma'mar has narrated the words "that I have come out". And the version transmitted by Ibn 'Uyainah from Ma'mar does not mention the words "that I have come out".

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عِيسَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى، بِإِسْنَادِهِ مِثْلَهُ قَالَ " حَتَّى تَرَوْنِي قَدْ خَرَجْتُ " . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ " قَدْ خَرَجْتُ " . إِلاَّ مَعْمَرٌ . وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ لَمْ يَقُلْ فِيهِ " قَدْ خَرَجْتُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 540
In-book reference : Book 2, Hadith 150

English translation : Book 2, Hadith 540

Abu Hurairah reported:

when the Iqamah was pronounced for prayer during the time of the Messenger of Allah (ﷺ), the people would take their seats before the prophet (ﷺ) came to his seat.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، قَالَ قَالَ أَبُو عَمْرٍو ح وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، - وَهَذَا لَفْظُهُ - عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الصَّلاَةَ، كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَيَأْخُذُ النَّاسُ مَقَامَهُمْ قَبْلَ أَنْ يَأْخُذَ النَّبِيُّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 541
In-book reference : Book 2, Hadith 151
English translation : Book 2, Hadith 541

Humaid reported :

I asked Thabit al-Bunani whether it was permissible for a man to talk after the qamah had been pronounced. He narrated a tradition on the authority of Anas: (once) the Iqamah was pronounced, and a person came to the apostle of Allah (ﷺ) and detained him after the Iqamah had been pronounced.

حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ حُمَيْدٍ، قَالَ سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عَنِ الرَّجُلِ، يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلاَةُ فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أُقِيمَتِ الصَّلاَةُ فَعَرَضَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلاَةُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 542
In-book reference : Book 2, Hadith 152
English translation : Book 2, Hadith 542

'Awn b. Kahmas reported on the authority of his father Kahmas :

we stood for praying at Mina when the Imam had not come out. Some of us sat down (and I too). An old man from Kufah said to me: Why did you down? I said : Ibn Buraidah, this is Sumud (i.e., waiting for the Imam in the standing condition). The old man then narrated a tradition from 'Abd al-Rahman b. 'Awaajah on the authority of al-Bara' b. 'Azib: We would stand in rows during the time of the Messenger of Allah (ﷺ) for a long time before he pronounced Takbir. He further said; Allah, the Exalted and Mighty, sends blessings and the angles invoke blessings for those who are nearer to the front rows. No step is more liking to Allah than a step which one takes to join the row (of the prayer).

حَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ السَّدُوسِيُّ، حَدَّثَنَا عَوْنُ بْنُ كَهْمَسٍ، عَنْ أَبِيهِ، كَهْمَسٍ قَالَ قُمْنَا إِلَى الصَّلاَةِ بِمِنًى وَالإِمَامُ لَمْ يَخْرُجْ فَقَعَدَ بَعْضُنَا فَقَالَ لِي شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ مَا يُقْعِدُكَ قُلْتُ ابْنُ بُرَيْدَةَ . قَالَ هَذَا السُّمُودُ . فَقَالَ لِي الشَّيْخُ

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نَقُومُ فِي الصُّفُوفِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم طَوِيلاً قَبْلَ أَنْ يُكَبِّرَ قَالَ وَقَالَ " إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّفُوفَ الأُوَلَ وَمَا مِنْ خَطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ خَطْوَةٍ يَمْشِيهَا يَصِلُ بِهَا صَفًّا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 543
In-book reference : Book 2, Hadith 153
English translation : Book 2, Hadith 543

Anas reported :

the Iqamah was pronounced (for the night prayer) and the Messenger of Allah (ﷺ) remained engaged in talking (to a person) in the corner of the mosque. He did not begin prayer until the people slept.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ أُقِيمَتِ الصَّلاَةُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم نَجِيٌّ فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 544
In-book reference : Book 2, Hadith 154
English translation : Book 2, Hadith 544

Abu al-Nadr said:

when the Iqamah was pronounced and the Messenger of Allah (ﷺ) saw that they (the people) were small in number, he would sit down, nd would not pray; but when he saw them (the people) large in number, he would pray.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ، أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تُقَامُ الصَّلاَةُ فِي الْمَسْجِدِ إِذَا رَآهُمْ قَلِيلاً جَلَسَ لَمْ يُصَلِّ وَإِذَا رَآهُمْ جَمَاعَةً صَلَّى .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 545
In-book reference : Book 2, Hadith 155
English translation : Book 2, Hadith 545

This tradition has been transmitted through a different chain of narrators in a similar way by ‘Ali b. Abi Talib.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ، أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي مَسْعُودٍ الزُّرَقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - مِثْلَ ذَلِكَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 546
In-book reference : Book 2, Hadith 156
English translation : Book 2, Hadith 546

(47) Chapter: The Severity Of Not Attending The Congregational Prayer

(47) باب فِي التَّشْدِيدِ فِي تَرْكِ الْجَمَاعَةِ

Narrated AbudDarda':

I heard the Messenger of Allah (ﷺ) say: If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation), for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ ثَلاَثَةٍ فِي قَرْيَةٍ وَلاَ بَدْوٍ لاَ تُقَامُ فِيهِمُ الصَّلاَةُ إِلاَّ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ " . قَالَ زَائِدَةُ قَالَ السَّائِبُ يَعْنِي بِالْجَمَاعَةِ الصَّلاَةَ فِي الْجَمَاعَةِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 547
In-book reference : Book 2, Hadith 157
English translation : Book 2, Hadith 547

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; I thought to give orders for arranging prayer in congregation, and then to have the Iqamah called for it, then to order a man to lead the people in prayer, then to go off in company of the people who have bundles of firewood to those people who are not present at the prayer and then to burn down their houses with fire.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 548
In-book reference : Book 2, Hadith 158
English translation : Book 2, Hadith 548

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

I thought about giving orders to some youths for gathering a bundle of firewood, then going off to some people who their prayers in their homes without any excuse, and burning down their houses over them.

I (Yazid b. Yazid) said: I asked Yazid b. al-Asamm: Abu ‘Awf did he mean Friday (prayer) or any other? He replied: may my ears become deaf if I have not heard Abu Hurairah narrating it from the Messenger of Allah (May peace be upon him); He did not mention Friday (prayer) or any other.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا أَبُو الْمَلِيحِ، حَدَّثَنِي يَزِيدُ بْنُ يَزِيدَ، حَدَّثَنِي يَزِيدُ بْنُ الأَصَمِّ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِي فَيَجْمَعُوا حُزَمًا مِنْ حَطَبٍ ثُمَّ آتِيَ قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأُحَرِّقُهَا عَلَيْهِمْ" . قُلْتُ لِيَزِيدَ بْنِ الأَصَمِّ يَا أَبَا عَوْفٍ الْجُمُعَةَ عَنَى أَوْ غَيْرَهَا قَالَ صُمَّتَا أُذُنَاىَ إِنْ لَمْ أَكُنْ سَمِعْتُ أَبَا هُرَيْرَةَ يَأْثِرُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا ذَكَرَ جُمُعَةً وَلاَ غَيْرَهَا .

حكم: صحيح دون قوله ليست بهم علة (الألباني)

Reference : Sunan Abi Dawud 549
In-book reference : Book 2, Hadith 159
English translation : Book 2, Hadith 549

Abd Allah b. Mas’ud said:

Persevere in observing these five times of prayer where the announcement for them is made, because they are from the paths of right guidance. And Allah, the Might, the Majestic, has laid down for his prophet (ﷺ) the paths of right guidance. I have seen the time when no one stayed away from prayer except a hypocrite whose hypocrite was well known. I witnessed the time when a man would be brought swaying between two men till he was set up in the row (of the prayer). Every one of us has a mosque of his in his house. If you were to pray in your houses and stay from your mosques. You would abandon the Sunnah (practice) of your prophet, and if you were Abandon the Sunnah (Practice) of your Prophet, you would become an unbeliever.

حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، حَدَّثَنَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ حَافِظُوا عَلَى هَؤُلاَءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّهِ صلى الله عليه وسلم سُنَنَ الْهُدَى وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ بَيِّنُ النِّفَاقِ وَلَقَدْ رَأَيْتُنَا وَإِنَّ الرَّجُلَ لَيُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ وَمَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَلَهُ مَسْجِدٌ فِي بَيْتِهِ وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ صلى الله عليه وسلم وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ صلى الله عليه وسلم لَكَفَرْتُمْ .

حكم: صحيح م بلفظ لضللتم وهو المحفوظ (الألباني)

Reference : Sunan Abi Dawud 550
In-book reference : Book 2, Hadith 160
English translation : Book 2, Hadith 550

Narrated Abdullah ibn Abbas:

If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse--he was asked what an excuse consisted of and replied that it was fear or illness--the prayer he offers will not be accepted from him.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي جَنَابٍ، عَنْ مَغْرَاءٍ الْعَبْدِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنَ اتِّبَاعِهِ عُذْرٌ " . قَالُوا وَمَا الْعُذْرُ قَالَ خَوْفٌ أَوْ مَرَضٌ " لَمْ تُقْبَلْ مِنْهُ الصَّلاَةُ الَّتِي صَلَّى " . قَالَ أَبُو دَاوُدَ رَوَى عَنْ مَغْرَاءٍ أَبُو إِسْحَاقَ .

حكم: صحيح دون جملة العذر وبلفظ ولا صلاة (الألباني)

Reference : Sunan Abi Dawud 551
In-book reference : Book 2, Hadith 161
English translation : Book 2, Hadith 551

Narrated Amr ibn Za'dah, Ibn Umm Maktum:

Ibn Umm Maktum asked the Prophet (ﷺ) saying: Messenger of Allah, I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (adhan)? He said: Yes. He said: I do not find any permission for you.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ، أَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ شَاسِعُ الدَّارِ وَلِي قَائِدٌ لاَ يُلاَئِمُنِي فَهَلْ لِي رُخْصَةٌ أَنْ أُصَلِّيَ فِي بَيْتِي قَالَ " هَلْ تَسْمَعُ النِّدَاءَ " . قَالَ نَعَمْ . قَالَ " لاَ أَجِدُ لَكَ رُخْصَةً " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 552
In-book reference : Book 2, Hadith 162
English translation : Book 2, Hadith 552

Narrated Ibn Umm Maktum:

Messenger of Allah, there are many venomous creatures and wild beasts in Medina (so allow me to pray in my house because I am blind). The Prophet (ﷺ) said: Do you hear the call, "Come to prayer," "Come to salvation"? (He said: Yes.) Then you must come.

Abu Dawud said: Al-Qasim al-Jarmi has narrated this tradition from Sufyan in a similar manner. But his version does not contain the words "Then you must come."

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ أُمِّ مَكْتُومٍ، قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَتَسْمَعُ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ فَحَىَّ هَلاً " . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَانَ لَيْسَ فِي حَدِيثِهِ " حَىَّ هَلاً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 553
In-book reference : Book 2, Hadith 163
English translation : Book 2, Hadith 553

(48) Chapter: The Virtue Of Praying In Congregation

(48) باب فِي فَضْلِ صَلاَةِ الْجَمَاعَةِ

Narrated Ubayy ibn Ka'b:

The Messenger of Allah (ﷺ) led us in the dawn prayer one day. And he said: Is so and so present? They said: No. He (again) asked: Is so and so present? They replied: No. He then said: These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it.

A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا الصُّبْحَ فَقَالَ " أَشَاهِدٌ فُلاَنٌ " . قَالُوا لاَ . قَالَ " أَشَاهِدٌ فُلاَنٌ " . قَالُوا لاَ . قَالَ " إِنَّ هَاتَيْنِ الصَّلاَتَيْنِ أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ وَلَوْ تَعْلَمُونَ مَا فِيهِمَا لأَتَيْتُمُوهُمَا وَلَوْ حَبْوًا عَلَى الرُّكَبِ وَإِنَّ الصَّفَّ الأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلاَئِكَةِ وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لاَبْتَدَرْتُمُوهُ وَإِنَّ صَلاَةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلاَتِهِ وَحْدَهُ وَصَلاَتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلاَتِهِ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَى " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 554
In-book reference : Book 2, Hadith 164
English translation : Book 2, Hadith 554

'Uthman b. 'Affan reported the Messenger of Allah (may peace be him) as saying; if anyone says the night prayer in congregation, he is like one who keeps vigil (in prayer) till midnight; and he who says both the night and dawn prayer in congregation is like one who keeps vigil (in prayer) the whole night.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي سَهْلٍ، - يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 555
In-book reference : Book 2, Hadith 165
English translation : Book 2, Hadith 555

(49) Chapter: What Has Been Narrated Regarding The Rewards Of Walking To The Prayer

(49) باب مَا جَاءَ فِي فَضْلِ الْمَشْىِ إِلَى الصَّلاَةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The further one is from the mosque , the greater will be one's reward.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْرًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 556
In-book reference : Book 2, Hadith 166
English translation : Book 2, Hadith 556

Ubayy b. Ka'b said:

There was a certain person, out of all people of Medina, who used to pray in the mosque. I do not know that any one of them lived at a farther distance than that man. Still he never missed the prayer in congregation in the mosque. I said: it would be better if you buy a donkey and ride it in heat and darkness. He said: I do not like that my house be by the side of the mosque. The discourse reached the Messenger of Allah (ﷺ). He said him about it. He said: I did it so that my walking to the mosque and return to my home when I return be recorded. He said: Allah has granted all this to you; Allah has granted all that you reckoned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، أَنَّ أَبَا عُثْمَانَ، حَدَّثَهُ عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَجُلٌ لاَ أَعْلَمُ أَحَدًا مِنَ النَّاسِ مِمَّنْ يُصَلِّي الْقِبْلَةَ مِنْ أَهْلِ الْمَدِينَةِ أَبْعَدَ مَنْزِلاً مِنَ الْمَسْجِدِ مِنْ ذَلِكَ الرَّجُلِ وَكَانَ لاَ تُخْطِئُهُ صَلاَةٌ فِي الْمَسْجِدِ فَقُلْتُ لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الرَّمْضَاءِ وَالظُّلْمَةِ ‏.‏ فَقَالَ مَا أُحِبُّ أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ فَنُمِيَ الْحَدِيثُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ عَنْ قَوْلِهِ ذَلِكَ فَقَالَ أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ يُكْتَبَ لِي إِقْبَالِي إِلَى الْمَسْجِدِ وَرُجُوعِي إِلَى أَهْلِي إِذَا رَجَعْتُ ‏.‏ فَقَالَ ‏"‏ أَعْطَاكَ اللَّهُ ذَلِكَ كُلَّهُ أَنْطَاكَ اللَّهُ جَلَّ وَعَزَّ مَا احْتَسَبْتَ كُلَّهُ أَجْمَعَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 557
In-book reference : Book 2, Hadith 167
English translation : Book 2, Hadith 557

Narrated AbuUmamah:

The Messenger of Allah (ﷺ) said: If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims).
And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلاَةٍ مَكْتُوبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لاَ يُنْصِبُهُ إِلاَّ إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ وَصَلاَةٌ عَلَى أَثَرِ صَلاَةٍ لاَ لَغْوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 558
In-book reference : Book 2, Hadith 168

English translation : Book 2, Hadith 558

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

Prayer said by a man in congregation is twenty five degrees more excellent than prayer said by him alone in his house or in the market. This is because when any of you performs ablution and does it perfectly, and goes out to the mosque having no intention except praying, and nothing moves him except prayer, then at every step which he takes his rank is elevated by one degree on account of this (walking), and one sin is remitted from him for this (walking), till he enters the mosque. When he enters the mosque, he will be reckoned as praying as long as he will be detained by the prayer. The angels keep on invoking blessing on any of you so long as he remains seated in the place he prayer, saying: O Allah, forgive him; O Allah, have mercy on him; O Allah, accept his repentance so long as he does not harm anyone, or breaks his ablution.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً وَذَلِكَ بِأَنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَأَتَى الْمَسْجِدَ لاَ يُرِيدُ إِلاَّ الصَّلاَةَ وَلاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ هِيَ تَحْبِسُهُ وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ أَوْ يُحْدِثْ فِيهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 559
In-book reference : Book 2, Hadith 169
English translation : Book 2, Hadith 559

Narrated AbuSa'id al-Khudri:

Prayer in congregation is equivalent to twenty-five prayers (offered alone). If he prays in a jungle, and performs its bowing and prostrations perfectly, it becomes equivalent to fifty prayers (in respect of reward).
Abu Dawud said: 'Abd al-Walid b. Ziyad narrated in his version of this tradition: "Prayer said by a single person in a jungle is more excellent by multiplied degrees than prayer said in congregation."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصَّلاَةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلاَةً فَإِذَا صَلاَّهَا فِي فَلاَةٍ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلاَةً " . قَالَ أَبُو دَاوُدَ قَالَ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ فِي الْحَدِيثِ " صَلاَةُ الرَّجُلِ فِي الْفَلاَةِ تُضَاعَفُ عَلَى صَلاَتِهِ فِي الْجَمَاعَةِ " . وَسَاقَ الْحَدِيثَ .

حكم: **صحيح خ الشطر الأول منه (الألباني)**

Reference : Sunan Abi Dawud 560
In-book reference : Book 2, Hadith 170
English translation : Book 2, Hadith 560

(50) Chapter: What Has Been Narrated About (The Blessings Of) Walking To The Masjid In Darkness

(50) باب مَا جَاءَ فِي الْمَشْىِ إِلَى الصَّلاَةِ فِي الظُّلَمِ

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ، حَدَّثَنَا إِسْمَاعِيلُ أَبُو سُلَيْمَانَ الْكَحَّالُ، عَنْ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ بُرَيْدَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 561
In-book reference : Book 2, Hadith 171
English translation : Book 2, Hadith 561

(51) Chapter: The Etiquette Of Walking To The Masjid

(51) باب مَا جَاءَ فِي الْهَدْىِ فِي الْمَشْىِ إِلَى الصَّلاَةِ

Narrated Ka'b ibn Ujrah:

AbuThumamah al-Hannat said that Ka'b ibn Ujrah met him while he was going to the mosque; one of the two (companions) met his companion (on his way to the mosque) And he met crossing the fingers of my both hands. He prohibited me to do so, and said: The Messenger of Allah (ﷺ) has said: If any of you performs ablution, and performs his ablution perfectly, and then goes out intending for the mosque, he should not cross the fingers of his hand because he is already in prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو، حَدَّثَهُمْ عَنْ دَاوُدَ بْنِ قَيْسٍ، قَالَ حَدَّثَنِي سَعْدُ بْنُ إِسْحَاقَ، عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، حَدَّثَنِي أَبُو ثُمَامَةَ الْحَنَّاطُ، أَنَّ كَعْبَ بْنَ عُجْرَةَ، أَدْرَكَهُ وَهُوَ يُرِيدُ الْمَسْجِدَ أَدْرَكَ أَحَدُهُمَا صَاحِبَهُ قَالَ فَوَجَدَنِي وَأَنَا مُشَبِّكٌ بِيَدَىَّ فَنَهَانِي عَنْ ذَلِكَ وَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلاَ يُشَبِّكَنَّ يَدَيْهِ فَإِنَّهُ فِي صَلاَةٍ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 562
In-book reference : Book 2, Hadith 172
English translation : Book 2, Hadith 562

Narrated A person from the Ansar:

Sa'id ibn al-Musayyab said: An Ansari was breathing his last. He said: I narrate to you a tradition, and I narrate it with the intention of getting a reward from Allah.
I heard the Messenger of Allah (ﷺ) say: If any one of you performs ablution and performs it very well, and goes out for prayer, he does not take his right step but Allah records a good work (or blessing) for him, and he does not take his left step but Allah remits one sin from him. Any one of you may reside near the mosque or far from it; if he comes to the mosque and prays in congregation, he will be forgiven (by Allah).

If he comes to the mosque while the people had prayed in part, and the prayer remained in part, and he prays in congregation the part he joined, and completed the part he had missed, he will enjoy similarly (i.e. he will be forgiven). If he comes to the mosque when the people had finished prayer, he will enjoy the same.

حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ مَعْبَدِ بْنِ هُرْمُزَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ حَضَرَ رَجُلاً مِنَ الأَنْصَارِ الْمَوْتُ فَقَالَ إِنِّي مُحَدِّثُكُمْ حَدِيثًا مَا أُحَدِّثُكُمُوهُ إِلاَّ احْتِسَابًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنَى إِلاَّ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرَى إِلاَّ حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَيِّئَةً فَلْيُقَرِّبْ أَحَدُكُمْ أَوْ لِيُبَعِّدْ فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ كَانَ كَذَلِكَ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلاَةَ كَانَ كَذَلِكَ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 563
In-book reference : Book 2, Hadith 173
English translation : Book 2, Hadith 563

(52) Chapter: Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Find That It has Finished

(52) باب فِيمَنْ خَرَجَ يُرِيدُ الصَّلاَةَ فَسُبِقَ بِهَا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: whoever performs ablution, and performs his ablution perfectly, and then goes to the mosque and finds that the people had finished the prayer (in congregation), Allah will give him a reward like one who prayed in congregation and attended it; The reward of those who prayed in congregation will not be curtailed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ طَحْلاَءَ - عَنْ مُحْصِنِ بْنِ عَلِيٍّ، عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا أَعْطَاهُ اللَّهُ جَلَّ وَعَزَّ مِثْلَ أَجْرِ مَنْ صَلاَّهَا وَحَضَرَهَا لاَ يَنْقُصُ ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 564
In-book reference : Book 2, Hadith 174
English translation : Book 2, Hadith 564

(53) Chapter: What Has Been Narrated Concerning Women Leaving (Their House) For The Masjid

(53) باب مَا جَاءَ فِي خُرُوجِ النِّسَاءِ إِلَى الْمَسْجِدِ

Narrated AbuHurayrah:

Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having no perfumed themselves.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلَكِنْ لِيَخْرُجْنَ وَهُنَّ تَفِلاَتٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 565
In-book reference : Book 2, Hadith 175
English translation : Book 2, Hadith 565

Ibn ‘Umar reported the Messenger of Allah (May peace be upon him) as saying; Do not prevent the female servant your women from visiting the mosques of Allah.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ " .

Reference : Sunan Abi Dawud 566
In-book reference : Book 2, Hadith 176
English translation : Book 2, Hadith 566

Ibn ‘Umar reported the Messenger of Allah (ﷺ) as saying; Do not prevent your women from visiting the mosque; but their houses are better for them (for praying).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 567
In-book reference : Book 2, Hadith 177
English translation : Book 2, Hadith 567

‘Abd Allah b. ‘Umar reported the prophet (ﷺ) as saying; Allow women to visit the mosque at night. A son of his (Bilal) said; I swear by Allah, we shall certainly not allow them because they will defraud. I swear by Allah, we shall not allow them. He (Ibn ‘Umar) abused him and became angry at him and said :

I tell you that the Messenger of Allah (May peace be upon him) said: Allow them; yet you say; we shall not allow them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ائْذَنُوا لِلنِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ " . فَقَالَ ابْنٌ لَهُ وَاللَّهِ لاَ نَأْذَنُ لَهُنَّ فَيَتَّخِذْنَهُ دَغَلاً وَاللَّهِ لاَ نَأْذَنُ لَهُنَّ . قَالَ فَسَبَّهُ وَغَضِبَ وَقَالَ أَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْذَنُوا لَهُنَّ " . وَتَقُولُ لاَ نَأْذَنُ لَهُنَّ

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 568
In-book reference : Book 2, Hadith 178
English translation : Book 2, Hadith 568

(54) Chapter: Severity In This Issue

(54) باب التَّشْدِيدِ فِي ذَلِكَ

'A'ishah (Allah be pleased with her), wife of the prophet (ﷺ), said ; if the Messenger of Allah (ﷺ) had seen what the women have invented, he would have prevented them from visiting the mosque (for praying), as the women of the children of the Israel were prevented. Yahya (the narrator) said; I asked 'Umrah ; were the women of Israel prevented? She said:

yes.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ . قَالَ يَحْيَى فَقُلْتُ لِعَمْرَةَ أَمُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ قَالَتْ نَعَمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 569
In-book reference : Book 2, Hadith 179
English translation : Book 2, Hadith 569

'Abd Allah (b. Mas'ud) reported the prophet (ﷺ) as saying; it is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house.

حَدَّثَنَا ابْنُ الْمُثَنَّى، أَنَّ عَمْرَو بْنَ عَاصِمٍ، حَدَّثَهُمْ قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ مُوَرِّقٍ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلاَةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي حُجْرَتِهَا وَصَلاَتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي بَيْتِهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 570
In-book reference : Book 2, Hadith 180
English translation : Book 2, Hadith 570

Ibn 'Umar reported the Messenger of Allah (May peace be upon him) as saying :

if we reserve this door for women (it would be better). Nafi' said: Ibn 'Umar did not enter through it(the door) till he died.

Abu Dawud said: This tradition has been narrated though a different chain of transmitters by 'Umar. And this is more correct.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ " . قَالَ نَافِعٌ فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ . قَالَ أَبُو دَاوُدَ رَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ قَالَ قَالَ عُمَرُ وَهَذَا أَصَحُّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 571
In-book reference : Book 2, Hadith 181
English translation : Book 2, Hadith 571

(55) Chapter: Rushing To The Prayer (55) باب السَّعْىِ إِلَى الصَّلاَةِ

Abu Hurairah said:

I heard the Messenger of Allah(may peace be upon him) say: When the iqamah is pronounced for prayer, do not come to it running, but come walking(slowly). You should observe tranquility. The part of the prayer you get(along with the imam) offer it, and the part you miss complete it(afterwards).

Abu Dawud said: The version narrated by al-Zubaidi, Ibn Abi Dhi'b, Ibrahim b. Sa'd, Ma'mar, Shu'aib b. Abi Hamzah on the authority of al-Zuhri has the words: "the part you miss then complete it". Ibn 'Uyainah alone narrated from al-Zuhri the words "then offer it afterwards". And Muhammad b. 'Amr narrated from Abu Salamah on the authority of Abu Hurairah, and Ja'far b. Rabi'ah narrated from al-A'raj on the authority of Abu Hurairah the words "then complete it". And Ibn Mas'ud narrated from the Prophet(ﷺ) and Abu Qatadah and Anas reported from the Prophet(may peace be upon him) the words" then complete it".

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا " . قَالَ أَبُو دَاوُدَ كَذَا قَالَ الزُّبَيْدِيُّ وَابْنُ أَبِي ذِئْبٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ " وَمَا فَاتَكُمْ فَأَتِمُّوا " . وَقَالَ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ وَحْدَهُ " فَاقْضُوا " . وَقَالَ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَجَعْفَرُ بْنُ رَبِيعَةَ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ " فَأَتِمُّوا " . وَابْنُ مَسْعُودٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو قَتَادَةَ وَأَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم كُلُّهُمْ قَالُوا " فَأَتِمُّوا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 572
In-book reference : Book 2, Hadith 182
English translation : Book 2, Hadith 572

Abu Hurairah reported the Prophet(ﷺ) as saying:

Come to prayer with calmness and tranquility. Then pray the part you get (long with the imam) and complete afterwards the part you miss.

Abu Dawud said: Ibn Sirin narrated from Abu Hurairah the words: "he should complete it afterwards." Similarly, Abu Rafi' narrated from Abu Hurairah and Abu Dharr narrated from him the words "then complete it, and complete it afterwards." There is a variation of words in the narration from him.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ائْتُوا الصَّلاَةَ وَعَلَيْكُمُ السَّكِينَةُ فَصَلُّوا مَا أَدْرَكْتُمْ وَاقْضُوا مَا سَبَقَكُمْ " . قَالَ أَبُو دَاوُدَ وَكَذَا قَالَ ابْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ " وَلْيَقْضِ " . وَكَذَا أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ وَأَبُو ذَرٍّ رُوِيَ عَنْهُ " فَأَتِمُّوا وَاقْضُوا " . وَاخْتُلِفَ عَنْهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 573
In-book reference : Book 2, Hadith 183
English translation : Book 2, Hadith 573

(56) Chapter: On Having Two Congregations In The Masjid

(56) باب فِي الْجَمْعِ فِي الْمَسْجِدِ مَرَّتَيْنِ

Narrated Sa'id al-Khudri:

The Messenger of Allah (ﷺ) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ سُلَيْمَانَ الأَسْوَدِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَبْصَرَ رَجُلاً يُصَلِّي وَحْدَهُ فَقَالَ " أَلاَ رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّيَ مَعَهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 574
In-book reference : Book 2, Hadith 184
English translation : Book 2, Hadith 574

(57) Chapter: The One Who Prays In His House, Then Catches The Congregation, He Should Pray With Them

(57) باب فِيمَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَدْرَكَ الْجَمَاعَةَ يُصَلِّي مَعَهُمْ

Narrated Yazid ibn al-Aswad:

Yazid prayed along with the Messenger of Allah (ﷺ) when he was a young boy. When he (the Prophet) had prayed there were two persons (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: What prevented you from praying along with us? They replied: We have already prayed in our houses. He said: Do not do so. If any of you prays in his house and finds that the imam has not prayed, he should pray along with him; and that will be a supererogatory prayer for him.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الأَسْوَدِ، عَنْ أَبِيهِأَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ غُلاَمٌ شَابٌّ فَلَمَّا صَلَّى إِذَا رَجُلاَنِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ الْمَسْجِدِ فَدَعَا بِهِمَا فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا

فَقَالَ " مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا " . قَالاَ قَدْ صَلَّيْنَا فِي رِحَالِنَا . فَقَالَ " لاَ تَفْعَلُوا إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الإِمَامَ وَلَمْ يُصَلِّ فَلْيُصَلِّ مَعَهُ فَإِنَّهَا لَهُ نَافِلَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 575
In-book reference : Book 2, Hadith 185
English translation : Book 2, Hadith 575

Jabir b. Yazid reported on the authority of his father:

I said the morning prayer along with the prophet (ﷺ) at Mina. He narrated the rest of the tradition to the same effect.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم الصُّبْحَ بِمِنًى بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 576
In-book reference : Book 2, Hadith 186
English translation : Book 2, Hadith 576

Narrated Yazid ibn Amir:

I came while the Prophet (ﷺ) was saying the prayer. I sat down and did not pray along with them. The Messenger of Allah (ﷺ) turned towards us and saw that Yazid was sitting there. He said: Did you not embrace Islam, Yazid? He replied: Why not, Messenger of Allah; I have embraced Islam. He said: What prevented you from saying prayer along with the people? He replied: I have already prayed in my house, and I thought that you had prayed (in congregation). He said: When you come to pray (in the mosque) and find the people praying, then you should pray along with them, though you have already prayed. This will be a supererogatory prayer for you and that will be counted as obligatory.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ نُوحِ بْنِ صَعْصَعَةَ، عَنْ يَزِيدَ بْنِ عَامِرٍ، قَالَ جِئْتُ وَالنَّبِيُّ صلى الله عليه وسلم فِي الصَّلاَةِ فَجَلَسْتُ وَلَمْ أَدْخُلْ مَعَهُمْ فِي الصَّلاَةِ - قَالَ - فَانْصَرَفَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَأَى يَزِيدَ جَالِسًا فَقَالَ " أَلَمْ تُسْلِمْ يَا يَزِيدُ " . قَالَ بَلَى يَا رَسُولَ اللَّهِ قَدْ أَسْلَمْتُ . قَالَ " فَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ فِي صَلاَتِهِمْ " . قَالَ إِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي مَنْزِلِي وَأَنَا أَحْسِبُ أَنْ قَدْ صَلَّيْتُمْ . فَقَالَ " إِذَا جِئْتَ إِلَى الصَّلاَةِ فَوَجَدْتَ النَّاسَ فَصَلِّ مَعَهُمْ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةً وَهَذِهِ مَكْتُوبَةً " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 577
In-book reference : Book 2, Hadith 187
English translation : Book 2, Hadith 577

A man from Banu Asad b. Khuzaimah asked Abu Ayyub al-Ansari:

if one of us prays in his house, then comes to the mosque and finds that the iqamah is being called, and if I pray along with them (in congregation), I feel something inside about it. Abu Ayyub replied: We asked the Prophet (ﷺ) about it. He said: That is a share from the spoils received by the warriors (i.e. he will receive double the reward of the prayer).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ قَرَأْتُ عَلَى ابْنِ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، أَنَّهُ سَمِعَ عَفِيفَ بْنَ عَمْرِو بْنِ الْمُسَيَّبِ، يَقُولُ حَدَّثَنِي رَجُلٌ، مِنْ بَنِي أَسَدِ بْنِ خُزَيْمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الأَنْصَارِيَّ فَقَالَ يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلاَةَ ثُمَّ يَأْتِي الْمَسْجِدَ وَتُقَامُ الصَّلاَةُ فَأُصَلِّي مَعَهُمْ فَأَجِدُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا . فَقَالَ أَبُو أَيُّوبَ سَأَلْنَا عَنْ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " ذَلِكَ لَهُ سَهْمُ جَمْعٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 578
In-book reference : Book 2, Hadith 188
English translation : Book 2, Hadith 578

(58) Chapter: If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat

(58) باب إِذَا صَلَّى ثُمَّ أَدْرَكَ جَمَاعَةً أَيُعِيدُ

Narrated Abdullah ibn Umar:

Sulayman, the freed slave of Maymunah, said: I came to Ibn Umar at Bilat (a place in Medina) while the people were praying. I said: Do you not pray along with them? He said: I heard the Messenger of Allah (ﷺ) say: Do not say a prayer twice in a day.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، - يَعْنِي مَوْلَى مَيْمُونَةَ - قَالَ أَتَيْتُ ابْنَ عُمَرَ عَلَى الْبَلاَطِ وَهُمْ يُصَلُّونَ فَقُلْتُ أَلاَ تُصَلِّي مَعَهُمْ قَالَ قَدْ صَلَّيْتُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُصَلُّوا صَلاَةً فِي يَوْمٍ مَرَّتَيْنِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 579
In-book reference : Book 2, Hadith 189
English translation : Book 2, Hadith 579

(59) Chapter: Concerning The Position Of The Imam And Its Virtue

(59) باب فِي جِمَاعِ الإِمَامَةِ وَفَضْلِهَا

Narrated Uqbah ibn Amir:

I heard the Messenger of Allah (ﷺ) say: He who leads the people in prayer, and he does so at the right time, will receive, as well as those who are led (in prayer) will get (the reward). He who delays (prayer) from the appointed time will be responsible (for this delay) and not those who are led in prayer.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَمَّ النَّاسَ فَأَصَابَ الْوَقْتَ فَلَهُ وَلَهُمْ وَمَنِ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا فَعَلَيْهِ وَلاَ عَلَيْهِمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 580
In-book reference : Book 2, Hadith 190
English translation : Book 2, Hadith 580

(60) Chapter: It Is Disliked To Refuse The Position Of Imam

(60) باب فِي كَرَاهِيَةِ التَّدَافُعِ عَلَى الإِمَامَةِ

Narrated Sulamah daughter of al-Hurr:

I heard the Messenger of Allah (ﷺ) say: One of the signs of the Last Hour will be that people in a mosque will refuse to act as imam and will not find an imam to lead them in prayer.

حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، حَدَّثَنَا مَرْوَانُ، حَدَّثَتْنِي طَلْحَةُ أُمُّ غُرَابٍ، عَنْ عَقِيلَةَ، - امْرَأَةٌ مِنْ بَنِي فَزَارَةَ مَوْلاَةٌ لَهُمْ - عَنْ سَلاَمَةَ بِنْتِ الْحُرِّ، أُخْتِ خَرَشَةَ بْنِ الْحُرِّ الْفَزَارِيِّ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَدَافَعَ أَهْلُ الْمَسْجِدِ لاَ يَجِدُونَ إِمَامًا يُصَلِّي بِهِمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 581
In-book reference : Book 2, Hadith 191
English translation : Book 2, Hadith 581

(61) Chapter: Who Has More Right To Be Imam

(61) باب مَنْ أَحَقُّ بِالإِمَامَةِ

Abu Mas’ud al-Badri reported the Messenger of Allah (ﷺ) as saying:

The one of you who is most versed in the Books of Allah should act as imam for the people; and the one who is the earliest of them in reciting (the Qur’an); if they are equally versed in reciting it, then the earliest of them to emigrate (to Medina); if they emigrated at the same time, then the oldest of them. No man must lead another in prayer in his house (i.e. in the house of a latter) or where the latter has authority, or sit in his place of honor without his permission. Shu’bah said: I asked Isma’il: what is the meaning of his place of honor? He replied: his throne.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ رَجَاءٍ، سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ، يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا وَلاَ يَؤُمُّ الرَّجُلُ فِي بَيْتِهِ وَلاَ فِي سُلْطَانِهِ وَلاَ يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ " . قَالَ شُعْبَةُ فَقُلْتُ لإِسْمَاعِيلَ مَا تَكْرِمَتُهُ قَالَ فِرَاشُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 582
In-book reference : Book 2, Hadith 192
English translation : Book 2, Hadith 582

The version of this tradition narrated through a different chain by Shu'bah has the words:

"A man should not lead the another man in prayer.

Abu Dawud said: Yahya al-Qattan narrated from Shu'bah in a similar way, i.e. the earliest of them in recitation.
حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ " وَلاَ يَؤُمُّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ " . قَالَ أَبُو دَاوُدَ كَذَا قَالَ يَحْيَى الْقَطَّانُ عَنْ شُعْبَةَ " أَقْدَمُهُمْ قِرَاءَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 583
In-book reference : Book 2, Hadith 193
English translation : Book 2, Hadith 583

This tradition has been transmitted through a different chain by Abu Mas'ud This version has words ; "If they are equally versed in recitation, then the one who has most knowledge of the Sunnah ; if they are equal with regard to (the knowledge of) the Sunnah, then the earliest of them to emigrate (to medina)". He did not narrate the words; " The earliest of them in recitation".

Abu Dawud said:
Hajjaj b. Artata reported from Isma'il: Do not sit in the place of honour of anyone except with his permission.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ الْحَضْرَمِيِّ، قَالَ سَمِعْتُ أَبَا مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ قَالَ " فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً " . وَلَمْ يَقُلْ " فَأَقْدَمُهُمْ قِرَاءَةً " . قَالَ أَبُو دَاوُدَ رَوَاهُ حَجَّاجُ بْنُ أَرْطَاةَ عَنْ إِسْمَاعِيلَ قَالَ " وَلاَ تَقْعُدْ عَلَى تَكْرِمَةِ أَحَدٍ إِلاَّ بِإِذْنِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 584
In-book reference : Book 2, Hadith 194
English translation : Book 2, Hadith 584

'Amr b. Salamah said ; we lived at a place where the people would pass by us when they came to the prophet (ﷺ). When they returned they would again pass by us. And they used to inform us that the Messenger of Allah (ﷺ) said so –and-so. I was a boy with a good memory. From the(process) I memorized a large portion of the Qur'an. Then my father went to the Messenger of Allah(ﷺ) along with a group of his clan. He (the Prophet) taught them prayer. And he said:

The one of you who knows most of the Qur'an should act as your imam. I knew the Qur'an better than most of them because I had memorized it. They, therefore, put me in front of them, and I would lead them in prayer. I wore a

small yellow mantle which, when I prostrated myself, went up on me, and a woman of the clan said: Cover the back side of your leader from us. So they bought an ‘Ammani shirt for me, and I have never been so pleased about anything after embracing Islam as I was about that (shirt). I used to lead them in prayer and I was only seven or eight year old.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَلِمَةَ، قَالَ كُنَّا بِحَاضِرٍ يَمُرُّ بِنَا النَّاسُ إِذَا أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَكَانُوا إِذَا رَجَعُوا مَرُّوا بِنَا فَأَخْبَرُونَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ كَذَا وَكَذَا وَكُنْتُ غُلاَمًا حَافِظًا فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا فَانْطَلَقَ أَبِي وَافِدًا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي نَفَرٍ مِنْ قَوْمِهِ فَعَلَّمَهُمُ الصَّلاَةَ فَقَالَ " يَؤُمُّكُمْ أَقْرَؤُكُمْ " . وَكُنْتُ أَقْرَأَهُمْ لِمَا كُنْتُ أَحْفَظُ فَقَدَّمُونِي فَكُنْتُ أَؤُمُّهُمْ وَعَلَىَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي فَقَالَتِ امْرَأَةٌ مِنَ النِّسَاءِ وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ . فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًّا فَمَا فَرِحْتُ بِشَىْءٍ بَعْدَ الإِسْلاَمِ فَرَحِي بِهِ فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانِ سِنِينَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 585
In-book reference : Book 2, Hadith 195
English translation : Book 2, Hadith 585

This tradition has also been transmitted through a different chain by ‘Amr b. Salamah. This version says:

“I used to lead them in prayer with a sheet of cloth on me that was patched and torn. When I prostrated myself, my buttocks were disclosed.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَمْرِو بْنِ سَلِمَةَ، بِهَذَا الْخَبَرِ قَالَ فَكُنْتُ أَؤُمُّهُمْ فِي بُرْدَةٍ مُوصَلَةٍ فِيهَا فَتْقٌ فَكُنْتُ إِذَا سَجَدْتُ خَرَجَتِ اسْتِي .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 586
In-book reference : Book 2, Hadith 196
English translation : Book 2, Hadith 586

‘Amr b. Salamah reported on the authority of his father (Salamah) that they visited the Prophet (ﷺ). When they intended to return, they said:

Messenger of Allah, who will lead us in prayer? He said: The one of you who knows most of the Qur’an, or memorizes most of the Qur’an, (should act as your imam). There was none in the clan who knew more of the Qur’an than I did. They, therefore, put me in front of them and I was only a boy. And I wore a mantle, Whenever I was present in the gathering of Jarm (name of his clan), I would act as their Imam, and lead them in their funeral prayer until today.

Abu Dawud said: This tradition has been narrated by ‘Amr b. Salamah through a different chain of transmitter. This version has: “When my clan visited the Prophet(may peace be upon him) ....” He did not report it on the authority of his father.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرِ بْنِ حَبِيبٍ الْجَرْمِيِّ، حَدَّثَنَا عَمْرُو بْنُ سَلِمَةَ، عَنْ أَبِيهِ، أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا يَا رَسُولَ اللَّهِ مَنْ يَؤُمُّنَا قَالَ " أَكْثَرُكُمْ جَمْعًا لِلْقُرْآنِ " . " أَخْذًا لِلْقُرْآنِ " . قَالَ فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُهُ - قَالَ - فَقَدَّمُونِي وَأَنَا غُلاَمٌ وَعَلَىَّ شَمْلَةٌ لِي فَمَا شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إِلاَّ كُنْتُ إِمَامَهُمْ وَكُنْتُ أُصَلِّي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا . قَالَ أَبُو دَاوُدَ وَرَوَاهُ يَزِيدُ بْنُ هَارُونَ عَنْ مِسْعَرِ بْنِ حَبِيبٍ الْجَرْمِيِّ عَنْ عَمْرِو بْنِ سَلِمَةَ قَالَ لَمَّا وَفَدَ قَوْمِي إِلَى النَّبِيِّ صلى الله عليه وسلم لَمْ يَقُلْ عَنْ أَبِيهِ .

حكم: صحيح لكن قوله عن أبيه غير محفوظ (الألباني)

Reference	: Sunan Abi Dawud 587
In-book reference	: Book 2, Hadith 197
English translation	: Book 2, Hadith 587

Ibn ‘Umar said:

when the first emigrants came (to Madina), they stayed at al-‘Asbah (a place near Madina) before the advent of the Messenger of Allah (ﷺ). Salim, the client of Abu Hudhaifah, acted as their imam, as he knew the Qur’an better than all of them, al-Haitham(the narrator) added: and ‘Umar b. al-Khattab and Abu Salamah b. ‘Abd al-Asad were among them.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ، ح وَحَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ الأَوَّلُونَ نَزَلُوا الْعَصْبَةَ قَبْلَ مَقْدَمِ النَّبِيِّ صلى الله عليه وسلم فَكَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ وَكَانَ أَكْثَرَهُمْ قُرْآنًا . زَادَ الْهَيْثَمُ وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الأَسَدِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 588
In-book reference	: Book 2, Hadith 198
English translation	: Book 2, Hadith 588

Malik b. al-Huwairith said that the Prophet(may peace be upon him) told him or some of his companions:

When the time of prayer comes, call the Adhan, then call the iqamah, then the one who is oldest of you should act as your imam.

The version narrated by Maslamah goes : He said: On that day we were almost equal in knowledge.
The version narrated by Isma’il says: Khalid said: I said to Abu Qilabah: where is the Qur’an(i.e. why did the Prophet(ﷺ) not say: The one who knows the Qur’an most should act as imam)? He replied: Both of them were equal in the knowledge of the Qur’an.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ، - الْمَعْنَى وَاحِدٌ - عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ أَوْ لِصَاحِبٍ لَهُ " إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لْيَؤُمَّكُمَا أَكْبَرُكُمَا " . وَفِي حَدِيثِ مَسْلَمَةَ قَالَ وَكُنَّا يَوْمَئِذٍ مُتَقَارِبَيْنِ فِي الْعِلْمِ . وَقَالَ فِي حَدِيثِ إِسْمَاعِيلَ قَالَ خَالِدٌ قُلْتُ لأَبِي قِلاَبَةَ فَأَيْنَ الْقُرْآنُ قَالَ إِنَّهُمَا كَانَا مُتَقَارِبَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 589
In-book reference : Book 2, Hadith 199
English translation : Book 2, Hadith 589

Narrated Abdullah ibn Abbas:

Let the best among you call the adhan for you, and the Qur'an-readers act as your imams.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عِيسَى الْحَنَفِيُّ، حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ" .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 590
In-book reference : Book 2, Hadith 200
English translation : Book 2, Hadith 590

(62) Chapter: On Women Action As Imam (62) باب إِمَامَةِ النِّسَاءِ

Narrated Umm Waraqah daughter of Nawfal:

When the Prophet (ﷺ) proceeded for the Battle of Badr, I said to him: Messenger of Allah allow me to accompany you in the battle. I shall act as a nurse for patients. It is possible that Allah might bestow martyrdom upon me. He said: Stay at your home. Allah, the Almighty , will bestow martyrdom upon you.

The narrator said: Hence she was called martyr. She read the Qur'an. She sought permission from the Prophet (ﷺ) to have a mu'adhdhin in her house. He, therefore, permitted her (to do so).

She announced that her slave and slave-girl would be free after her death. One night they went to her and strangled her with a sheet of cloth until she died, and they ran away.

Next day Umar announced among the people, "Anyone who has knowledge about them, or has seen them, should bring them (to him)."

Umar (after their arrest) ordered (to crucify them) and they were crucified. This was the first crucifixion at Medina.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، قَالَ حَدَّثَتْنِي جَدَّتِي، وَعَبْدُ الرَّحْمَنِ بْنُ خَلاَّدٍ الأَنْصَارِيُّ، عَنْ أُمِّ وَرَقَةَ بِنْتِ نَوْفَلٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا غَزَا بَدْرًا قَالَتْ قُلْتُ لَهُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي الْغَزْوِ مَعَكَ أُمَرِّضُ مَرْضَاكُمْ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً . قَالَ " قِرِّي فِي بَيْتِكِ فَإِنَّ اللَّهَ تَعَالَى يَرْزُقُكِ الشَّهَادَةَ " . قَالَ فَكَانَتْ تُسَمَّى الشَّهِيدَةَ . قَالَ وَكَانَتْ قَدْ قَرَأَتِ الْقُرْآنَ فَاسْتَأْذَنَتِ النَّبِيَّ صلى الله عليه وسلم أَنْ تَتَّخِذَ فِي دَارِهَا مُؤَذِّنًا فَأَذِنَ لَهَا قَالَ وَكَانَتْ

دَبَّرَتْ غُلاَمًا لَهَا وَجَارِيَةً فَقَامَا إِلَيْهَا بِاللَّيْلِ فَغَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَذَهَبَا فَأَصْبَحَ عُمَرُ فَقَامَ فِي النَّاسِ فَقَالَ مَنْ كَانَ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ أَوْ مَنْ رَآهُمَا فَلْيَجِئْ بِهِمَا فَأَمَرَ بِهِمَا فَصُلِبَا فَكَانَا أَوَّلَ مَصْلُوبٍ بِالْمَدِينَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 591
In-book reference : Book 2, Hadith 201
English translation : Book 2, Hadith 591

This tradition has also been narrated through a different chain of transmitters by Umm Waraqah daughter of 'Abd Allah b. al-Harith. The first version is complete. This version goes:

The Messenger of Allah(ﷺ) used to visit her at her house. He appointed a mu'adhdhin to call adhan for her; and he commanded her to lead the inmates of her house in prayer. 'Abd al-Rahman said: I saw her mu'adhdhin who was an old man.

حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلاَّدٍ، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِهَذَا الْحَدِيثِ وَالأَوَّلُ أَتَمُّ قَالَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزُورُهَا فِي بَيْتِهَا وَجَعَلَ لَهَا مُؤَذِّنًا يُؤَذِّنُ لَهَا وَأَمَرَهَا أَنْ تَؤُمَّ أَهْلَ دَارِهَا . قَالَ عَبْدُ الرَّحْمَنِ فَأَنَا رَأَيْتُ مُؤَذِّنَهَا شَيْخًا كَبِيرًا .

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 592
In-book reference : Book 2, Hadith 202
English translation : Book 2, Hadith 592

(63) Chapter: A Person Who Is The Imam Of A Group That Dislikes Him

(63) باب الرَّجُلِ يَؤُمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) said: There are three types of people whose prayer is not accepted by Allah: One who goes in front of people when they do not like him; a man who comes dibaran, which means that he comes to it too late; and a man who takes into slavery an emancipated male or female slave.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ عَبْدٍ الْمَعَافِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " ثَلاَثَةٌ لاَ يَقْبَلُ اللَّهُ مِنْهُمْ صَلاَةً مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ وَرَجُلٌ أَتَى الصَّلاَةَ دِبَارًا " . وَالدِّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَفُوتَهُ " وَرَجُلٌ اعْتَبَدَ مُحَرَّرَهُ " .

حكم: **ضعيف إلا الشطر الأول فصحيح (الألباني)**

Reference : Sunan Abi Dawud 593
In-book reference : Book 2, Hadith 203
English translation : Book 2, Hadith 593

(64) Chapter: Pious And Wicked People As Imam

(64) باب إِمَامَةِ الْبَرِّ وَالْفَاجِرِ

Abu Hurairah reported the Messenger of Allah(ﷺ) as saying:

The obligatory prayer is essential behind every Muslim, pious or impious, even if he has committed a sins.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصَّلاَةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 594
In-book reference : Book 2, Hadith 204
English translation : Book 2, Hadith 594

(65) Chapter: A Blind Man Being Imam

(65) باب إِمَامَةِ الأَعْمَى

Anas said that the Prophet (ﷺ) appointed Ibn Umm Maktum as substitute to lead the people in prayer, and he was blind.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَؤُمُّ النَّاسَ وَهُوَ أَعْمَى .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 595
In-book reference : Book 2, Hadith 205
English translation : Book 2, Hadith 595

(66) Chapter: A Visitor Being Imam

(66) باب إِمَامَةِ الزَّائِرِ

Abu ‘Atiyyah, a freed slave of us, said:

Malik b. al-Huwairith came to this place of prayer of ours, and the iqamah for prayer was called. We said to him: Come forward and lead the prayer. He said to us: Put one of your own men forward to lead you in prayer. I heard the Messenger of Allah(ﷺ) say: If anyone visits people, he should not lead them in prayer, but some person of them should lead the prayer.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، عَنْ بُدَيْلٍ، حَدَّثَنِي أَبُو عَطِيَّةَ، مَوْلًى مِنَّا قَالَ كَانَ مَالِكُ بْنُ حُوَيْرِثٍ يَأْتِينَا إِلَى مُصَلاَّنَا هَذَا فَأُقِيمَتِ الصَّلاَةُ فَقُلْنَا لَهُ تَقَدَّمْ فَصَلِّهْ . فَقَالَ لَنَا قَدِّمُوا رَجُلاً مِنْكُمْ يُصَلِّي بِكُمْ وَسَأُحَدِّثُكُمْ لِمَ لاَ أُصَلِّي بِكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ زَارَ قَوْمًا فَلاَ يَؤُمَّهُمْ وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 596
In-book reference : Book 2, Hadith 206

English translation : Book 2, Hadith 596

(67) Chapter: On The Imam Standing In A Location Above The Level Of Congregation (67) باب الإِمَامِ يَقُومُ مَكَانًا أَرْفَعَ مِنْ مَكَانِ الْقَوْمِ

Hammam said:

Hudhaifah led the people in prayer in al-Mada'in standing on the shop(or a bench). Abu Mas'ud took him by his shirt, and brought him down. When he(Abu Mas'ud) finished his prayer, he said: Do you not know that they(the people) were prohibited to do so. He said: Yes, I remembered when you pulled me down.

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، وَأَحْمَدُ بْنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا يَعْلَى، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، أَنَّ حُذَيْفَةَ أَمَّ النَّاسَ، بِالْمَدَائِنِ عَلَى دُكَّانٍ فَأَخَذَ أَبُو مَسْعُودٍ بِقَمِيصِهِ فَجَبَذَهُ فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ قَالَ أَلَمْ تَعْلَمْ أَنَّهُمْ كَانُوا يُنْهَوْنَ عَنْ ذَلِكَ قَالَ بَلَى قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 597
In-book reference : Book 2, Hadith 207
English translation : Book 2, Hadith 597

'Adi b. Thabit al-Ansari said; A man related to me that (once) he was in the company of 'Ammar b. yasir in al-Mada'in (a city near Ku'fah). The IQAMAH was called for prayer:

'Ammar came forward and stood on a shop (or a beach) and prayed while the people stood on a lower place than he. Hudaifah came forward and took him by the hands and Ammar followed him till Hudaifah brought him down. When 'Ammar finished his prayer. Hudaifah said to him: Did you not hear the Messenger of Allah (May peace be upon him) say: When a man leads the people in prayer, he must not stand in a position higher than theirs, or words to that effect? 'Ammar replied : that is why I followed you when you took me by the hand.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو خَالِدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ الأَنْصَارِيِّ، حَدَّثَنِي رَجُلٌ، أَنَّهُ كَانَ مَعَ عَمَّارِ بْنِ يَاسِرٍ بِالْمَدَائِنِ فَأُقِيمَتِ الصَّلاَةُ فَتَقَدَّمَ عَمَّارٌ وَقَامَ عَلَى دُكَّانٍ يُصَلِّي وَالنَّاسُ أَسْفَلَ مِنْهُ فَتَقَدَّمَ حُذَيْفَةُ فَأَخَذَ عَلَى يَدَيْهِ فَاتَّبَعَهُ عَمَّارٌ حَتَّى أَنْزَلَهُ حُذَيْفَةُ فَلَمَّا فَرَغَ عَمَّارٌ مِنْ صَلاَتِهِ قَالَ لَهُ حُذَيْفَةُ أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فَلاَ يَقُمْ فِي مَكَانٍ أَرْفَعَ مِنْ مَقَامِهِمْ " . أَوْ نَحْوَ ذَلِكَ قَالَ عَمَّارٌ لِذَلِكَ اتَّبَعْتُكَ حِينَ أَخَذْتَ عَلَى يَدَىَّ .

Grade : **Hasan li ghairih** (Al-Albani) حسن لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 598
In-book reference : Book 2, Hadith 208
English translation : Book 2, Hadith 598

(68) Chapter: On Someone Having Prayed And Then Leading Others For That Prayer (68) باب إِمَامَةِ مَنْ يُصَلِّي بِقَوْمٍ وَقَدْ صَلَّى تِلْكَ الصَّلاَةَ

Jabir b. 'Abd Allah said :

Mu'adh b. Jabal would pray along with the Messenger of Allah (ﷺ)in the night prayer, then go and lead his people and lead them in the same prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاَةَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 599
In-book reference : Book 2, Hadith 209
English translation : Book 2, Hadith 599

Jabir b. 'Abd Allah said :

Mu'adh b. Jabal would pray along the prophet (ﷺ), then go and lead his people in prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ إِنَّ مُعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 600
In-book reference : Book 2, Hadith 210
English translation : Book 2, Hadith 600

(69) Chapter: About The Imam Praying While Sitting Down

(69) باب الإِمَامِ يُصَلِّي مِنْ قُعُودٍ

Anas b. Malik said; The Messenger of Allah (ﷺ) rode a horse and was thrown off it and his right was grazed. He then prayed one of the prayers sitting and we prayed one of the prayers sitting, and when he finished he said:

the Imam is appointed only to be followed ; so when he prays standing, pray standing, and when he bows, bow; when he raises himself, raise yourselves; when he says "Allah listen to him who praises Him", "Our Lord ! to Thee be the praise": and when he prays sitting all of you pray sitting.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الأَيْمَنُ فَصَلَّى صَلاَةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ وَصَلَّيْنَا وَرَاءَهُ قُعُودًا فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 601

In-book reference : Book 2, Hadith 211
English translation : Book 2, Hadith 601

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) rode a horse in Medina. It threw him off at the root of a date-palm. His foot was injured. We visited him to inquire about his illness. We found him praying sitting in the apartment of Aisha. We, therefore, stood, (praying) behind him. He kept silent.
We again visited him to inquire about his illness. He offered the obligatory prayer sitting. We, therefore, stood (praying) behind him; he made a sign to us and we sat down. When he finished the prayer, he said: When the imam prays sitting, pray sitting; and when the imam prays standing, pray standing, and do not act as the people of Persia used to act with their chiefs (i.e. the people stood and they were sitting).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَسًا بِالْمَدِينَةِ فَصَرَعَهُ عَلَى جِذْمِ نَخْلَةٍ فَانْفَكَّتْ قَدَمُهُ فَأَتَيْنَاهُ نَعُودُهُ فَوَجَدْنَاهُ فِي مَشْرَبَةٍ لِعَائِشَةَ يُسَبِّحُ جَالِسًا قَالَ فَقُمْنَا خَلْفَهُ فَسَكَتَ عَنَّا ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى نَعُودُهُ فَصَلَّى الْمَكْتُوبَةَ جَالِسًا فَقُمْنَا خَلْفَهُ فَأَشَارَ إِلَيْنَا فَقَعَدْنَا . قَالَ فَلَمَّا قَضَى الصَّلاَةَ قَالَ " إِذَا صَلَّى الإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا وَإِذَا صَلَّى الإِمَامُ قَائِمًا فَصَلُّوا قِيَامًا وَلاَ تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعُظَمَائِهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 602
In-book reference : Book 2, Hadith 212
English translation : Book 2, Hadith 602

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The imam is appointed only to be followed; when he says "Allah is most great," say "Allah is most great" and do not say "Allah is most great" until he says "Allah is most great." When he bows; bow; and do not bow until he bows. And when he says "Allah listens to him who praise Him," say "O Allah, our Lord, to Thee be the praise."
The version recorded by Muslim goes: "And to Thee be the praise: And when he prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting.
Abu Dawud said: The words "O Allah, our Lord, to You be the praise" reported by Sulaiman were explained to me by some of our companions.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - عَنْ وُهَيْبٍ، عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَلاَ تُكَبِّرُوا حَتَّى يُكَبِّرَ وَإِذَا رَكَعَ فَارْكَعُوا وَلاَ تَرْكَعُوا حَتَّى يَرْكَعَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ " . قَالَ مُسْلِمٌ " وَلَكَ الْحَمْدُ " . " وَإِذَا سَجَدَ فَاسْجُدُوا وَلاَ تَسْجُدُوا حَتَّى يَسْجُدَ وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ " . قَالَ أَبُو دَاوُدَ " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ " . أَفْهَمَنِي بَعْضُ أَصْحَابِنَا عَنْ سُلَيْمَانَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 603
In-book reference : Book 2, Hadith 213
English translation : Book 2, Hadith 603

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The imam is appointed only to be followed. This version adds: When he recites (the Qur'an), keep silent."
Abu Dawud said: The addition of the words "When he recites, keep silent" in this version are not guarded. The misunderstanding, according to us, is on the part of Abu Khalid (a narrator).

حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ الْمَصِّيصِيُّ، حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ " . بِهَذَا الْخَبَرِ زَادَ " وَإِذَا قَرَأَ فَأَنْصِتُوا " . قَالَ أَبُو دَاوُدَ وَهَذِهِ الزِّيَادَةُ " وَإِذَا قَرَأَ فَأَنْصِتُوا " . لَيْسَتْ بِمَحْفُوظَةٍ الْوَهَمُ عِنْدَنَا مِنْ أَبِي خَالِدٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 604
In-book reference : Book 2, Hadith 214
English translation : Book 2, Hadith 604

‘A’ishah said; The Messenger of Allah (ﷺ) prayed in his house sitting and the people prayed behind him standing. He made a sign to them (asking them) to sit down. When he finished the prayer, he said :

The IMAM is appointed only to be followed; so when he prays standing. Pray standing ; and when he raises himself, raise yourself: and when he prays sitting. Pray sitting.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِهِ وَهُوَ جَالِسٌ فَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 605
In-book reference : Book 2, Hadith 215
English translation : Book 2, Hadith 605

Jabir said :

when the prophet (ﷺ) became seriously ill, we prayed behind him while he was sitting and Abu Bakr was calling “Allah is most great “ to cause the people to hear the TAKBIR. Then he (the narrators) narrated the rest of the tradition.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، - الْمَعْنَى - أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ اشْتَكَى النَّبِيُّ صلى الله عليه وسلم فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُكَبِّرُ لِيُسْمِعَ النَّاسَ تَكْبِيرَهُ ثُمَّ سَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 606
In-book reference : Book 2, Hadith 216
English translation : Book 2, Hadith 606

Husain reported on the authority of the children of Sa'd b. Mu'adh that Usaid b. Hudair used to act as their Imam. (when he fell ill) the Messenger of Allah (ﷺ) came to him inquiring about his illness. They said:

Messenger of Allah, our Imam is ill. He said : When he prays sitting, pray sitting.

Abu Dawud said : The chain of this tradition is not continuous (muttasil)

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا زَيْدٌ، - يَعْنِي ابْنَ الْحُبَابِ - عَنْ مُحَمَّدِ بْنِ صَالِحٍ، حَدَّثَنِي حُصَيْنٌ، مِنْ وَلَدِ سَعْدِ بْنِ مُعَاذٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّهُ كَانَ يَؤُمُّهُمْ - قَالَ - فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُهُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ إِمَامَنَا مَرِيضٌ . فَقَالَ " إِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا " . قَالَ أَبُو دَاوُدَ هذا الْحَدِيثُ لَيْسَ بِمُتَّصِلٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 607
In-book reference : Book 2, Hadith 217
English translation : Book 2, Hadith 607

(70) Chapter: If Two People Are Praying, One Of Whom Is The Imam, How Should They Stand ?

(70) باب الرَّجُلَيْنِ يَؤُمُّ أَحَدُهُمَا صَاحِبَهُ كَيْفَ يَقُومَانِ

Anas said:

The Messenger of Allah (ﷺ) entered upon Umm Haram. The people (in her house) brought some cooking oil dates to him. He said; Put it (dates) back in its container and return it (cooking oil) to its bag, because I am keeping fast. He then stood and led us in prayer two Rak'ahs of supererogatory prayer. Then Umm Sulaim and Umm Haram stood behind us (i.e., the men). Thabit (the narrator) said: I understand that Anas said; he (the prophet) made me stand on his right side.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى أُمِّ حَرَامٍ فَأَتَوْهُ بِسَمْنٍ وَتَمْرٍ فَقَالَ " رُدُّوا هَذَا فِي وِعَائِهِ وَهَذَا فِي سِقَائِهِ فَإِنِّي صَائِمٌ " . ثُمَّ قَامَ فَصَلَّى بِنَا رَكْعَتَيْنِ تَطَوُّعًا فَقَامَتْ أُمُّ سُلَيْمٍ وَأُمُّ حَرَامٍ خَلْفَنَا . قَالَ ثَابِتٌ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ أَقَامَنِي عَنْ يَمِينِهِ عَلَى بِسَاطٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 608
In-book reference : Book 2, Hadith 218
English translation : Book 2, Hadith 608

Anas said:

The Messenger of Allah (ﷺ) led him and one of their women in prayer. He (the prophet) put him on his right side and the woman behind him (Anas)

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، يُحَدِّثُ عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَّهُ وَامْرَأَةً مِنْهُمْ فَجَعَلَهُ عَنْ يَمِينِهِ وَالْمَرْأَةَ خَلْفَ ذَلِكَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 609
In-book reference : Book 2, Hadith 219
English translation : Book 2, Hadith 609

'Abd Allah b. 'Abbas said :

when I was spending a night in the house of my maternal aunt Maimunah, the Messenger of Allah (ﷺ) got up at night, opened the mouth of the water skin and performed ablution. He then closed the mouth of the water-skin and stood for prayer. Then I got up and performed ablution as he did ; then I came and stood on his left side. He took my hand, turned me round behind his back and set me on his right side; and I prayed along with him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ فَأَطْلَقَ الْقِرْبَةَ فَتَوَضَّأَ ثُمَّ أَوْكَأَ الْقِرْبَةَ ثُمَّ قَامَ إِلَى الصَّلاَةِ فَقُمْتُ فَتَوَضَّأْتُ كَمَا تَوَضَّأَ ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَمِينِهِ فَأَدَارَنِي مِنْ وَرَائِهِ فَأَقَامَنِي عَنْ يَمِينِهِ فَصَلَّيْتُ مَعَهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 610
In-book reference : Book 2, Hadith 220
English translation : Book 2, Hadith 610

Another version of this tradition transmitted through a different chain of narrators by Ibn 'Abbas says:

"He took my head or the hair of my head and made me stand on his right side".

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي هَذِهِ الْقِصَّةِ قَالَ فَأَخَذَ بِرَأْسِي أَوْ بِذُؤَابَتِي فَأَقَامَنِي عَنْ يَمِينِهِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 611
In-book reference : Book 2, Hadith 221
English translation : Book 2, Hadith 611

(71) Chapter: How Should Three People Stand (In Prayer)

(71) باب إِذَا كَانُوا ثَلاَثَةً كَيْفَ يَقُومُونَ

Anas b. Malik said that his grandmother Mulaikah the Messenger of Allah (ﷺ) to take meals which she prepared for him. He took some of it and prayed. He said :

Get up, I shall lead you in prayer. Anas said: I got up and took a mat which had become black on account of long use. I then washed it with water. The Messenger of Allah (ﷺ) stood upon it. I and the orphan (Ibn Abi Dumairah, the freed slave of the prophet) stood in a row behind him. The old women stood behind us. He then led us in two raka'at of prayer and left.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ " قُومُوا فَلأُصَلِّيَ لَكُمْ " . قَالَ أَنَسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 612
In-book reference : Book 2, Hadith 222
English translation : Book 2, Hadith 612

Narrated Abdullah ibn Mas'ud:

Alqamah and al-Aswad sought permission from Abdullah (ibn Mas'ud) for admission, and we remained sitting at his door for a long time. A slave-girl came out and gave them permission (to enter). He (Ibn Mas'ud) then got up and prayed (standing) between me (al-Aswad) and him (Alqamah). He then said: I witnessed the Messenger of Allah (ﷺ) doing similarly.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، قَالَ اسْتَأْذَنَ عَلْقَمَةُ وَالأَسْوَدُ عَلَى عَبْدِ اللَّهِ وَقَدْ كُنَّا أَطَلْنَا الْقُعُودَ عَلَى بَابِهِ فَخَرَجَتِ الْجَارِيَةُ فَاسْتَأْذَنَتْ لَهُمَا فَأَذِنَ لَهُمَا ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 613
In-book reference : Book 2, Hadith 223
English translation : Book 2, Hadith 613

(72) Chapter: The Imam Should Turn Around After The Taslim

(72) باب الإِمَامِ يَنْحَرِفُ بَعْدَ التَّسْلِيمِ

Narrated Yazid ibn al-Aswad:

Jabir ibn Yazid ibn al-Aswad reported on the authority of his father: I prayed behind the Messenger of Allah (ﷺ). When he finished the prayer, he would turn (his face from the direction of the Ka'bah).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي يَعْلَى بْنُ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَانَ إِذَا انْصَرَفَ انْحَرَفَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 614
In-book reference : Book 2, Hadith 224
English translation : Book 2, Hadith 614

Narrated Al-Bara' ibn Azib:

When we would pray behind the Messenger of Allah (ﷺ), we liked to be on his right side. He (the Prophet) would sit turning his face towards us (and back towards the Ka'bah) (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ فَيُقْبِلُ عَلَيْنَا بِوَجْهِهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 615
In-book reference : Book 2, Hadith 225
English translation : Book 2, Hadith 615

(73) Chapter: On The Imam Praying Voluntary Prayers In His Place

(73) باب الإِمَامِ يَتَطَوَّعُ فِي مَكَانِهِ

Narrated Mughirah ibn Shu'bah:

The Prophet (ﷺ) said: The Imam should not pray at the place where he led the prayer until he removes (from there).

Abu Dawud said: 'Ata' al-Khurasani did not see Mughirah b. Shu'bah (This tradition is, therefore munqati', i.e. a link is missing in the chain).

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ الْقُرَشِيُّ، حَدَّثَنَا عَطَاءٌ الْخُرَاسَانِيُّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُصَلِّ الإِمَامُ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى يَتَحَوَّلَ " . قَالَ أَبُو دَاوُدَ عَطَاءٌ الْخُرَاسَانِيُّ لَمْ يُدْرِكِ الْمُغِيرَةَ بْنَ شُعْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 616
In-book reference : Book 2, Hadith 226
English translation : Book 2, Hadith 616

(74) Chapter: About The Imam Breaking His Wudu' After He Rises (From The Prostration) During The Last Rak'ah

(74) باب الإِمَامِ يُحْدِثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنْ آخِرِ الرَّكْعَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: When the Imam completes the prayer and sits (for reciting tashahhud), and then becomes defiled (i.e. his ablution becomes void) before he speaks (to someone), his prayer becomes complete. And those who prayed behind him also complete the prayer.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعُمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، وَبَكْرِ بْنِ سَوَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَضَى الإِمَامُ الصَّلاَةَ وَقَعَدَ فَأَحْدَثَ قَبْلَ أَنْ يَتَكَلَّمَ فَقَدْ تَمَّتْ صَلاَتُهُ وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَتَمَّ الصَّلاَةَ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 617
In-book reference : Book 2, Hadith 227
English translation : Book 2, Hadith 617

(75) Chapter: On Beginning And End Of The Prayer

(75) باب فِي تَحْرِيمِ الصَّلاَةِ وَتَحْلِيلِهَا

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِفْتَاحُ الصَّلاَةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 618
In-book reference : Book 2, Hadith 228
English translation : Book 2, Hadith 618

(76) Chapter: The One Behind The Imam Has Been Commanded To Follow The Imam

(76) باب مَا يُؤْمَرُ بِهِ الْمَأْمُومُ مِنَ اتِّبَاعِ الإِمَامِ

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (ﷺ) said: Do not try to outstrip me in bowing and prostrating because however earlier I bow you will join me when I raise (my head from bowing); I have become bulky.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُبَادِرُونِي بِرُكُوعٍ وَلاَ بِسُجُودٍ فَإِنَّهُ مَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ إِنِّي قَدْ بَدَّنْتُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 619
In-book reference : Book 2, Hadith 229
English translation : Book 2, Hadith 619

Al-Bara who is not a liar said; when they (the companions) raised their heads from bowing along with the Messenger of Allah (ﷺ), they would stand up, and when they saw him that he went down in prostration, they would prostrate (following the prophet).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ، يَخْطُبُ النَّاسَ قَالَ حَدَّثَنَا الْبَرَاءُ، - وَهُوَ غَيْرُ كَذُوبٍ - أَنَّهُمْ كَانُوا إِذَا رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَامُوا قِيَامًا فَإِذَا رَأَوْهُ قَدْ سَجَدَ سَجَدُوا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 620
In-book reference : Book 2, Hadith 230
English translation : Book 2, Hadith 620

Al-Bara b.'Azib said ; we used to pray along with the prophet (ﷺ); none of us bowed his back until he saw that the prophet (ﷺ) bowed (his back).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَهَارُونُ بْنُ مَعْرُوفٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، - قَالَ أَبُو دَاوُدَ قَالَ زُهَيْرٌ حَدَّثَنَا الْكُوفِيُّونَ، أَبَانُ وَغَيْرُهُ - عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم فَلاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَرَى النَّبِيَّ صلى الله عليه وسلم يَضَعُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 621
In-book reference : Book 2, Hadith 231
English translation : Book 2, Hadith 621

Al-Bara (b. Azib)said; They (the Companions) used to pray along with the Messenger of Allah (ﷺ). When he bowed, they bowed; and when he said, "Allah listens to him who praises him", they remained standing until they saw that he placed his placed his forehead on the ground:

then they would follow him (ﷺ)

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا أَبُو إِسْحَاقَ، - يَعْنِي الْفَزَارِيَّ - عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ حَدَّثَنِي الْبَرَاءُ، أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا رَكَعَ رَكَعُوا وَإِذَا قَالَ " **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** " . لَمْ نَزَلْ قِيَامًا حَتَّى يَرَوْهُ قَدْ وَضَعَ جَبْهَتَهُ بِالأَرْضِ ثُمَّ يَتَّبِعُونَهُ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 622
In-book reference : Book 2, Hadith 232
English translation : Book 2, Hadith 622

(77) Chapter: The Severity Of One Who Raises Or Descends Before The Imam

(77) باب التَّشْدِيدِ فِيمَنْ يَرْفَعُ قَبْلَ الإِمَامِ أَوْ يَضَعُ قَبْلَهُ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; Does he who raises his head while the Imam is prostrating not fear that Allah may change his head into a donkey's or his face into a donkey's face.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا يَخْشَى - أَوْ أَلاَ يَخْشَى - أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ وَالإِمَامُ سَاجِدٌ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ صُورَتَهُ صُورَةَ حِمَارٍ " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 623
In-book reference : Book 2, Hadith 233
English translation : Book 2, Hadith 623

(78) Chapter: About Turning Around To Leave Before The Imam

(78) باب فِيمَنْ يَنْصَرِفُ قَبْلَ الإِمَامِ

Anas said:

The prophet (ﷺ) persuaded them to say prayer in congregation and prohibited them to leave before he goes away from the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصُ بْنُ بُغَيْلٍ الْمُرْهِبِيُّ، حَدَّثَنَا زَائِدَةُ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حَضَّهُمْ عَلَى الصَّلاَةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ انْصِرَافِهِ مِنَ الصَّلاَةِ .

حكم: **صحيح م دون الحض (الألباني)**

Reference : Sunan Abi Dawud 624
In-book reference : Book 2, Hadith 234
English translation : Book 2, Hadith 624

(79) Chapter: The Types Of Clothes In Which It Is Permissible To Pray

(79) باب جِمَاعِ أَثْوَابِ مَا يُصَلَّى فِيهِ

Abu Hurairah said; The Messenger of Allah (ﷺ) was asked shout the validity of prayer in a single garment. The prophet (ﷺ) said:

Does every one of you has two garment?

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَلِكُلِّكُمْ ثَوْبَانِ " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 625
In-book reference : Book 2, Hadith 235
English translation : Book 2, Hadith 625

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

None of you should pray in a single garment of which no part comes over the shoulders.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى مَنْكِبَيْهِ مِنْهُ شَىْءٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 626
In-book reference : Book 2, Hadith 236
English translation : Book 2, Hadith 626

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

if anyone prays in a single piece of cloth, he should cross the two ends.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، - الْمَعْنَى - عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ فَلْيُخَالِفْ بِطَرَفَيْهِ عَلَى عَاتِقَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 627
In-book reference : Book 2, Hadith 237
English translation : Book 2, Hadith 627

'Umar b. Abu Salamah said :

I saw the Messenger of Allah (ﷺ) praying girded with a single (piece of) cloth, place its two ends over his shoulders.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا مُخَالِفًا بَيْنَ طَرَفَيْهِ عَلَى مَنْكِبَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 628
In-book reference : Book 2, Hadith 238
English translation : Book 2, Hadith 628

Narrated Talq ibn Ali al-Hanafi:

We came to the Prophet (ﷺ), and a man came and said: Prophet of Allah, what do you say if one prays in a single garment? The Messenger of Allah (ﷺ) then took off his wrapper and combined it with his sheet, and put it on them.

He got up and the Prophet of Allah (ﷺ) led us in prayer. When he finished the prayer, he said: Does every one of you have two garments?

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ، قَالَ قَدِمْنَا عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَجَاءَ رَجُلٌ فَقَالَ يَا نَبِيَّ اللَّهِ مَا تَرَى فِي الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ قَالَ فَأَطْلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِزَارَهُ طَارَقَ بِهِ رِدَاءَهُ فَاشْتَمَلَ بِهِمَا ثُمَّ قَامَ فَصَلَّى بِنَا نَبِيُّ اللَّهِ صلى الله عليه وسلم فَلَمَّا أَنْ قَضَى الصَّلاَةَ قَالَ " أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ ".

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 629
In-book reference : Book 2, Hadith 239
English translation : Book 2, Hadith 629

(80) Chapter: About A Man Tying His Garment Around The Nape Of His Neck To Pray

(80) باب الرَّجُلِ يَعْقِدُ الثَّوْبَ فِي قَفَاهُ ثُمَّ يُصَلِّي

Sahl b. Sa'd said:

I saw the people tying their wrappers over their necks like children due to the narrowness of the wrappers behind the Messenger of Allah (May peace be upon him) during prayer. Someone said: Body of women, do not raise your heads until the men raise (their heads).

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ مِنْ ضِيقِ الأُزُرِ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الصَّلاَةِ كَأَمْثَالِ الصِّبْيَانِ فَقَالَ قَائِلٌ يَا مَعْشَرَ النِّسَاءِ لاَ تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 630
In-book reference : Book 2, Hadith 240
English translation : Book 2, Hadith 630

(81) Chapter: A Man Praying In A Garment Part Of Which Is On Another Person

(81) باب الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ بَعْضُهُ عَلَى غَيْرِهِ

'A'ishah said; the prophet (ﷺ) prayed in a single (piece of) cloth whose one part was upon me.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا زَائِدَةُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي ثَوْبٍ وَاحِدٍ بَعْضُهُ عَلَىَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 631

In-book reference : Book 2, Hadith 241
English translation : Book 2, Hadith 631

(82) Chapter: A Man Praying In A Qamis Only

(82) باب فِي الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ

Narrated Salamah ibn al-Akwa':

I said: Messenger of Allah, I am a man who goes out hunting; may I pray in a single shirt? He replied: Yes, but fasten it even if it should be with a thorn.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصِيدُ أَفَأُصَلِّي فِي الْقَمِيصِ الْوَاحِدِ قَالَ " نَعَمْ وَازْرُرْهُ وَلَوْ بِشَوْكَةٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 632
In-book reference : Book 2, Hadith 242
English translation : Book 2, Hadith 632

'Abd al-rahman b. Abu Bakr reported on the authority of his father Jabir b. 'Abd Allah led us in prayer in a single shirt, having no sheet upon him. When he finished the prayer he said:

I witnesses the Messenger of Allah (ﷺ) praying in a shirt.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَوْمَلٍ الْعَامِرِيِّ، - قَالَ أَبُو دَاوُدَ كَذَا قَالَ وَالصَّوَابُ أَبُو حَرْمَلٍ عَنْ - مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، قَالَ أَمَّنَا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَلَمَّا انْصَرَفَ قَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي قَمِيصٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 633
In-book reference : Book 2, Hadith 243
English translation : Book 2, Hadith 633

(83) Chapter: If The Qamis Is Tight, He Should Wrap It Around His Lower Body

(83) باب إِذَا كَانَ الثَّوْبُ ضَيِّقًا يَتَّزِرُ بِهِ

'Ubadah b. al-Samit said:

we came to Jabir b. 'Abd Allah. He said : I (Jabir) accompanied the Messenger of Allah (ﷺ) in a battle. He got up to pray. I had a sheet of cloth upon me, and I began to cross both the ends, but they did not reach (my shoulders). It had fringes which I turned over and crossed the two ends, and bowed down retaining it with my neck lest it should fall down. Then I came and stood on the left side of the Messenger of Allah (ﷺ). He then took and brought me around him and set me on his right side. Then Ibn Sakhr came and stood on his left side. he then took us with his both hands and made us stand behind him. The Messenger of Allah (ﷺ) began to look at me furtive glances, but I could not understand. When I understood, he hinted at me tie the wrapper. When the Messenger of Allah (ﷺ)

finished the prayer, he said (to me): O Jabir. I said; Yes, Messenger of Allah. He said; if it (the sheet) is wide, cross both its ends (over the shoulders); if it is tight, tie it over your loins.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، وَيَحْيَى بْنُ الْفَضْلِ السِّجِسْتَانِيُّ، قَالُوا حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ أَتَيْنَا جَابِرًا - يَعْنِي ابْنَ عَبْدِ اللَّهِ - قَالَ سِرْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةٍ فَقَامَ يُصَلِّي وَكَانَتْ عَلَىَّ بُرْدَةٌ ذَهَبْتُ أُخَالِفُ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا ثُمَّ تَوَاقَصْتُ عَلَيْهَا لاَ تَسْقُطُ ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ فَجَاءَ ابْنُ صَخْرٍ حَتَّى قَامَ عَنْ يَسَارِهِ فَأَخَذَنَا بِيَدَيْهِ جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ قَالَ وَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْمُقُنِي وَأَنَا لاَ أَشْعُرُ ثُمَّ فَطِنْتُ بِهِ فَأَشَارَ إِلَىَّ أَنْ أَتَّزِرَ بِهَا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " يَا جَابِرُ " . قَالَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ . قَالَ " إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفَيْهِ وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حِقْوِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 634
In-book reference : Book 2, Hadith 244
English translation : Book 2, Hadith 634

(84) Chapter: If The Qamis Is Tight, He Should Wrap It Around His Lower Body

(84) باب مَنْ قَالَ يَتَّزِرُ بِهِ إِذَا كَانَ ضَيِّقًا

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying, or reported 'Umar as saying (the narrator is doubtful):

if one of you has two (piece of) cloth, he should pray in them; if he has a single (piece of) cloth, he should use it as a wrapper, and should not hang it upon the shoulder like the Jews.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ قَالَ قَالَ عُمَرُ رضى الله عنه " إِذَا كَانَ لأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا فَإِنْ لَمْ يَكُنْ إِلاَّ ثَوْبٌ وَاحِدٌ فَلْيَتَّزِرْ بِهِ وَلاَ يَشْتَمِلِ اشْتِمَالَ الْيَهُودِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 635
In-book reference : Book 2, Hadith 245
English translation : Book 2, Hadith 635

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (ﷺ) prohibited us to pray in a sheet of cloth without crossing both its ends, and he also prohibited us to pray in a wrapper without putting on a sheet.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ، حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو تُمَيْلَةَ، يَحْيَى بْنُ وَاضِحٍ حَدَّثَنَا أَبُو الْمُنِيبِ، عُبَيْدُ اللَّهِ الْعَتَكِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُصَلَّى فِي لِحَافٍ لاَ يَتَوَشَّحُ بِهِ وَالآخَرُ أَنْ يُصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْكَ رِدَاءٌ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 636
In-book reference : Book 2, Hadith 246
English translation : Book 2, Hadith 636

(85) Chapter: Al-Isbal During The Prayer (85) باب الإِسْبَالِ فِي الصَّلاَةِ

Narrated Abdullah ibn Mas'ud:
I heard the Messenger of Allah (ﷺ) say: He who lets his garment trail during prayer out of pride, Allah, the Almighty, has nothing to do with pardoning him and protecting him from Hell.

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، حَدَّثَنَا أَبُو دَاوُدَ، عَنْ أَبِي عَوَانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَسْبَلَ إِزَارَهُ فِي صَلاَتِهِ خُيَلاَءَ فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَلاَ حَرَامٍ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا جَمَاعَةٌ عَنْ عَاصِمٍ مَوْقُوفًا عَلَى ابْنِ مَسْعُودٍ مِنْهُمْ حَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ وَأَبُو الأَحْوَصِ وَأَبُو مُعَاوِيَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 637
In-book reference : Book 2, Hadith 247
English translation : Book 2, Hadith 637

Abu Hurairah said :

while a man was praying letting his lower garment trail, the Messenger of Allah (ﷺ) said to him: Go and perform ablution. He, therefore, went and performed ablution and then returned. He (the prophet) again said: Go and perform ablution. He again went, performed ablution and returned. A man said to him (the prophet): Messenger of Allah, why did you order him to perform ablution? He said: he was praying with lower garment trailing, and does not accept the prayer of a man who lets his lower garment trail.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلاً إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْهَبْ فَتَوَضَّأْ " . فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ ثُمَّ قَالَ " اذْهَبْ فَتَوَضَّأْ " . فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ فَقَالَ " إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ تَعَالَى لاَ يَقْبَلُ صَلاَةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 638
In-book reference : Book 2, Hadith 248

English translation : Book 2, Hadith 638

(86) Chapter: How Many Garments Should A Woman Pray In?

(86) باب فِي كَمْ تُصَلِّي الْمَرْأَةُ

Zaid b. Qunfudh said that his mother asked Umm Salamah :

In how many clothes should a woman pray? She replied; she would pray wearing a veil and a long shirt which covers the surface of her feet.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ قُنْفُذٍ، عَنْ أُمِّهِ، أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ فَقَالَتْ تُصَلِّي فِي الْخِمَارِ وَالدِّرْعِ السَّابِغِ الَّذِي يُغَيِّبُ ظُهُورَ قَدَمَيْهَا .

Grade : **Da'if Mauquf** (Al-Albani) حكم: **ضعيف موقوف** (الألباني)

Reference : Sunan Abi Dawud 639
In-book reference : Book 2, Hadith 249
English translation : Book 2, Hadith 639

Umm Salamah said that she asked the prophet (ﷺ); Can a woman pray in a shirt and veil without wearing a lower garment? He replied:

if the shirt is ample and covers the surface of her feet.

Abu Dawud said: This tradition has been transmitted by Malik b. Anas, Bakr b. Mudar, Hafs b. Ghiyaht, Isma'il b. Ja'far, Ibn Abu Dhi'b, and Ibn Ishaq from Muhammad b. Zaid on the authority of his mother who narrated from Umm Salamah. None of these narrators mention the name of the Prophet (ﷺ). They reported it directly from Umm Salamah.

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ دِينَارٍ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، بِهَذَا الْحَدِيثِ قَالَ عَنْ أُمِّ سَلَمَةَ، أَنَّهَا سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم أَتُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ قَالَ " إِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُورَ قَدَمَيْهَا " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ مَالِكُ بْنُ أَنَسٍ وَبَكْرُ بْنُ مُضَرَ وَحَفْصُ بْنُ غِيَاثٍ وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ وَابْنُ أَبِي ذِئْبٍ وَابْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ النَّبِيَّ صلى الله عليه وسلم قَصَرُوا بِهِ عَلَى أُمِّ سَلَمَةَ رضى الله عنها .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 640
In-book reference : Book 2, Hadith 250
English translation : Book 2, Hadith 640

(87) Chapter: A Woman Praying Without A Khimar

(87) باب الْمَرْأَةِ تُصَلِّي بِغَيْرِ خِمَارٍ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil.

Abu Dawud said: This tradition has been narrated by Sa;id b. Abi 'Arubah from Qatadah on the authority of al-Hasan from the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَقْبَلُ اللَّهُ صَلاَةَ حَائِضٍ إِلاَّ بِخِمَارٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سَعِيدٌ - يَعْنِي ابْنَ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 641
In-book reference : Book 2, Hadith 251
English translation : Book 2, Hadith 641

Muhammad said:

‘A’ishah came to Sufiyyah Umm Talhat al-Talhat and seeing her daughter she said: The Messenger of Allah (ﷺ) entered (into the house) and there was a girl in my apartment. He gave his lower garment (wrapper) to me and said; tear it into two pieces and give one-half to this (girl) and the other half to the girl with Umm Salamah. I think she has reached puberty, or (he said) I think have reached puberty.

Abu Dawud said: Hisham has narrated it similarly from Muhammad b. sirin.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، أَنَّ عَائِشَةَ، نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ فَرَأَتْ بَنَاتٍ لَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ وَفِي حُجْرَتِي جَارِيَةٌ فَأَلْقَى لِي حِقْوَهُ وَقَالَ " شُقِّيهِ بِشَقَّتَيْنِ فَأَعْطِي هَذِهِ نِصْفًا وَالْفَتَاةَ الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا فَإِنِّي لاَ أُرَاهَا إِلاَّ قَدْ حَاضَتْ أَوْ لاَ أُرَاهُمَا إِلاَّ قَدْ حَاضَتَا " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ هِشَامٌ عَنِ ابْنِ سِيرِينَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 642
In-book reference : Book 2, Hadith 252
English translation : Book 2, Hadith 642

(88) Chapter: As-Sadl In The Prayer

(88) باب مَا جَاءَ فِي السَّدْلِ فِي الصَّلاَةِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) forbade trailing garments during prayer and that a man should cover his mouth.

Abu Dawud said: This tradition has also been narrated by 'Isi on the authority of 'Ata' from Abu Hurairah: The Prophet (ﷺ) forbade trailing garments during prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَإِبْرَاهِيمُ بْنُ مُوسَى، عَنِ ابْنِ الْمُبَارَكِ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ عَطَاءٍ، - قَالَ إِبْرَاهِيمُ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ السَّدْلِ فِي الصَّلاَةِ وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ عِسْلٌ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ السَّدْلِ فِي الصَّلاَةِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 643
In-book reference : Book 2, Hadith 253
English translation : Book 2, Hadith 643

Ibn Juraij said; I often saw ‘Ata praying while letting his garment trail.

Abu Dawud said:
This (practice of ‘Ata’) weakens the tradition (narrated by Abu Hurairah).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَكْثَرُ مَا رَأَيْتُ عَطَاءً يُصَلِّي سَادِلاً . قَالَ أَبُو دَاوُدَ وَهَذَا يُضَعِّفُ ذَلِكَ الْحَدِيثَ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 644
In-book reference : Book 2, Hadith 254
English translation : Book 2, Hadith 644

(89) Chapter: Praying In Women's Garments (Shu'ur)

(89) باب الصَّلاَةِ فِي شُعُرِ النِّسَاءِ

‘A’ishah said; The Messenger of Allah (ﷺ) would not pray on our sheets of cloth or on our quits.

‘Ubaid allah said:

My father doubted.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَشْعَثُ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ سِيرِينَ - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُصَلِّي فِي شُعُرِنَا أَوْ لُحُفِنَا . قَالَ عُبَيْدُ اللَّهِ شَكَّ أَبِي .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 645
In-book reference : Book 2, Hadith 255
English translation : Book 2, Hadith 645

(90) Chapter: A Man Praying With His Hair Fastened (At The Back Of The Head)

(90) باب الرَّجُلِ يُصَلِّي عَاقِصًا شَعْرَهُ

Narrated AbuRafi':
Sa'id ibn AbuSa'id al-Maqburi reported on the authority of his father that he saw AbuRafi' the freed slave of the Prophet (ﷺ), passing by Hasan ibn Ali (Allah be pleased with them) when he was standing offering his prayer. He had tied the back knot of his hair. AbuRafi' untied it. Hasan turned to him with anger, AbuRafi' said to him: Concentrate on your prayer and do not be angry: I heard the Messenger of Allah (ﷺ) say: This is the seat of the devil, referring to the back knot of the hair.

حَدَّثَنَا الْحَسَنُ بْنُ أَبِي عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي عِمْرَانُ بْنُ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُ رَأَى أَبَا رَافِعٍ مَوْلَى النَّبِيِّ صلى الله عليه وسلم مَرَّ بِحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ وَهُوَ يُصَلِّي قَائِمًا وَقَدْ غَرَزَ ضُفُرَهُ فِي قَفَاهُ فَحَلَّهَا أَبُو رَافِعٍ فَالْتَفَتَ حَسَنٌ إِلَيْهِ مُغْضَبًا فَقَالَ أَبُو رَافِعٍ أَقْبِلْ عَلَى صَلاَتِكَ وَلاَ تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ذَلِكَ كِفْلُ الشَّيْطَانِ " . يَعْنِي مَقْعَدَ الشَّيْطَانِ يَعْنِي مَغْرِزَ ضُفُرِهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 646
In-book reference : Book 2, Hadith 256
English translation : Book 2, Hadith 646

Narrated Abdullah ibn Abbas:

Kurayb the freed slave of Ibn Abbas reported: Abdullah ibn Abbas saw Abdullah ibn al-Harith praying having the back knot of the hair. He stood behind him and began to untie it. He remained standing unmoved (stationary). When he finished his prayer he came to Ibn Abbas and said to him: What were you doing with my head? He said: I heard the Messenger of Allah (ﷺ) say: A man who prays with the black knot of hair tied is the one praying pinioned.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ فَقَامَ وَرَاءَهُ فَجَعَلَ يَحُلُّهُ وَأَقَرَّ لَهُ الآخَرُ فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ مَا لَكَ وَرَأْسِي قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 647
In-book reference : Book 2, Hadith 257
English translation : Book 2, Hadith 647

(91) Chapter: Praying In Sandals

(91) باب الصَّلاَةِ فِي النَّعْلِ

Narrated Abdullah ibn as-Sa'ib:

I saw the Prophet (ﷺ) praying on the day of the conquest of Mecca and he had placed his shoe at his left side.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ، عَنِ ابْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي يَوْمَ الْفَتْحِ وَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 648
In-book reference : Book 2, Hadith 258
English translation : Book 2, Hadith 648

‘Abd Allah b. al-Sa’ib said; the Messenger of Allah (ﷺ) led us in the morning prayer at Mecca. He began to recite Surah al-Mu;minin and while he came to description of Moses and Aaron or the description of Moses and Jesus the narrator Ibn ‘Abbad doubts or other narrators differed amongst themselves on this word the prophet (ﷺ) coughed and gave up (recitation) and then bowed ‘Abd Allah b. al-Sa’ib was present seeing all this incident.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَأَبُو عَاصِمٍ قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ، يَقُولُ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ، وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ - أَوْ ذِكْرُ مُوسَى وَعِيسَى ابْنُ عَبَّادٍ يَشُكُّ أَوِ اخْتَلَفُوا - أَخَذَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم سُعْلَةٌ فَحَذَفَ فَرَكَعَ وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ لِذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 649
In-book reference : Book 2, Hadith 259
English translation : Book 2, Hadith 649

Narrated AbuSa'id al-Khudri:

While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals.
The Messenger of Allah (ﷺ) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نِعَالَهُمْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَتَهُ قَالَ " مَا حَمَلَكُمْ عَلَى إِلْقَائِكُمْ نِعَالَكُمْ " . قَالُوا رَأَيْنَاكَ أَلْقَيْتَ نَعْلَيْكَ فَأَلْقَيْنَا نِعَالَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ جِبْرِيلَ صلى الله عليه وسلم أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَذَرًا " . وَقَالَ " إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَذَرًا أَوْ أَذًى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 650
In-book reference : Book 2, Hadith 260
English translation : Book 2, Hadith 650

This tradition has also been transmitted through a chain by Bakr b. ‘Abd Allah. This version has the word Khubuth (filth) and in two places the word Khubuthan (filth).

حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا قَالَ " فِيهِمَا خَبَثًا " . قَالَ فِي الْمَوْضِعَيْنِ " خَبَثًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 651
In-book reference : Book 2, Hadith 261
English translation : Book 2, Hadith 651

Narrated Aws ibn Thabit al-Ansari:

The Messenger of Allah (ﷺ) said: Act differently from the Jews, for they do not pray in their sandals or their shoes.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ الرَّمْلِيِّ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لاَ يُصَلُّونَ فِي نِعَالِهِمْ وَلاَ خِفَافِهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 652
In-book reference : Book 2, Hadith 262
English translation : Book 2, Hadith 652

Narrated Abdullah ibn Amr ibn al-'As:

I saw the Messenger of Allah (ﷺ) praying both barefooted and wearing sandals.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي حَافِيًا وَمُنْتَعِلاً .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 653
In-book reference : Book 2, Hadith 263
English translation : Book 2, Hadith 653

(92) Chapter: If A Person Takes Off His Sandals For Prayer, Where Should He Place Them ?

(92) باب الْمُصَلِّي إِذَا خَلَعَ نَعْلَيْهِ أَيْنَ يَضَعُهُمَا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When any of you prays, he should not place his sandals on his right side or on his left so as to be on the right side of someone else, unless no one is at his left, but should place them between his feet.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا صَالِحُ بْنُ رُسْتُمَ أَبُو عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ فَلاَ يَضَعْ نَعْلَيْهِ عَنْ يَمِينِهِ وَلاَ عَنْ يَسَارِهِ فَتَكُونَ عَنْ يَمِينِ غَيْرِهِ إِلاَّ أَنْ لاَ يَكُونَ عَنْ يَسَارِهِ أَحَدٌ وَلْيَضَعْهُمَا بَيْنَ رِجْلَيْهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 654
In-book reference : Book 2, Hadith 264
English translation : Book 2, Hadith 654

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

when any of you prays and takes off his sandals, he should not harm anyone by them. He should place them between his feet or pray with them on

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بَقِيَّةُ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنِ الأَوْزَاعِيِّ، حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ فَخَلَعَ نَعْلَيْهِ فَلاَ يُؤْذِ بِهِمَا أَحَدًا لِيَجْعَلْهُمَا بَيْنَ رِجْلَيْهِ أَوْ لِيُصَلِّ فِيهِمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 655
In-book reference : Book 2, Hadith 265
English translation : Book 2, Hadith 655

(93) Chapter: Praying On A Khumr (Small Mat) (93) باب الصَّلاَةِ عَلَى الْخُمْرَةِ

Maimunah bint al-Harith reported :

the Messenger of Allah (ﷺ) used to pray while. I was by his side in the state of menstruation. Sometime his cloth would touch me when he prostrated. He would pray on a small mat.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 656
In-book reference : Book 2, Hadith 266
English translation : Book 2, Hadith 656

(94) Chapter: Praying On A Hasir (Large Mat) (94) باب الصَّلاَةِ عَلَى الْحَصِيرِ

Anas b. Malik reported:

A man from the Ansar said: I am a corpulent man-and he was (actually) a fat man; I cannot pray along with you. He prepared food for him and invited him to his house. (he said) (please) pray (here) so that I may see how you pray, and then I would follow you. They (the people) washed one side of their mat. He (the prophet) then got up and prayed two Rak'ahs. Ibn al-Jarud asked Anas b. Malik: would he (the prophet) say the forenoon prayer? He replied: I did not see him offering this prayer except that day.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ ضَخْمٌ - وَكَانَ ضَخْمًا - لاَ أَسْتَطِيعُ أَنْ أُصَلِّيَ مَعَكَ - وَصَنَعَ لَهُ طَعَامًا وَدَعَاهُ إِلَى بَيْتِهِ - فَصَلِّ حَتَّى أَرَاكَ كَيْفَ تُصَلِّي فَأَقْتَدِيَ بِكَ . فَنَضَحُوا لَهُ طَرَفَ حَصِيرٍ كَانَ لَهُمْ فَقَامَ فَصَلَّى رَكْعَتَيْنِ . قَالَ فُلاَنُ بْنُ الْجَارُودِ لأَنَسِ بْنِ مَالِكٍ أَكَانَ يُصَلِّي الضُّحَى قَالَ لَمْ أَرَهُ صَلَّى إِلاَّ يَوْمَئِذٍ .

صحيح خ دون قوله فصل حتى أراك كيف تصلي فأقتدي بك (الألباني)

حكم:

Reference : Sunan Abi Dawud 657
In-book reference : Book 2, Hadith 267
English translation : Book 2, Hadith 657

Anas b. Malik said; the prophet (ﷺ) used to visit Umm Sulaim. Sometimes the time for prayer would come and he would pray on out carpet that was really a mat. She (Umm Sulaim) used to wash it with water.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ الذَّرَّاعُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَزُورُ أُمَّ سُلَيْمٍ فَتُدْرِكُهُ الصَّلاَةُ أَحْيَانًا فَيُصَلِّي عَلَى بِسَاطٍ لَنَا وَهُوَ حَصِيرٌ نَنْضَحُهُ بِالْمَاءِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 658
In-book reference : Book 2, Hadith 268
English translation : Book 2, Hadith 658

Narrated Al-Mughirah ibn Shu'bah:

The Messenger of Allah (ﷺ) used to pray on a mat and on a tanned skin.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - بِمَعْنَى الإِسْنَادِ وَالْحَدِيثِ - قَالاَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى الْحَصِيرِ وَالْفَرْوَةِ الْمَدْبُوغَةِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 659
In-book reference : Book 2, Hadith 269
English translation : Book 2, Hadith 659

(95) Chapter: A Man Prostrating On His Garment

(95) باب الرَّجُلِ يَسْجُدُ عَلَى ثَوْبِهِ

Anas b. Malik said:

we used to pray along with the Messenger of Allah (ﷺ) in intense heat. When any of us could not rest his face on bare ground while prostrating due to intense heat he spread his cloth and would prostrate on it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شِدَّةِ الْحَرِّ فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 660
In-book reference : Book 2, Hadith 270
English translation : Book 2, Hadith 660

(96) Chapter: Straightening The Rows (96) باب تَسْوِيَةِ الصُّفُوفِ

jabir b. Samurah reported the Messenger of Allah (ﷺ) as saying:

Why do you stand in rows as the angels do in the presence of their Lord? We asked: how do the angles stand in rows in the presence of their Lord? He replied: they make the first row complete and keep close together in the row.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، قَالَ سَأَلْتُ سُلَيْمَانَ الأَعْمَشَ عَنْ جَابِرِ بْنِ سَمُرَةَ، فِي الصُّفُوفِ الْمُقَدَّمَةِ فَحَدَّثَنَا عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ جَلَّ وَعَزَّ " . قُلْنَا وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ قَالَ " يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاصُّونَ فِي الصَّفِّ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 661
In-book reference : Book 2, Hadith 271
English translation : Book 2, Hadith 661

Al-Nu'man b. Bashir said:

the Messenger of Allah (ﷺ) paid attention to the people and said three times; straighten your rows (in prayer); by Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions. I then saw that every person stood in prayer keeping his shoulder close to that of the other, and his knee close to that of the other, and his ankle close to that of the other.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي الْقَاسِمِ الْجَدَلِيِّ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ " أَقِيمُوا صُفُوفَكُمْ " . ثَلاَثًا " وَاللَّهِ لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ " . قَالَ فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَرُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ وَكَعْبَهُ بِكَعْبِهِ .

صحيح ق بجملة الأمر بتسوية الصفوف وجملة المنكب بالمنكب عقله خ

حكم: عن أنس (الألباني)

Reference	: Sunan Abi Dawud 662
In-book reference	: Book 2, Hadith 272
English translation	: Book 2, Hadith 662

Al-Nu'man b. Bashir said:

the prophet (ﷺ) used to straighten us in the rows of prayer as the arrow is straightened, until he thought that we had learned it from him and understood it. One day he turned towards us, and shoulders in order, and say; Do not be irregular. And he would say: Allah and his Angels bless those who near the first rows.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يُسَوِّينَا فِي الصُّفُوفِ كَمَا يُقَوَّمُ الْقِدْحُ حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَخَذْنَا ذَلِكَ عَنْهُ وَفَقِهْنَا أَقْبَلَ ذَاتَ يَوْمٍ بِوَجْهِهِ إِذَا رَجُلٌ مُنْتَبِذٌ بِصَدْرِهِ فَقَالَ " لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference	: Sunan Abi Dawud 663
In-book reference	: Book 2, Hadith 273
English translation	: Book 2, Hadith 663

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (ﷺ) used to pass through the row from one side to the other; he used to set out chests and shoulders in order, and say: Do not be irregular. And he would say: Allah and His angels bless those who are near the first rows.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَأَبُو عَاصِمِ بْنِ جَوَّاسٍ الْحَنَفِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ " لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ " . وَكَانَ يَقُولُ " إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الأُوَلِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference	: Sunan Abi Dawud 664
In-book reference	: Book 2, Hadith 274
English translation	: Book 2, Hadith 664

Narrated An-Nu'man ibn Bashir:

The Messenger of Allah (ﷺ) used to straighten our rows when we stood up to pray, and when we were straight, he said: Allah is most great (takbir).

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ أَبِي صَغِيرَةَ - عَنْ سِمَاكٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَوِّي صُفُوفَنَا إِذَا قُمْنَا لِلصَّلاَةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 665
In-book reference : Book 2, Hadith 275
English translation : Book 2, Hadith 665

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. If anyone joins up a row, Allah will join him up, but if anyone breaks a row, Allah will cut him off.
Abu Dawud said: The name of Abu Shjrah is Kathir b. Murrah.

حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْغَافِقِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، - وَحَدِيثُ ابْنِ وَهْبٍ أَتَمُّ - عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - قَالَ قُتَيْبَةُ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ، لَمْ يَذْكُرِ ابْنَ عُمَرَ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقِيمُوا الصُّفُوفَ وَحَاذُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ " . لَمْ يَقُلْ عِيسَى " بِأَيْدِي إِخْوَانِكُمْ " . " وَلاَ تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ " . قَالَ أَبُو دَاوُدَ أَبُو شَجَرَةَ كَثِيرُ بْنُ مُرَّةَ . قَالَ أَبُو دَاوُدَ وَمَعْنَى " وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ " . إِذَا جَاءَ رَجُلٌ إِلَى الصَّفِّ فَذَهَبَ يَدْخُلُ فِيهِ فَيَنْبَغِي أَنْ يُلَيِّنَ لَهُ كُلُّ رَجُلٍ مَنْكِبَيْهِ حَتَّى يَدْخُلَ فِي الصَّفِّ .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 666
In-book reference : Book 2, Hadith 276
English translation : Book 2, Hadith 666

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَاذُوا بِالأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ " .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 667
In-book reference : Book 2, Hadith 277
English translation : Book 2, Hadith 667

Anas reported the Messenger of Allah (ﷺ) as saying :

Straighten your rows for the straightening of the rows is part of perfecting the prayer.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَسُلَيْمَانُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 668
In-book reference : Book 2, Hadith 278
English translation : Book 2, Hadith 668

Muhammad b. Muslim b. al-Sa'ib said:

one day I prayed by the side of Anas b. Malik. He said ; Do you know why this stick is placed here ? I said : No, by Allah. He said; The Messenger of Allah (ﷺ) used to put his hand upon it and say: Keep straight and straighten your rows.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ السَّائِبِ، صَاحِبِ الْمَقْصُورَةِ قَالَ صَلَّيْتُ إِلَى جَنْبِ أَنَسِ بْنِ مَالِكٍ يَوْمًا فَقَالَ هَلْ تَدْرِي لِمَ صُنِعَ هَذَا الْعُودُ فَقُلْتُ لاَ وَاللَّهِ . قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضَعُ يَدَهُ عَلَيْهِ فَيَقُولُ " اسْتَوُوا وَعَدِّلُوا صُفُوفَكُمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 669
In-book reference : Book 2, Hadith 279
English translation : Book 2, Hadith 669

This tradition has also ben transmitted by Anas through a different chain of transmitters. This version goes:

when the Messenger of Allah (ﷺ) stood for prayer, he took it (the stick) in his right hand and turning (to the right side) said; keep straight and straighten your rows. He then took it in his left hand and said; keep straight and straighten your rows.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَنَسٍ، بِهَذَا الْحَدِيثِ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ أَخَذَهُ بِيَمِينِهِ ثُمَّ الْتَفَتَ فَقَالَ " اعْتَدِلُوا سَوُّوا صُفُوفَكُمْ " . ثُمَّ أَخَذَهُ بِيَسَارِهِ فَقَالَ " اعْتَدِلُوا سَوُّوا صُفُوفَكُمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 670
In-book reference : Book 2, Hadith 280
English translation : Book 2, Hadith 670

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ أَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ ‏"‏ ‏.‏

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 671
In-book reference : Book 2, Hadith 281
English translation : Book 2, Hadith 671

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: The best of you are those whose shoulders are soft in prayer.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثَوْبَانَ، قَالَ أَخْبَرَنِي عَمِّي، عُمَارَةُ بْنُ ثَوْبَانَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلاَةِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ ‏.‏

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 672
In-book reference : Book 2, Hadith 282
English translation : Book 2, Hadith 672

(97) Chapter: Rows Between The Pillars

(97) باب الصُّفُوفِ بَيْنَ السَّوَارِي

Narrated AbdulHamid ibn Mahmud:

I offered the Friday prayer along with Anas ibn Malik. We were pushed to the pillars (due to the crowd of people). We, therefore, stopped forward and backward. Anas then said: We used to avoid it (setting a row between the pillars) during the time of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ هَانِئٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ، قَالَ صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ يَوْمَ الْجُمُعَةِ فَدُفِعْنَا إِلَى السَّوَارِي فَتَقَدَّمْنَا وَتَأَخَّرْنَا فَقَالَ أَنَسٌ كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 673
In-book reference : Book 2, Hadith 283
English translation : Book 2, Hadith 673

(98) Chapter: Who Is Encouraged To Pray Behind The Imam, And The Dislike Of Distancing Oneself (From The Imam)

(98) باب مَنْ يُسْتَحَبُّ أَنْ يَلِيَ الإِمَامَ فِي الصَّفِّ وَكَرَاهِيَةِ التَّأَخُّرِ

Abu Ma’sud reported the Messenger of Allah (ﷺ) as saying:

let those of your who are sedate and prudent be near me, then those who are next to them, then those who are next to them.

حَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنِي سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 674
In-book reference : Book 2, Hadith 284
English translation : Book 2, Hadith 674

This tradition has also been transmitted by ‘Abd Allah (b. Mas’ud) through a different chain of narrators. This version adds:

“Do not be irregular, so have your hearts irregular, and beware of tumult such as found in market”.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ . ﷺ " وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 675
In-book reference : Book 2, Hadith 285
English translation : Book 2, Hadith 675

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: Allah and His angels bless those who are on the right flanks of the rows.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ " .

حكم: **حسن بلفظ على الذين يصلون الصفوف (الألباني)**

Reference : Sunan Abi Dawud 676
In-book reference : Book 2, Hadith 286
English translation : Book 2, Hadith 676

(99) Chapter: The Place Of Children In The Rows

(99) باب مُقَامِ الصِّبْيَانِ مِنَ الصَّفِّ

Narrated AbuMalik al-Ash'ari:

Should I not tell you how the Messenger of Allah (ﷺ) led the prayer? He said: He had the iqamah announced, drew the men up in line and drew up the youths behind them, then led them in prayer. He then mentioned how he conducted it. and said: Thus is the prayer of......AbdulA'la said: I think he must have said: My people.

حَدَّثَنَا عِيسَى بْنُ شَاذَانَ، حَدَّثَنَا عَيَّاشٌ الرَّقَّامُ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا بُدَيْلٌ، حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، قَالَ قَالَ أَبُو مَالِكٍ الأَشْعَرِيُّ أَلاَ أُحَدِّثُكُمْ بِصَلاَةِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَأَقَامَ الصَّلاَةَ وَصَفَّ الرِّجَالَ وَصَفَّ خَلْفَهُمُ الْغِلْمَانَ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ صَلاَتَهُ ثُمَّ قَالَ هَكَذَا صَلاَةُ قَالَ عَبْدُ الأَعْلَى لاَ أَحْسَبُهُ إِلاَّ قَالَ " **صَلاَةُ أُمَّتِي** " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 677
In-book reference : Book 2, Hadith 287
English translation : Book 2, Hadith 677

(100) Chapter: Rows For Women, And Their Distance From The First Row

(100) باب صَفِّ النِّسَاءِ وَكَرَاهِيَةِ التَّأَخُّرِ عَنِ الصَّفِّ الأَوَّلِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

the best of the men’s row is the first and the worst of them is the last, but the best of the women’s rows is the last and the worst of them is the first.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا خَالِدٌ، وَإِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 678
In-book reference : Book 2, Hadith 288
English translation : Book 2, Hadith 678

‘A’ishah reported the Messenger of Allah (ﷺ) as saying the people will continue to keep themselves away from the front row until Allah will keep them away (from the front) in the Hell-fire.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عَنِ الصَّفِّ الأَوَّلِ حَتَّى يُؤَخِّرَهُمُ اللَّهُ فِي النَّارِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 679
In-book reference : Book 2, Hadith 289
English translation : Book 2, Hadith 679

Abu Sa’Id al-Khudri said; The Messenger of Allah (ﷺ) saw a tendency among his companions to go to the back. He said to them; come forward and follow my lead, and let those who come after you follow your lead people will continue to keep to the back till Allah would put them at the back.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، قَالاَ حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ لَهُمْ " تَقَدَّمُوا فَائْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ وَلاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 680
In-book reference : Book 2, Hadith 290
English translation : Book 2, Hadith 680

(101) Chapter: The Position That The Imam Should Have In Relation To The Rows

(101) باب مُقَامِ الإِمَامِ مِنَ الصَّفِّ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Have the imam in the centre and close up the gaps.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ يَحْيَى بْنِ بَشِيرِ بْنِ خَلاَّدٍ، عَنْ أُمِّهِ، أَنَّهَا دَخَلَتْ عَلَى مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ فَسَمِعَتْهُ يَقُولُ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَسِّطُوا الإِمَامَ وَسُدُّوا الْخَلَلَ " .

حكم: ضعيف لكن الشطر الثاني منه صحيح (الألباني)

Reference : Sunan Abi Dawud 681
In-book reference : Book 2, Hadith 291
English translation : Book 2, Hadith 681

(102) Chapter: A Man Prays By Himself Behind The Row

(102) باب الرَّجُلِ يُصَلِّي وَحْدَهُ خَلْفَ الصَّفِّ

Narrated Wabisah:

The Messenger of Allah (ﷺ) saw a man praying alone behind the row. He ordered him to repeat. Sulayman ibn Harb said: The prayer.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ أَنْ يُعِيدَ - قَالَ سُلَيْمَانُ بْنُ حَرْبٍ - الصَّلاَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 682
In-book reference : Book 2, Hadith 292
English translation : Book 2, Hadith 682

(103) Chapter: A Person Bows Outside Of The Row

(103) باب الرَّجُلِ يَرْكَعُ دُونَ الصَّفِّ

Abu Bakrah said that he came to the mosque when the prophet (ﷺ) was bowing. So I bowed outside the row (before joining it). The prophet (ﷺ) said; May Allah increase your eagerness! But do not do it again.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، حَدَّثَهُمْ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ زِيَادٍ الأَعْلَمِ، حَدَّثَنَا الْحَسَنُ، أَنَّ أَبَا بَكْرَةَ، حَدَّثَ أَنَّهُ، دَخَلَ الْمَسْجِدَ وَنَبِيُّ اللَّهِ صلى الله عليه وسلم رَاكِعٌ - قَالَ - فَرَكَعْتُ دُونَ الصَّفِّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " زَادَكَ اللَّهُ حِرْصًا وَلاَ تَعُدْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 683
In-book reference : Book 2, Hadith 293
English translation : Book 2, Hadith 683

Al-Hasan reported :

Abu Bakrah came when the apostle of Allah (ﷺ) was bowing. So he bowed without the row (before joining it). He then went to the row. When the prophet (ﷺ) finished his prayer, he said: which of your bowed without the row, and then went to the row? Abu Bakrah said; it was i. the prophet (ﷺ) said: May Allah increase your eagerness ! but do not do it again.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا زِيَادٌ الأَعْلَمُ، عَنِ الْحَسَنِ، أَنَّ أَبَا بَكْرَةَ، جَاءَ وَرَسُولُ اللَّهِ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم صَلاَتَهُ قَالَ " أَيُّكُمُ الَّذِي رَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ " . فَقَالَ أَبُو بَكْرَةَ أَنَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " زَادَكَ اللَّهُ حِرْصًا وَلاَ تَعُدْ " . قَالَ أَبُو دَاوُدَ زِيَادٌ الأَعْلَمُ زِيَادُ بْنُ فُلاَنِ بْنِ قُرَّةَ وَهُوَ ابْنُ خَالَةِ يُونُسَ بْنِ عُبَيْدِ اللَّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 684
In-book reference : Book 2, Hadith 294
English translation : Book 2, Hadith 684

(104) Chapter: What May Be Used As A Sutrah By The Praying Person

(104) باب مَا يَسْتُرُ الْمُصَلِّيَ

Talhah b. 'Ubaid Allah reported the Messenger of Allah (ﷺ) as saying:

When you place in front of you something such as the back of a saddle, then there is no harm if someone passes in front of you (i.e. the other side of it).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا جَعَلْتَ بَيْنَ يَدَيْكَ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلاَ يَضُرُّكَ مَنْ مَرَّ بَيْنَ يَدَيْكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 685
In-book reference : Book 2, Hadith 295
English translation : Book 2, Hadith 685

'Ata said:

The back of the saddle is (about) one cubit (in height) or more than that.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ آخِرَةُ الرَّحْلِ ذِرَاعٌ فَمَا فَوْقَهُ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 686
In-book reference : Book 2, Hadith 296
English translation : Book 2, Hadith 686

Ibn 'Umar said:

When the Messenger of Allah (ﷺ) would go out (for prayer) on the day of 'Id, he ordered to bring a lance, it was then setup in front of him and he would pray in its direction, and the people (stood) behind him. He used to do so during journey ; hence the rulers would take it (lance with them).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعَ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 687
In-book reference : Book 2, Hadith 297
English translation : Book 2, Hadith 687

Abu Juhaifah said:

The Prophet (ﷺ) led them in prayer at al-Batha', with a staff set up in front of him. (He prayed) two rak'ahs of the Zuhr prayer and two rak'ahs of the 'Asr prayer. The women and the donkeys would pass in front of the staff.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ بِالْبَطْحَاءِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ يَمُرُّ خَلْفَ الْعَنَزَةِ الْمَرْأَةُ وَالْحِمَارُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 688
In-book reference : Book 2, Hadith 298
English translation : Book 2, Hadith 688

(105) Chapter: Drawing A Line If One Does Not Find A Stick (105) باب الْخَطِّ إِذَا لَمْ يَجِدْ عَصًا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When one of you prays, he should put something in front of his face, and if he can find nothing , he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، حَدَّثَنِي أَبُو عَمْرِو بْنُ مُحَمَّدِ بْنِ حُرَيْثٍ، أَنَّهُ سَمِعَ جَدَّهُ، حُرَيْثًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ أَمَامَهُ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 689
In-book reference : Book 2, Hadith 299
English translation : Book 2, Hadith 689

This tradition has also been reported by Abu Hurairah through a different chain of narrators.

Abu Hurairah reported:

The Prophet (ﷺ) said: ...... He then narrated the tradition about drawing the line.

Sufyan said: We did not find anything by which we could reinforce this tradition, and this has been narrated only through this chain.
He ('Ali b. al-Madini, a narrator) said: I said to Sufyan: There is a difference of opinion of the name (Abu Muhammad b. 'Amr). He pondered for a moment and then said: I do not remember except Abu Muhammad b. 'Amr Sufyan said: A man had come to Kufah after the death of Isma'il b. Umayyah ; he was seeking Abu Muhammad until he found him. He asked him (about this tradition) but he became confused. Abu Dawud said: I heard Ahmad b. Hanbal who was questioned many times how the line should be drawn. He replied: In this way. horizontally like crescent.
Abu Dawud said: I heard Musaddad say: Ibn Dawud said: The line should be drawn perpendicularly.
Abu Dawud said: I heard Ahmad b. Hanbal describing many times how the line should be drawn. He said: In this way horizontally in the round semi-circular form like the crescent, that is (the line should be) a curve.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَلِيٌّ، - يَعْنِي ابْنَ الْمَدِينِيِّ - عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي مُحَمَّدِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ، حُرَيْثٍ - رَجُلٍ مِنْ بَنِي عُذْرَةَ - عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي الْقَاسِمِ، صلى الله عليه وسلم قَالَ فَذَكَرَ حَدِيثَ الْخَطِّ . قَالَ سُفْيَانُ لَمْ نَجِدْ شَيْئًا نَشُدُّ بِهِ هَذَا الْحَدِيثَ وَلَمْ يَجِئْ إِلاَّ مِنْ هَذَا الْوَجْهِ . قَالَ قُلْتُ لِسُفْيَانَ إِنَّهُمْ يَخْتَلِفُونَ فِيهِ فَتَفَكَّرَ سَاعَةً ثُمَّ قَالَ مَا أَحْفَظُ إِلاَّ أَبَا مُحَمَّدِ بْنَ عَمْرٍو قَالَ سُفْيَانُ قَدِمَ هَا هُنَا رَجُلٌ بَعْدَ مَا مَاتَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَطَلَبَ هَذَا الشَّيْخَ

أَبَا مُحَمَّدٍ حَتَّى وَجَدَهُ فَسَأَلَهُ عَنْهُ فَخَلَطَ عَلَيْهِ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ سُئِلَ عَنْ وَصْفِ الْخَطِّ غَيْرَ مَرَّةٍ فَقَالَ هَكَذَا عَرْضًا مِثْلَ الْهِلاَلِ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ مُسَدَّدًا قَالَ قَالَ ابْنُ دَاوُدَ الْخَطُّ بِالطُّولِ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَصَفَ الْخَطَّ غَيْرَ مَرَّةٍ فَقَالَ هَكَذَا - يَعْنِي - بِالْعَرْضِ حَوْرًا دَوْرًا مِثْلَ الْهِلاَلِ يَعْنِي مُنْعَطِفًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 690
In-book reference : Book 2, Hadith 300
English translation : Book 2, Hadith 690

Sufyan b. 'Uyainah said:

I saw Sharik who led us in the 'Asr prayer during a funeral ceremony. He placed his cap in front of him, that is, for saying the obligatory prayer the time of which had come.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ رَأَيْتُ شَرِيكًا صَلَّى بِنَا فِي جَنَازَةٍ الْعَصْرَ فَوَضَعَ قَلَنْسُوَتَهُ بَيْنَ يَدَيْهِ - يَعْنِي - فِي فَرِيضَةٍ حَضَرَتْ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 691
In-book reference : Book 2, Hadith 301
English translation : Book 2, Hadith 691

(106) Chapter: Praying Towards A Mount

(106) باب الصَّلاَةِ إِلَى الرَّاحِلَةِ

Ibn 'Umar said:

The Prophet (ﷺ) used to pray facing his camel.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَوَهْبُ بْنُ بَقِيَّةَ، وَابْنُ أَبِي خَلَفٍ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، - قَالَ عُثْمَانُ - حَدَّثَنَا أَبُو خَالِدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي إِلَى بَعِيرِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 692
In-book reference : Book 2, Hadith 302
English translation : Book 2, Hadith 692

(107) Chapter: If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him

(107) باب إِذَا صَلَّى إِلَى سَارِيَةٍ أَوْ نَحْوِهَا أَيْنَ يَجْعَلُهَا مِنْهُ

Narrated Al-Miqdad ibn al-Aswad:

I never saw the Messenger of Allah (ﷺ) praying in front of a stick, a pillar, or a tree, without having it opposite his right or left eyebrow, and not facing it directly.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو عُبَيْدَةَ الْوَلِيدُ بْنُ كَامِلٍ، عَنِ الْمُهَلَّبِ بْنِ حُجْرٍ الْبَهْرَانِيِّ، عَنْ ضُبَاعَةَ بِنْتِ الْمِقْدَادِ بْنِ الأَسْوَدِ، عَنْ أَبِيهَا، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي إِلَى عُودٍ وَلاَ عَمُودٍ وَلاَ شَجَرَةٍ إِلاَّ جَعَلَهُ عَلَى حَاجِبِهِ الأَيْمَنِ أَوِ الأَيْسَرِ وَلاَ يَصْمُدُ لَهُ صَمْدًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 693
In-book reference : Book 2, Hadith 303
English translation : Book 2, Hadith 693

(108) Chapter: Praying Behind People Who Are talking Or Sleeping

(108) باب الصَّلاَةِ إِلَى الْمُتَحَدِّثِينَ وَالنِّيَامِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Do not pray behind a sleeping or a talking person.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدِ بْنِ أَيْمَنَ، عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، قَالَ قُلْتُ لَهُ - يَعْنِي لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُصَلُّوا خَلْفَ النَّائِمِ وَلاَ الْمُتَحَدِّثِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 694
In-book reference : Book 2, Hadith 304
English translation : Book 2, Hadith 694

(109) Chapter: Coming Close To The Sutrah

(109) باب الدُّنُوِّ مِنَ السُّتْرَةِ

Narrated Sahl ibn AbuHathmah:

The Prophet (ﷺ) said: When one of you prays facing a sutrah he should keep close to it, and not let the devil interrupt his prayer.
Abu Dawud said: This tradition has also been narrated by Waqid b. Muhammad from Safwan from Muhammad b. Sahl on the authority of his father, or on the authority of Muhammad b. Sahl from the Prophet (ﷺ). Some have narrated it from Nafi' b. Jubair on the authority of Sahl b. Sa'd. There is a variation in the chain of its narrators.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا سُفْيَانُ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَحَامِدُ بْنُ يَحْيَى، وَابْنُ السَّرْحِ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لاَ يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلاَتَهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ وَاقِدُ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ

سَهْلٍ عَنْ أَبِيهِ أَوْ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ بَعْضُهُمْ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ سَهْلِ بْنِ سَعْدٍ وَاخْتُلِفَ فِي إِسْنَادِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 695
In-book reference : Book 2, Hadith 305
English translation : Book 2, Hadith 695

Sahl said:

The distance between the place where the Prophet (ﷺ) stood and the qiblah (i.e. the sutrah or the wall of the mosque) was as much as to allow a goat to pass.

حَدَّثَنَا الْقَعْنَبِيُّ، وَالنُّفَيْلِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ سَهْلٍ، قَالَ وَكَانَ بَيْنَ مُقَامِ النَّبِيِّ صلى الله عليه وسلم وَبَيْنَ الْقِبْلَةِ مَمَرُّ عَنْزٍ . قَالَ أَبُو دَاوُدَ الْخَبَرُ لِلنُّفَيْلِيِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 696
In-book reference : Book 2, Hadith 306
English translation : Book 2, Hadith 696

(110) Chapter: The Command To The One Who Is Praying To Block Others From Crossing In Front Of Him

(110) باب مَا يُؤْمَرُ الْمُصَلِّي أَنْ يَدْرَأَ عَنِ الْمَمَرِّ بَيْنَ يَدَيْهِ

Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying:

When one of you prays, he should not let anyone pass in front of him; he should turn him away as far as possible; but if he refuses (to go), he should fight him, for he is only a devil.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 697
In-book reference : Book 2, Hadith 307
English translation : Book 2, Hadith 697

Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying:

When one of you prays, he should pray facing the sutrah (screen or covering) and he should keep himself close to it. He then narrated the tradition to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا " . ثُمَّ سَاقَ مَعْنَاهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 698
In-book reference : Book 2, Hadith 308
English translation : Book 2, Hadith 698

Abu 'Ubaid said:

I saw 'Ata b. Yazid al-Laithi praying in a standing posture. So I went to him passing in front of him; he, therefore, turned me away. He then said to me: Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying: If anyone of you can do that he should not let anyone pass between him and the qiblah, he should do it.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، أَخْبَرَنَا مَسَرَّةُ بْنُ مَعْبَدٍ اللَّخْمِيُّ، - لَقِيتُهُ بِالْكُوفَةِ - قَالَ حَدَّثَنِي أَبُو عُبَيْدٍ، حَاجِبُ سُلَيْمَانَ قَالَ رَأَيْتُ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ قَائِمًا يُصَلِّي فَذَهَبْتُ أَمُرُّ بَيْنَ يَدَيْهِ فَرَدَّنِي ثُمَّ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ لاَ يَحُولَ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ أَحَدٌ فَلْيَفْعَلْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 699
In-book reference : Book 2, Hadith 309
English translation : Book 2, Hadith 699

Abu Salih said:

I narrate what I witnesses from Abu Sa'id and heard from him. Abu Sa'id entered upon Marwan and said: I heard the Messenger of Allah (ﷺ) say: When one of you prays facing any object which conceals him from people, and someone wishes to pass in front of him, he should strike him at his chest; if he refuses (to go), he should fight him; he is only a devil.

Abu Dawud said: Sufyan Ath-Thawri said: "A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I dont stop him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ حُمَيْدٍ، - يَعْنِي ابْنَ هِلاَلٍ - قَالَ قَالَ أَبُو صَالِحٍ أُحَدِّثُكَ عَمَّا رَأَيْتُ مِنْ أَبِي سَعِيدٍ وَسَمِعْتُهُ مِنْهُ، دَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا صَلَّى أَحَدُكُمْ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ " . قَالَ أَبُو دَاوُدَ قَالَ سُفْيَانُ الثَّوْرِيُّ يَمُرُّ الرَّجُلُ يَتَبَخْتَرُ بَيْنَ يَدَىَّ وَأَنَا أُصَلِّي فَأَمْنَعُهُ وَيَمُرُّ الضَّعِيفُ فَلاَ أَمْنَعُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 700
In-book reference : Book 2, Hadith 310
English translation : Book 2, Hadith 700

(111) Chapter: The Prohibition Of Passing In Front Of One Who Is Praying

(111) باب مَا يُنْهَى عَنْهُ مِنَ الْمُرُورِ بَيْنَ يَدَىِ الْمُصَلِّي

Narrated Abu Juhaim :

The Messenger of Allah(ﷺ) as saying: "If one who passes in front of a man who is praying knew the responsibility he incurs, he would prefer to stand still for forty. . . rather than pass in front of him. Abu al-Nadr said: I do not know whether he said forty days, or months, or years."
Abu Dawud: Sufyan al-Thawri said: If a man passes proudly in front of me while I am praying, I shall stop him, and if a weak man passes, I shall not stop him.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَارِّ بَيْنَ يَدَىِ الْمُصَلِّي فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَىِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ " . قَالَ أَبُو النَّضْرِ لاَ أَدْرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 701
In-book reference : Book 2, Hadith 311
English translation : Book 2, Hadith 701

(112) Chapter: What Breaks The Prayer

(112) باب مَا يَقْطَعُ الصَّلاَةَ

Hafs reported that the Messenger of Allah(ﷺ) as saying, and the other version of this tradition transmitted through a different chain has:

Abu Dharr said (and not the Prophet): If there is not anything like the back of a saddle in front of a man who is praying, then a donkey, a black dog, and a woman cut off his prayer. I asked him: Why has the black dog been specified, distinguishing it from a red, a yellow and a white dog? He replied: My nephew, I also asked the Messenger of Allah(ﷺ) the same question as you asked me. He said: The black dog is a devil.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، وَابْنُ، كَثِيرٍ - الْمَعْنَى - أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ، أَخْبَرَهُمْ عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، - قَالَ حَفْصٌ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالاَ عَنْ سُلَيْمَانَ قَالَ أَبُو ذَرٍّ " يَقْطَعُ صَلاَةَ الرَّجُلِ - إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ قِيدُ آخِرَةِ الرَّحْلِ الْحِمَارُ وَالْكَلْبُ الأَسْوَدُ وَالْمَرْأَةُ " . فَقُلْتُ مَا بَالُ

الأَسْوَدِ مِنَ الأَحْمَرِ مِنَ الأَصْفَرِ مِنَ الأَبْيَضِ فَقَالَ يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا سَأَلْتَنِي فَقَالَ " الْكَلْبُ الأَسْوَدُ شَيْطَانٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 702
In-book reference : Book 2, Hadith 312
English translation : Book 2, Hadith 702

Narrated Abdullah ibn Abbas:

Qatadah said: I heard Jabir ibn Zayd who reported on the authority of Ibn Abbas; and Shu'bah reported the Prophet (ﷺ) as saying: A menstruating woman and a dog cut off the prayer.

Abu Dawud said: Sa'id, Hisham and Hammam narrated this tradition from Qatadah on the authority of Jabir b. Zaid as a statement of Ibn 'Abbas.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، - رَفَعَهُ شُعْبَةُ - قَالَ " يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ " . قَالَ أَبُو دَاوُدَ وَقَفَهُ سَعِيدٌ وَهِشَامٌ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَلَى ابْنِ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 703
In-book reference : Book 2, Hadith 313
English translation : Book 2, Hadith 703

Narrated Abdullah ibn Abbas:

Ikrimah reported on the authority of Ibn Abbas, saying: I think the Messenger of Allah (ﷺ) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw.

Abu Dawud said: There is something about this tradition in my heart. I used to discuss it with Ibrahim and others. I did not find anyone who narrated it from Hisham and knew it. I did not know anyone who reported it from Hisham and knew it. I did not know anyone who related it from Hisham. I think the confusion is on the part of Ibn Abi Saminah that is, Muhammad b. Isma'il al-Basri, the freed slave of Banu Hisham. In this tradition the mention of words "a Magian" is rejected; the mention of the words "at a stone's throw" and "a pig" is rejected.

Abu Dawud said: I did not hear this tradition except from Muhammad b. Isma'il b. Samurrah and I think he was mistaken because he used to narrate to us from his memory.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَصْرِيُّ، حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَحْسَبُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ إِلَى غَيْرِ سُتْرَةٍ فَإِنَّهُ يَقْطَعُ صَلاَتَهُ الْكَلْبُ وَالْحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ وَيُجْزِئُ عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَذْفَةٍ بِحَجَرٍ " . قَالَ أَبُو دَاوُدَ فِي نَفْسِي مِنْ هَذَا الْحَدِيثِ شَىْءٌ كُنْتُ أُذَاكِرُ بِهِ إِبْرَاهِيمَ وَغَيْرَهُ فَلَمْ أَرَ أَحَدًا جَاءَ بِهِ عَنْ هِشَامٍ وَلاَ يَعْرِفُهُ وَلَمْ أَرَ أَحَدًا يُحَدِّثُ بِهِ عَنْ هِشَامٍ وَأَحْسَبُ الْوَهَمَ مِنَ ابْنِ أَبِي سَمِينَةَ - يَعْنِي مُحَمَّدَ بْنَ إِسْمَاعِيلَ الْبَصْرِيَّ مَوْلَى بَنِي هَاشِمٍ - وَالْمُنْكَرُ فِيهِ ذِكْرُ الْمَجُوسِيِّ وَفِيهِ " عَلَى قَذْفَةٍ بِحَجَرٍ " . وَذِكْرُ الْخِنْزِيرِ وَفِيهِ نَكَارَةٌ . قَالَ أَبُو دَاوُدَ وَلَمْ أَسْمَعْ هَذَا الْحَدِيثَ إِلاَّ مِنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَأَحْسَبُهُ وَهِمَ لأَنَّهُ كَانَ يُحَدِّثُنَا مِنْ حِفْظِهِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 704
In-book reference : Book 2, Hadith 314
English translation : Book 2, Hadith 704

Yazid b. Namran said:

I saw a crippled man at Tabuk. He (the man) said: I passed riding a donkey in front of the Prophet(ﷺ) who was praying. He said (cursing him): O Allah, cut off his walking. Thenceforth I could not walk.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَوْلًى، لِيَزِيدَ بْنِ نِمْرَانَ عَنْ يَزِيدَ بْنِ نِمْرَانَ، قَالَ رَأَيْتُ رَجُلاً بِتَبُوكَ مُقْعَدًا فَقَالَ مَرَرْتُ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم وَأَنَا عَلَى حِمَارٍ وَهُوَ يُصَلِّي فَقَالَ " اللَّهُمَّ اقْطَعْ أَثَرَهُ " . فَمَا مَشَيْتُ عَلَيْهَا بَعْدُ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 705
In-book reference : Book 2, Hadith 315
English translation : Book 2, Hadith 705

This tradition as also been reported by Sa'id through the same chain of narrators and to the same effect. He added:

He cut off our prayer, may Allah cut off his walking.

Abu Dawud said: This version narrated by Mushir on the authority of Sa'id has: He cut off our prayer.

حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ يَعْنِي الْمَذْحِجِيَّ، حَدَّثَنَا أَبُو حَيْوَةَ، عَنْ سَعِيدٍ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ فَقَالَ " قَطَعَ صَلاَتَنَا قَطَعَ اللَّهُ أَثَرَهُ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَبُو مُسْهِرٍ عَنْ سَعِيدٍ قَالَ فِيهِ " قَطَعَ صَلاَتَنَا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 706
In-book reference : Book 2, Hadith 316
English translation : Book 2, Hadith 706

Sa'id b. Ghazwan reported on the authority of his father that he made his stay at Tabuk(during his journey) for performing Hajj. All of a sudden he saw a crippled man and asked him about his condition. He said:

I relate to you a tradition, but do not narrate it to anyone so long as I am alive: The Messenger of Allah (ﷺ) encamped at Tabuk near a date-palm and he said: This is our qiblah (direction for praying). He then offered prayer facing it. I came running, when I was a boy, until I passed the place between him and the tree. He said (cursing): He cut off our prayer, may Allah cut off his walking. I could not, therefore, stand upon them(feet) till today.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، ح حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ، عَنْ سَعِيدِ بْنِ غَزْوَانَ، عَنْ أَبِيهِ، أَنَّهُ نَزَلَ بِتَبُوكَ وَهُوَ حَاجٌّ فَإِذَا رَجُلٌ مُقْعَدٌ فَسَأَلَهُ عَنْ أَمْرِهِ فَقَالَ لَهُ سَأُحَدِّثُكَ حَدِيثًا فَلاَ تُحَدِّثْ بِهِ مَا سَمِعْتَ أَنِّي حَىٌّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَزَلَ بِتَبُوكَ إِلَى نَخْلَةٍ فَقَالَ " هَذِهِ قِبْلَتُنَا " . ثُمَّ صَلَّى إِلَيْهَا فَأَقْبَلْتُ وَأَنَا غُلاَمٌ أَسْعَى حَتَّى مَرَرْتُ بَيْنَهُ وَبَيْنَهَا فَقَالَ " قَطَعَ صَلاَتَنَا قَطَعَ اللَّهُ أَثَرَهُ " . فَمَا قُمْتُ عَلَيْهَا إِلَى يَوْمِي هَذَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 707
In-book reference : Book 2, Hadith 317
English translation : Book 2, Hadith 707

(113) Chapter: The Sutrah Of The Imam Acts As A Sutrah For Those behind Him

(113) باب سُتْرَةُ الإِمَامِ سُتْرَةُ مَنْ خَلْفَهُ

‘Amr b. Shu’aib reported from his father on the authority of his grand-father:

We came down from the mountain pass of Adhaakhir in the company of the Messenger of Allah (ﷺ). The time of prayer came and he prayed facing a direction of prayer, and we were (standing) behind him. Then a kid came and passed in front of him. He kept on stopping it until he brought his stomach near the wall (to detain it), and at last it passed behind him, or as Musaddad said.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ الْغَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ هَبَطْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ ثَنِيَّةِ أَذَاخِرَ فَحَضَرَتِ الصَّلاَةُ - يَعْنِي - فَصَلَّى إِلَى جِدَارٍ فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفَهُ فَجَاءَتْ بَهْمَةٌ تَمُرُّ بَيْنَ يَدَيْهِ فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجِدَارِ وَمَرَّتْ مِنْ وَرَائِهِ . أَوْ كَمَا قَالَ مُسَدَّدٌ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 708
In-book reference : Book 2, Hadith 318
English translation : Book 2, Hadith 708

Ibn ‘Abbas said:

The Prophet (ﷺ) was (once) praying. A kid went passing in front of him and he kept on stopping it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي فَذَهَبَ جَدْىٌ يَمُرُّ بَيْنَ يَدَيْهِ فَجَعَلَ يَتَّقِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 709

In-book reference : Book 2, Hadith 319
English translation : Book 2, Hadith 709

(114) Chapter: Whoever Said That the Woman Does Not Nullify The Prayer

(114) باب مَنْ قَالَ الْمَرْأَةُ لاَ تَقْطَعُ الصَّلاَةَ

Narrated Aisha, Ummul Mu'minin:

I was sleeping in front of the Prophet (ﷺ) with my legs between him and the qiblah. Shu'bah said: I think she said: I was menstruating.

Abu Dawud said: This tradition has been narrated by al-Zuhri, 'Ata, Abu Bakr b. Hafs, Hisham b. 'Urwah, 'Irak b. Malik, Abu al-Aswad and Tamim b. Salamah; all transmitted from 'Urwah on the authority of 'Aishah. Ibrahim narrated from al-Aswad on the authority of 'Aishah. Abu al-Duha narrated from Masruq on the authority of 'Aishah. Al-Qasim b. Muhammad and Abu Salamah narrated it from 'Aisha. All these narrators did not mention the words "And I was menstruating."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ بَيْنَ النَّبِيِّ صلى الله عليه وسلم وَبَيْنَ الْقِبْلَةِ - قَالَ شُعْبَةُ أَحْسَبُهَا قَالَتْ - وَأَنَا حَائِضٌ . قَالَ أَبُو دَاوُدَ رَوَاهُ الزُّهْرِيُّ وَعَطَاءٌ وَأَبُو بَكْرِ بْنُ حَفْصٍ وَهِشَامُ بْنُ عُرْوَةَ وَعِرَاكُ بْنُ مَالِكٍ وَأَبُو الأَسْوَدِ وَتَمِيمُ بْنُ سَلَمَةَ كُلُّهُمْ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَإِبْرَاهِيمُ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ وَأَبُو الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَالْقَاسِمُ بْنُ مُحَمَّدٍ وَأَبُو سَلَمَةَ عَنْ عَائِشَةَ لَمْ يَذْكُرُوا " وَأَنَا حَائِضٌ " .

حكم: صحيح دون قوله وأنا حائض (الألباني)

Reference : Sunan Abi Dawud 710
In-book reference : Book 2, Hadith 320
English translation : Book 2, Hadith 710

‘Urwah reported on the authority of ‘A’ishah:

The Messenger of Allah (ﷺ) used to pray at night and she (‘A’ishah) would lie between him and the qiblah, sleeping on the bed on which he would sleep. When he wanted to offer the witr prayer, he awakened her and she offered the witr prayer.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي صَلاَتَهُ مِنَ اللَّيْلِ وَهِيَ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ رَاقِدَةً عَلَى الْفِرَاشِ الَّذِي يَرْقُدُ عَلَيْهِ حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَهَا فَأَوْتَرَتْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 711
In-book reference : Book 2, Hadith 321
English translation : Book 2, Hadith 711

‘A’ishah said:

I used to sleep with my legs in front of the Messenger of Allah (ﷺ) when he would offer his prayer at night (i.e. tahajjud prayer offered towards the end of the night.). When he prostrated himself he struck my legs, and I drew them up and he then prostrated.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ الْقَاسِمَ، يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ بِئْسَمَا عَدَلْتُمُونَا بِالْحِمَارِ وَالْكَلْبِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَنَا مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَىَّ ثُمَّ يَسْجُدُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 712
In-book reference : Book 2, Hadith 322
English translation : Book 2, Hadith 712

It was reported from Abu An-Nadr, from Abu Salama bin 'Abdur Rahman, from 'Aishah, that she said:

"I used to be asleep while my legs would be in the front of the Messenger of Allah (ﷺ) while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كُنْتُ أَكُونُ نَائِمَةً وَرِجْلاَىَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي مِنَ اللَّيْلِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ ضَرَبَ رِجْلَىَّ فَقَبَضْتُهُمَا فَسَجَدَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 713
In-book reference : Book 2, Hadith 323
English translation : Book 2, Hadith 713

Narrated Aisha, Ummul Mu'minin:

I used to sleep lying between the Messenger of Allah (ﷺ) and the qiblah. The Messenger of Allah (ﷺ) used to pray when I (was lying) in front of him. When he wanted to offer the witr prayer - added by the narrator Uthman - he pinched me - then the narrators are agreed - and said: Set aside.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح قَالَ أَبُو دَاوُدَ وَحَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ وَهَذَا لَفْظُهُ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كُنْتُ أَنَامُ وَأَنَا مُعْتَرِضَةٌ، فِي قِبْلَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيُصَلِّي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَمَامَهُ فَإِذَا أَرَادَ أَنْ يُوتِرَ . زَادَ عُثْمَانُ غَمَزَنِي ثُمَّ اتَّفَقَا فَقَالَ " تَنَحَّىْ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 714
In-book reference : Book 2, Hadith 324
English translation : Book 2, Hadith 713

(115) Chapter: Whoever Said That A Donkey Does Not Nullify The Prayer

(115) باب مَنْ قَالَ الْحِمَارُ لاَ يَقْطَعُ الصَّلاَةَ

Narrated Abdullah ibn Abbas:

I came riding a donkey. Another version has: Ibn Abbas said: When I was near the age of the puberty I came riding a she-ass and found the Messenger of Allah (ﷺ) leading the people in prayer at Mina. I passed in front of a part of the row (of worshippers), and dismounting left my she-ass for grazing in the pasture, and I joined the row, and no one objected to that.

Abu Dawud said: These are the words of al-Qa'nabi, and are complete. Malik said: I take it as permissible at the time when the iqamah for prayer is pronounced.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جِئْتُ عَلَى حِمَارٍ ح وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ، قَدْ نَاهَزْتُ الاِحْتِلاَمَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ بِمِنًى فَمَرَرْتُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ فَنَزَلْتُ فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ أَحَدٌ . قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُ الْقَعْنَبِيِّ وَهُوَ أَتَمُّ . قَالَ مَالِكٌ وَأَنَا أَرَى ذَلِكَ وَاسِعًا إِذَا قَامَتِ الصَّلاَةُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 715
In-book reference	: Book 2, Hadith 325
English translation	: Book 2, Hadith 714

Narrated Abdullah ibn Abbas:

AbusSahba' said: We discussed the things that cut off the prayer according to Ibn Abbas. He said: I and a boy from Banu AbdulMuttalib came riding a donkey, and the Messenger of Allah (ﷺ) was leading the people in prayer. He dismounted and I also dismounted. I left the donkey in front of the row (of the worshippers). He (the Prophet) did not pay attention to that. Then two girls from Banu AbdulMuttalib came and joined the row in the middle, but he paid no attention to that.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أَبِي الصَّهْبَاءِ، قَالَ تَذَاكَرْنَا مَا يَقْطَعُ الصَّلاَةَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ جِئْتُ أَنَا وَغُلاَمٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فَنَزَلَ وَنَزَلْتُ وَتَرَكْنَا الْحِمَارَ أَمَامَ الصَّفِّ فَمَا بَالاَهُ وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَدَخَلَتَا بَيْنَ الصَّفِّ فَمَا بَالَى ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 716
In-book reference	: Book 2, Hadith 326
English translation	: Book 2, Hadith 715

The above mentioned narration has also been narrated by Mansur through a different chain of narrators. This version has:

Then two girls from Banu ‘Abd al-Muttalib came fighting together. He caught them. ‘Uthman (a narrator) said: He separated them. And Dawud (another narrator) said: He pulled away from the other, but he paid no attention to that.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَدَاوُدُ بْنُ مِخْرَاقٍ الْفِرْيَابِيُّ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ فَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ اقْتَتَلَتَا فَأَخَذَهُمَا - قَالَ عُثْمَانُ فَفَرَّعَ بَيْنَهُمَا وَقَالَ دَاوُدُ - فَنَزَعَ إِحْدَاهُمَا مِنَ الأُخْرَى فَمَا بَالَى ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 717
In-book reference : Book 2, Hadith 327
English translation : Book 2, Hadith 716

(116) Chapter: Whoever Said That A Dog Does Not Nullify The Prayer

(116) باب مَنْ قَالَ الْكَلْبُ لاَ يَقْطَعُ الصَّلاَةَ

Narrated Al-Fadl ibn Abbas:
The Messenger of Allah (ﷺ) came to us accompanied by Abbas when we were in open country belonging to us. He prayed in a desert with no sutrah in front of him, and a she-ass and a bitch of ours were playing in front of him, but he paid no attention to that.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي بَادِيَةٍ لَنَا وَمَعَهُ عَبَّاسٌ فَصَلَّى فِي صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُتْرَةٌ وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالَى ذَلِكَ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 718
In-book reference : Book 2, Hadith 328
English translation : Book 2, Hadith 717

(117) Chapter: Whoever Said That Nothing Nullifes The Prayer

(117) باب مَنْ قَالَ لاَ يَقْطَعُ الصَّلاَةَ شَىْءٌ

Narrated AbuSa'id al-Khudri:
The Prophet (ﷺ) said: Nothing interrupt prayer, but repulse as much as you can anyone who passes in front of you, for he is just a devil.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقْطَعُ الصَّلاَةَ شَىْءٌ وَادْرَءُوا مَا اسْتَطَعْتُمْ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 719
In-book reference : Book 2, Hadith 329
English translation : Book 2, Hadith 718

Abu al-Waddak said:

A youth from the Quraish passed in front of Abu Sa'id al-Khudri who was praying. He repulsed him. He returned again. He then repulsed him for the third time. When he finished the prayer, he said: Nothing cuts off prayer; but the Messenger of Allah (ﷺ) said: Repulse as much as you can, for he is just a devil.

Abu Dawud said: If two traditions of the prophet(ﷺ) conflict, the practice of the Companions after him should be taken into consideration.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُجَالِدٌ، حَدَّثَنَا أَبُو الْوَدَّاكِ، قَالَ مَرَّ شَابٌّ مِنْ قُرَيْشٍ بَيْنَ يَدَىْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَهُوَ يُصَلِّي فَدَفَعَهُ ثُمَّ عَادَ فَدَفَعَهُ ثَلاَثَ مَرَّاتٍ فَلَمَّا انْصَرَفَ قَالَ إِنَّ الصَّلاَةَ لاَ يَقْطَعُهَا شَىْءٌ وَلَكِنْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادْرَءُوا مَا اسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ " . قَالَ أَبُو دَاوُدَ إِذَا تَنَازَعَ الْخَبَرَانِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم نُظِرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ مِنْ بَعْدِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 720
In-book reference : Book 2, Hadith 330
English translation : Book 2, Hadith 719

(118) Chapter: Raising The Hands In The Prayer

(118) باب رَفْعِ الْيَدَيْنِ فِي الصَّلاَةِ

Salim reported on the authority of his father (Ibn 'Umar):

I saw the Messenger of Allah(ﷺ) that when he began prayer, he used to raise his hands opposite his shoulders, and he did so when he bowed, and raised his head after bowing. Sufyan(a narrator) once said: "When he raised his head:; and after he used to say: "When he raised his head after bowing. He would not raise (his hands) between the two prostrations."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَفْتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَقَالَ سُفْيَانُ مَرَّةً وَإِذَا رَفَعَ رَأْسَهُ . وَأَكْثَرُ مَا كَانَ يَقُولُ وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 721
In-book reference : Book 2, Hadith 331
English translation : Book 2, Hadith 720

'Abd Allah b. Umar said:

The Messenger of Allah (ﷺ) used to raise his hands opposite his shoulders when he began prayer, then he uttered takbir (Allah is most great) in the same condition, and then he bowed. And when he raised his back (head) after bowing he raised them opposite his shoulders, and said: "Allah listens to him who praises Him." But he did not raise

his hand when he prostrated himself; he rather raised them when he uttered the takbir (Allah is most great) before bowing until his prayer is finished.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ كَبَّرَ وَهُمَا كَذَلِكَ فَيَرْكَعُ ثُمَّ إِذَا أَرَادَ أَنْ يَرْفَعَ صُلْبَهُ رَفَعَهُمَا حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَلاَ يَرْفَعُ يَدَيْهِ فِي السُّجُودِ وَيَرْفَعُهُمَا فِي كُلِّ تَكْبِيرَةٍ يُكَبِّرُهَا قَبْلَ الرُّكُوعِ حَتَّى تَنْقَضِيَ صَلاَتُهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 722
In-book reference : Book 2, Hadith 332
English translation : Book 2, Hadith 721

'Abd al-Jabbar b. Wa'il (b.Hujr) said:

I was a small boy and I did not understand the prayer of my father. So Wa'Il b. 'Alqamah reported Wa'il b. Hujr as saying: I offered prayer along with the Messenger of Allah (ﷺ). He used to raise his hands when he pronounced the takbir (Allah is most great), then pulled his garment around him, then placed his right hand on his left, and entered his hands in his garment. When he was about to bow he took his hands out of his garment, and then raised them. And when he raised his head after bowing, he raised his hands. He then prostrated himself and placed his face (forehead on the ground) between his hands. And when he raised his head after prostration, he also raised his hands until he finished his prayer. Muhammad (a narrator) said: I mentioned it to al-Hasan b. Abu al-Hasan who said: This is how the Messenger of Allah(ﷺ) offered prayer; some did it and others abandoned it.

Abu Dawud said: This tradition has been narrated by Hammam from ibn Juhadah, but he did not mention the raising of hands after he raised his head at the end of the prostration.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُشَمِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ، قَالَ كُنْتُ غُلاَمًا لاَ أَعْقِلُ صَلاَةَ أَبِي قَالَ فَحَدَّثَنِي وَائِلُ بْنُ عَلْقَمَةَ عَنْ أَبِي وَائِلِ بْنِ حُجْرٍ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ - قَالَ - ثُمَّ الْتَحَفَ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ فِي ثَوْبِهِ قَالَ فَإِذَا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ ثُمَّ سَجَدَ وَوَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ حَتَّى فَرَغَ مِنْ صَلاَتِهِ ‏.‏ قَالَ مُحَمَّدٌ فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بْنِ أَبِي الْحَسَنِ فَقَالَ هِيَ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ هَمَّامٌ عَنِ ابْنِ جُحَادَةَ لَمْ يَذْكُرِ الرَّفْعَ مَعَ الرَّفْعِ مِنَ السُّجُودِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 723

In-book reference : Book 2, Hadith 333
English translation : Book 2, Hadith 722

Wa’il b.Hujr said that he saw the Messenger of Allah(ﷺ) raise his hands when he uttered the takbir (Allah is most great).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ النَّخَعِيِّ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، أَنَّهُ أَبْصَرَ النَّبِيَّ صلى الله عليه وسلم حِينَ قَامَ إِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذَى بِإِبْهَامَيْهِ أُذُنَيْهِ ثُمَّ كَبَّرَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 724
In-book reference : Book 2, Hadith 334
English translation : Book 2, Hadith 723

Wa’il b.Hujr said:

He saw that when the Prophet(ﷺ) stood up to pray he raised his hands till they were in front of his shoulders and placed his thumbs opposite his ears; then he uttered the Takbir (Allah is most great).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا الْمَسْعُودِيُّ، حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ، حَدَّثَنِي أَهْلُ، بَيْتِي عَنْ أَبِي أَنَّهُ، حَدَّثَهُمْ أَنَّهُ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 725
In-book reference : Book 2, Hadith 335
English translation : Book 2, Hadith 724

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Wa'il ibn Hujr:
I purposely looked at the prayer of the Messenger of Allah (ﷺ), how he offered it. The Messenger of Allah (ﷺ) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other).
When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he raised them in the like manner. When he prostrated himself he placed his forehead between his hands.
He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers).
I (Asim ibn Kulayb) saw him (Bishr ibn al-Mufaddal) say in this manner. Bishr made the circle with the thumb and the middle finger and pointed with the forefinger.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَيْفَ يُصَلِّي قَالَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ حَلْقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا . وَحَلَّقَ بِشْرٌ الإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بِالسَّبَّابَةِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 726
In-book reference : Book 2, Hadith 336
English translation : Book 3, Hadith 725

The above tradition has been transmitted by ‘Asim b. Kulaib through a different chain of narrators and to the same effect. This version has:

“He then placed his right hand on the back of his left palm and his wrist and forearm.” This also adds: “I then came back afterwards in a season when it was severe cold. I saw the people putting on heavy clothes moving their hands under the clothes (i.e. raised their hands before and after bowing).”

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا زَائِدَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِيهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ وَقَالَ فِيهِ ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُّ الثِّيَابِ تَحَرَّكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 727
In-book reference : Book 2, Hadith 337
English translation : Book 2, Hadith 726

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Wa'il ibn Hujr:
I witnessed the Prophet (ﷺ) raise his hands in front of his ears when he began to pray. I then came back and saw them (the people) raising their hands up to their chest when they began to pray. They wore long caps and blankets.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حِيَالَ أُذُنَيْهِ - قَالَ - ثُمَّ أَتَيْتُهُمْ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ إِلَى صُدُورِهِمْ فِي افْتِتَاحِ الصَّلاَةِ وَعَلَيْهِمْ بَرَانِسُ وَأَكْسِيَةٌ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 728
In-book reference : Book 2, Hadith 338
English translation : Book 3, Hadith 727

(119) Chapter: The Beginning Of The Prayer (119) باب افْتِتَاحِ الصَّلاَةِ

Wa'il b. Hujr said:

I came to the Prophet(ﷺ) during winter; I saw his companions raise their hands in their clothes in prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي الشِّتَاءِ فَرَأَيْتُ أَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ فِي ثِيَابِهِمْ فِي الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 729
In-book reference : Book 2, Hadith 339
English translation : Book 2, Hadith 728

Abu Humaid al-Sa'idi once told a company of ten of the companions of the Messenger of Allah (ﷺ) ; Abu Qatadah was one of them:

I am one among you who is more informed of the way the Messenger of Allah (ﷺ) prayed. They said: Why, By Allah, you did not follow him more than us, nor did you remain in his company longer than us? He said: Yes. They said: Then describe (how the Prophet prayed). He said: When the Messenger of Allah (ﷺ) stood up to pray, he raised his hands so as to bring them opposite his shoulders, and uttered the takbir (Allah is the most great), until every bone rested in its place properly: then re recited (some verses from the Quran); then he uttered the takbir (Allah is most great), raising his hands so as to bring them opposite his shoulders; then he bowed; placing the palms of his hands on his knees and keeping himself straight, neither raising nor lowering his head; then raised his head saying: "Allah listens to him who praise Him"; then raised his hands so as to bring them exactly opposite to his shoulders; then uttered: "Allah is most great"; then lowered himself to the ground (in prostration), keeping his arms away from his sides; then raised his head, bent his left foot and sat on it, and opened the toes when he prostrated: then he uttered: "Allah is most great"; then raised his head, bent his left foot and sat on it so that every bone returned to its place properly; then he did the same in the second (rak'ah). At the end of the two Rak'ahs he stood up and uttered the takbir (Allah is most great), raising his hands so as to bring them opposite to his shoulders; then he bowed, placing the palms of his hands on his knees and keeping himself straight, neither raising or lowering his head: then raised his head saying: "Allah listens to him who praises Him"; then raised his hands so as to bring them exactly opposite his shoulders; then uttered: "Allah is most great"; then lowered himself to the ground (in prostration), keeping his

arms away from his sides; then raised his head, bent his left foot and sat on it, and opened the toes when he prostrated himself; then he prostrated; then uttered: “Allah is most great”; then raised his head, bent his left foot and sat on it so that every bone returned to its place properly; then he did the same in the second (rak’ah). At the end of two rak’ahs he stood up and uttered the takbir (Allah is most great), raising his hands so as to bring them opposite to his shoulders in the way he had uttered the Takbir (Allah is most great) at the beginning of the prayer; then he did that in the remainder of his prayer; and after prostration which if followed by the taslim (salutation) he out his left foot and sat on his left hip. They said: You have spoken the truth. This is how he(peace be upon him) used to pray.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - وَهَذَا حَدِيثُ أَحْمَدَ قَالَ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ، - يَعْنِي ابْنَ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ، فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْهُمْ أَبُو قَتَادَةَ قَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالُوا فَلِمَ فَوَاللَّهِ مَا كُنْتَ بِأَكْثَرِنَا لَهُ تَبَعًا وَلاَ أَقْدَمَنَا لَهُ صُحْبَةً . قَالَ بَلَى . قَالُوا فَاعْرِضْ . قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ حَتَّى يَقِرَّ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلاً ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ يَعْتَدِلُ فَلاَ يَصُبُّ رَأْسَهُ وَلاَ يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ مُعْتَدِلاً ثُمَّ يَقُولُ " اللَّهُ أَكْبَرُ " . ثُمَّ يَهْوِي إِلَى الأَرْضِ فَيُجَافِي يَدَيْهِ عَنْ جَنْبَيْهِ ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ وَيَسْجُدُ ثُمَّ يَقُولُ " اللَّهُ أَكْبَرُ " . وَيَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ ثُمَّ يَصْنَعُ فِي الأُخْرَى مِثْلَ ذَلِكَ ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلاَةِ ثُمَّ يَصْنَعُ ذَلِكَ فِي بَقِيَّةِ صَلاَتِهِ حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الأَيْسَرِ . قَالُوا صَدَقْتَ هَكَذَا كَانَ يُصَلِّي صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 730
In-book reference : Book 2, Hadith 340
English translation : Book 2, Hadith 729

‘Amr al-Amiri said:

I (once) attended the meeting of the companions of the Messenger of Allah(ﷺ). They began to discuss his prayer.

Abu Humaid then narrated a part of the same tradition and said: When he bowed he clutched his knees with his palms, and he opened his fingers; then he bent his back without raising his upwards, and did not turn his face (on any side). When he sat at the end of two rak’ahs he sat on the sole of his left foot and raised the right, and after the fourth he placed his left hip on the ground and spread out both his feet one side.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ أَبِي حَبِيبٍ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ، قَالَ كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَذَاكَرُوا صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَبُو حُمَيْدٍ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ وَقَالَ فَإِذَا رَكَعَ أَمْكَنَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَّجَ بَيْنَ أَصَابِعِهِ ثُمَّ هَصَرَ ظَهْرَهُ غَيْرَ مُقْنِعٍ رَأْسَهُ وَلاَ صَافِحٍ بِخَدِّهِ وَقَالَ فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى فَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ .

حكم: صحيح دون قوله ولا صافح بخده (الألباني)

Reference : Sunan Abi Dawud 731
In-book reference : Book 2, Hadith 341
English translation : Book 2, Hadith 730

The above mentioned tradition has also been reported by Muhammad b. ‘Amr b. ‘Ata’ through a different chain of narrators. This version adds:

“When he prostrated himself he neither placed his arms on the ground nor closed them; putting forward his fingers towards the qiblah.”

حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ، وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، نَحْوَ هَذَا قَالَ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 732
In-book reference : Book 2, Hadith 342
English translation : Book 2, Hadith 731

Abbas or ‘Ayyash b. Sahl as-Sa’idi said that he was present in a meeting which was attended by his father who was one of the companions of the Prophet(ﷺ), Abu Hurairah, Abu Humaid al-Sa’idi and Abu Usaid. He narrated the same tradition with a slight addition or deletion. He said:

He then raised his head after bowing and uttered:”Allah listens to him who praises Him, to Thee, our Lord, be the praise,” and raised his hands. He then uttered: “Allah is most great”; then he prostrated himself and rested on his palms, knees, and the end of his toes while prostrating: then he uttered the Takbir (Allah is most great), and sat down on his hips and raised his other foot; then he uttered the takbir and prostrated himself; then he uttered takbir and stood up, but did not sit on his hips. He (the narrator) then narrated the rest of the tradition. He further said: Then he sat down at the end of two rak’ahs; when he was about to stand after two rak’ahs, he uttered the takbir; then he offered the last two rak’ahs of the prayer. The narrator did not mention about his sitting on the hips spreading out his feet.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو بَدْرٍ، حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةَ، حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، حَدَّثَنِي عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، أَحَدِ بَنِي مَالِكٍ عَنْ عَبَّاسٍ، - أَوْ عَيَّاشٍ - بْنِ سَهْلٍ السَّاعِدِيِّ أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَفِي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ وَأَبُو أُسَيْدٍ بِهَذَا الْخَبَرِ يَزِيدُ أَوْ يَنْقُصُ قَالَ فِيهِ ثُمَّ رَفَعَ رَأْسَهُ - يَعْنِي مِنَ الرُّكُوعِ - فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ " . وَرَفَعَ يَدَيْهِ ثُمَّ قَالَ " اللَّهُ أَكْبَرُ " . فَسَجَدَ فَانْتَصَبَ عَلَى كَفَّيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ سَاجِدٌ ثُمَّ كَبَّرَ فَجَلَسَ فَتَوَرَّكَ وَنَصَبَ قَدَمَهُ الأُخْرَى ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكْ ثُمَّ سَاقَ الْحَدِيثَ قَالَ ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرَةٍ ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ وَلَمْ يَذْكُرِ التَّوَرُّكَ فِي التَّشَهُّدِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 733
In-book reference : Book 2, Hadith 343
English translation : Book 2, Hadith 732

'Abbas b. Sahl. Said:

Abu Humaid, Abu Usaid, Sahl. B Sa'd and Muhammad b. Maslamah (once) got together and discussed how the Messenger of Allah(ﷺ) used to offer his prayer. Abu Humaid said: I am more informed than any of you regarding the prayer offered by the Messenger of Allah (ﷺ). Then he mentioned a part of it, and said: He then bowed and placed his hands upon his knees as if he caught hold of them; and bent them, keeping (his arms) away from his sides. He them prostrated himself and placed his nose and forehead (on the ground); and kept his arms away from his side, and placed his palms (on the ground opposite his shoulders; he then raised his head that every bone returned to its proper place; (he then prostrated twice) until he finished this prostrations). Then he sat down and spread out his left foot, putting forward the front of his right foot towards the qiblah placing the palm of his right hand on his right knee, and the palm of his left hand on his left knee, and he pointed with his finger.

Abu Dawud said: This tradition has been narrated by Ibn al-Mubarak from Fulaih who heard 'Abbas . Sahl narrating it; but I do not remember it. I think he made the mention of 'Isa b. 'Abd Allah who heard 'Abbas b. Sahl saying: I accompanied Abu Humaid al-Sa'idi.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، أَخْبَرَنِي فُلَيْحٌ، حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ، قَالَ اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ بَعْضَ هَذَا قَالَ ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا وَوَتَّرَ يَدَيْهِ فَتَجَافَى عَنْ جَنْبَيْهِ قَالَ ثُمَّ سَجَدَ فَأَمْكَنَ أَنْفَهُ وَجَبْهَتَهُ وَنَحَّى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ ثُمَّ رَفَعَ رَأْسَهُ حَتَّى رَجَعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ حَتَّى فَرَغَ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَكَفَّهُ

الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَأَشَارَ بِأُصْبُعِهِ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ عُتْبَةُ بْنُ أَبِي حَكِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ سَهْلٍ لَمْ يَذْكُرِ التَّوَرُّكَ وَذَكَرَ نَحْوَ حَدِيثِ فُلَيْحٍ وَذَكَرَ الْحَسَنُ بْنُ الْحُرِّ نَحْوَ جِلْسَةِ حَدِيثِ فُلَيْحٍ وَعُتْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 734
In-book reference : Book 2, Hadith 344
English translation : Book 2, Hadith 733

Abu Humaid reported to the same effect. He said:

When he (the Prophet) prostrated he kept his thighs wide and did not let his belly touch the thighs.

Abu Dawud says that Ibn Mubarak narrated this hadith from ‘Abbas b. Sahl, which he did not remember well. It is thought that he has mentioned ‘Isa b. ‘Abd Allah, ‘Abbas b. Sahl and Abu Humaid al-Sa’idi.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي عُتْبَةُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى، عَنِ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ، بِهَذَا الْحَدِيثِ قَالَ وَإِذَا سَجَدَ فَرَّجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنَهُ عَلَى شَىْءٍ مِنْ فَخِذَيْهِ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ الْمُبَارَكِ أَخْبَرَنَا فُلَيْحٌ سَمِعْتُ عَبَّاسَ بْنَ سَهْلٍ يُحَدِّثُ فَلَمْ أَحْفَظْهُ فَحَدَّثَنِيهِ أُرَاهُ ذَكَرَ عِيسَى بْنَ عَبْدِ اللَّهِ أَنَّهُ سَمِعَهُ مِنْ عَبَّاسِ بْنِ سَهْلٍ قَالَ حَضَرْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ بِهَذَا الْحَدِيثِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 735
In-book reference : Book 2, Hadith 345
English translation : Book 2, Hadith 734

Wa’il b. Hujr reported in this tradition from the Prophet(ﷺ):

When he prostrated, his knees touched the ground before his palms touched it; when he prostrated himself, he placed his forehead on the ground between his palms, and kept his armpits away from his sides.

Hajjaj reported from Hammam and Shaqiq narrated a similar tradition to us from ‘Asim b. Kulaib on the authority of his father from the Prophet(ﷺ).

And another version narrated by one of them has-and I think in all probability that this version has been narrated by Muhammad b. Juhadah-when he got up (after prostration), he got up with his knees and gave his weight on his thighs.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذَا الْحَدِيثِ قَالَ فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الأَرْضِ قَبْلَ أَنْ تَقَعَ كَفَّاهُ - قَالَ - فَلَمَّا سَجَدَ وَضَعَ جَبْهَتَهُ بَيْنَ كَفَّيْهِ وَجَافَى عَنْ إِبْطَيْهِ . قَالَ حَجَّاجٌ وَقَالَ هَمَّامٌ وَحَدَّثَنَا شَقِيقٌ حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله

عليه وسلم بِمِثْلِ هَذَا وَفِي حَدِيثِ أَحَدِهِمَا - وَأَكْبَرُ عِلْمِي أَنَّهُ حَدِيثُ مُحَمَّدِ بْنِ جُحَادَةَ - وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذَيْهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 736
In-book reference : Book 2, Hadith 346
English translation : Book 2, Hadith 735

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Wa'il ibn Hujr:
I saw the Messenger of Allah (ﷺ) raising his thumbs in prayer up to the lobes of his ears.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فِطْرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْفَعُ إِبْهَامَيْهِ فِي الصَّلاَةِ إِلَى شَحْمَةِ أُذُنَيْهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 737
In-book reference : Book 2, Hadith 347
English translation : Book 3, Hadith 736

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) uttered the takbir (Allah is most great) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَبَّرَ لِلصَّلاَةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 738
In-book reference : Book 2, Hadith 348
English translation : Book 3, Hadith 737

Narrated Abdullah ibn Abbas:

Maymun al-Makki said: that he saw Abdullah ibn az-Zubayr leading in prayer. He pointed with his hands (i.e. raised his hands opposite to the shoulders) when he stood up, when he bowed and when he prostrated, and when he got up after prostration, he pointed with his hands (i.e. raised his hands).
The I went to Ibn Abbas and said (to him) I saw Ibn az-Zubayr praying that I never saw anyone praying. I then told him about the pointing with his hands (raising his hands). He said: If you like to see the prayer of the Messenger of Allah (ﷺ) follower the prayer as offered by Abdullah ibn az-Zubayr.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي هُبَيْرَةَ، عَنْ مَيْمُونٍ الْمَكِّيِّ، أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَصَلَّى بِهِمْ يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ وَحِينَ يَرْكَعُ وَحِينَ يَسْجُدُ وَحِينَ يَنْهَضُ لِلْقِيَامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلاَةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا فَوَصَفْتُ لَهُ هَذِهِ الإِشَارَةَ فَقَالَ إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاقْتَدِ بِصَلاَةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 739
In-book reference : Book 2, Hadith 349
English translation : Book 3, Hadith 738

Narrated Abdullah ibn Abbas:

Nadr ibn Kathir as-Sa'di said: Abdullah ibn Tawus prayed at my side in the mosque of al-Khayf. When he made the first prostration, he raised his head after it and raised his hands opposite to his face. This came as something strange for me. I, therefore, said it to Wuhayb ibn Khalid.
Then Wuhayb ibn Khalid said to him: You are doing a thing that I did not see anyone do. Ibn Tawus then replied: I saw my father doing it, and my father said: I saw Ibn Abbas doing it. I do not know but he said: The Prophet (ﷺ) used to do it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ أَبَانَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ، - يَعْنِي السَّعْدِيَّ - قَالَ صَلَّى إِلَى جَنْبِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ فِي مَسْجِدِ الْخَيْفِ فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تِلْقَاءَ وَجْهِهِ فَأَنْكَرْتُ ذَلِكَ فَقُلْتُ لِوُهَيْبِ بْنِ خَالِدٍ فَقَالَ لَهُ وُهَيْبُ بْنُ خَالِدٍ تَصْنَعُ شَيْئًا لَمْ أَرَ أَحَدًا يَصْنَعُهُ فَقَالَ ابْنُ طَاوُسٍ رَأَيْتُ أَبِي يَصْنَعُهُ وَقَالَ أَبِي رَأَيْتُ ابْنَ عَبَّاسٍ يَصْنَعُهُ وَلاَ أَعْلَمُ إِلاَّ أَنَّهُ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَصْنَعُهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 740
In-book reference : Book 2, Hadith 350
English translation : Book 3, Hadith 739

Nafi’ said on the authority of Ibn ‘Umar that when he began prayer, he uttered the takbir(Allah is most great) and raised his hands; and when he bowed(he raised his hands); and when he said:

“Allah listens to him who praises Him,” (he raised his hands); and when he stood up at the end of two rak’ahs, he raised his hands. He (Ibn ‘Umar) traced that back to the Messenger of Allah (ﷺ).

Abu Dawud said: What is correct is that the tradition reported by Ibn ‘Umar does not go back to the Prophet (may peace beupon him). Abu Dawud said: The narrator Baqiyyah reported the first part of this tradition from ‘Ubaid Allah and traced it back to the Prophet (ﷺ); and the narrator al-Thaqafi reported it from ‘Ubaid Allah as a statement of Ibn ‘Umar himself(not from the Porphet). In this version he said: When he stood at the end of two rak’ahs he raised them up to his breasts. And this is the correct version.
Abu Dawud said: This tradition has been transmitted as a statement of Ibn ‘Umar (and not of the Prophet) by al-Laith b. Sa’d, Malik, Ayyub, and Ibn Juraij; and this has been narrated as a statement of the Prophet (ﷺ) by Hammad b. Salamah alone on the authority of Ayyub. Ayyub and Malik did not mention his raising of hands when he stood after two prostrations, but al-Laith mentioned it in his version. Ibn Juraij said in this version: I asked Nafi’: Did Ibn ‘Umar raise (his hands) higher for the first time? He said: No, I said: Point out to me. He then pointed to the breasts or lower than that.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَيَرْفَعُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ الصَّحِيحُ قَوْلُ ابْنِ عُمَرَ وَلَيْسَ بِمَرْفُوعٍ . قَالَ أَبُو دَاوُدَ رَوَى بَقِيَّةُ أَوَّلَهُ عَنْ عُبَيْدِ اللَّهِ وَأَسْنَدَهُ وَرَوَاهُ الثَّقَفِيُّ عَنْ عُبَيْدِ اللَّهِ أَوْقَفَهُ عَلَى ابْنِ عُمَرَ وَقَالَ فِيهِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُهُمَا إِلَى ثَدْيَيْهِ وَهَذَا هُوَ الصَّحِيحُ . قال أَبُو دَاوُدَ وَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ وَمَالِكٌ وَأَيُّوبُ وَابْنُ جُرَيْجٍ مَوْقُوفًا وَأَسْنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَحْدَهُ عَنْ أَيُّوبَ وَلَمْ يَذْكُرْ أَيُّوبُ وَمَالِكٌ الرَّفْعَ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ وَذَكَرَهُ اللَّيْثُ فِي حَدِيثِهِ قَالَ ابْنُ جُرَيْجٍ فِيهِ قُلْتُ لِنَافِعٍ أَكَانَ ابْنُ عُمَرَ يَجْعَلُ الأُولَى أَرْفَعَهُنَّ قَالَ لاَ سَوَاءً . قُلْتُ أَشِرْ لِي . فَأَشَارَ إِلَى الثَّدْيَيْنِ أَوْ أَسْفَلَ مِنْ ذَلِكَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 741
In-book reference : Book 2, Hadith 351
English translation : Book 2, Hadith 740

Nafi’ said:

When ‘Abd Allah b. ‘Umar began his prayer, he raised his hands opposite to his shoulders; and when he raised his head after bowing, he raised them lower than that.

Abu Dawud said: So as far as I know, no one narrated the words “he raised them lower that that” except Malik.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا ابْتَدَأَ الصَّلاَةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ رَفْعَهُمَا دُونَ ذَلِكَ . أَحَدٌ غَيْرَ مَالِكٍ فِيمَا أَعْلَمُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 742
In-book reference : Book 2, Hadith 352
English translation : Book 2, Hadith 741

(120) Chapter: Those Who Mentioned That He Should Raise His Hands After Standing Up After Two Rak'ah

(120) باب

Ibn ‘Umar said:

When the Messenger of Allah (ﷺ) stood at the end of two rak’ahs, he uttered the takbir (Allah is most great) and raised his hands.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 743
In-book reference : Book 2, Hadith 353
English translation : Book 2, Hadith 742

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Ali ibn AbuTalib:

When the Messenger of Allah (ﷺ) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position.
When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ صَلاَتِهِ وَهُوَ قَاعِدٌ وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ ‏.‏ قَالَ أَبُو دَاوُدَ فِي حَدِيثِ أَبِي حُمَيْدٍ السَّاعِدِيِّ حِينَ وَصَفَ صَلاَةَ النَّبِيِّ صلى الله عليه وسلم إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلاَةِ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 744
In-book reference : Book 2, Hadith 354
English translation : Book 3, Hadith 743

Malik b. al-Huwairith said:

I saw the Prophet (ﷺ) raise his hands when he uttered the takbir (Allah is most great), when he bowed and when he raised his head after bowing until he brought them to the lobes of his ears.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يَبْلُغَ بِهِمَا فُرُوعَ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 745
In-book reference : Book 2, Hadith 355
English translation : Book 2, Hadith 744

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbuHurayrah:

If I were in front of the Prophet (ﷺ), I would see his armpits. Ibn Mu'adh added that Lahiq said: Do you not see, AbuHurayrah could not stand in front of the Prophet (ﷺ) while he was praying. Musa added: When he uttered the takbir, he raised his hands.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ، حَدَّثَنَا شُعَيْبٌ، - يَعْنِي ابْنَ إِسْحَاقَ الْمَعْنَى - عَنْ عِمْرَانَ، عَنْ لاَحِقٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ لَوْ كُنْتُ قُدَّامَ النَّبِيِّ صلى الله عليه وسلم لَرَأَيْتُ إِبْطَيْهِ . زَادَ ابْنُ مُعَاذٍ قَالَ يَقُولُ لاَحِقٌ أَلاَ تَرَى أَنَّهُ فِي الصَّلاَةِ وَلاَ يَسْتَطِيعُ أَنْ يَكُونَ قُدَّامَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَزَادَ مُوسَى يَعْنِي إِذَا كَبَّرَ رَفَعَ يَدَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 746
In-book reference : Book 2, Hadith 356
English translation : Book 3, Hadith 745

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) taught us how to pray. He then uttered the takbir (Allah is most great) and raised his hands; when he bowed, he joined his hands and placed them between his knees. When this (report) reached Sa'd, he said: My brother said truly. We used to do this; then we were later on commanded to do this, that is, to place the hands on the knees.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ عَلَّمَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ فَلَمَّا رَكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ قَالَ فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ صَدَقَ أَخِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا بِهَذَا يَعْنِي الإِمْسَاكَ عَلَى الرُّكْبَتَيْنِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 747
In-book reference : Book 2, Hadith 357
English translation : Book 3, Hadith 746

(121) Chapter: Those Who Did Not Mentiong Raisin The Hands After Ruku'

(121) باب مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرُّكُوعِ

Narrated Abdullah ibn Mas'ud:
Alqamah said: Abdullah ibn Mas'ud said: Should I pray in the way the Messenger of Allah (ﷺ) had performed it? He said: He prayed, raising his hands only once.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، - يَعْنِي ابْنَ كُلَيْبٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ مَرَّةً . قَالَ أَبُو دَاوُدَ هَذَا مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 748
In-book reference : Book 2, Hadith 358
English translation : Book 3, Hadith 747

This tradition has also been transmitted by Sufyan through a different chain of narrators. This version has:

He raised his hands once in the beginning. Some narrated: (raised his hands) once only.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاوِيَةُ، وَخَالِدُ بْنُ عَمْرٍو، وَأَبُو حُذَيْفَةَ قَالُوا حَدَّثَنَا سُفْيَانُ، بِإِسْنَادِهِ بِهَذَا قَالَ فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ وَقَالَ بَعْضُهُمْ مَرَّةً وَاحِدَةً .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 749
In-book reference : Book 2, Hadith 359
English translation : Book 2, Hadith 748

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Al-Bara' ibn Azib:
When the Messenger of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا شَرِيكٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لاَ يَعُودُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 750
In-book reference : Book 2, Hadith 360
English translation : Book 3, Hadith 749

This tradition has been narrated by Sufyan through a different chain of transmitters. This version does not have the words "then he did not repeat". Sufyan said:

The words "then he did not repeat" were narrated to us later on at Kufah by him (Yazid).

Abu Dawud said: This tradition has also been transmitted by Hushaim, Khalid, and Ibn Idris from Yazid. They did not mention the words "then he did not repeat"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ، نَحْوَ حَدِيثِ شَرِيكٍ لَمْ يَقُلْ ثُمَّ لاَ يَعُودُ . قَالَ سُفْيَانُ قَالَ لَنَا بِالْكُوفَةِ بَعْدُ ثُمَّ لاَ يَعُودُ . قَالَ أَبُو دَاوُدَ وَرَوَى هَذَا الْحَدِيثَ هُشَيْمٌ وَخَالِدٌ وَابْنُ إِدْرِيسَ عَنْ يَزِيدَ لَمْ يَذْكُرُوا ثُمَّ لاَ يَعُودُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 751
In-book reference : Book 2, Hadith 361
English translation : Book 2, Hadith 750

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Al-Bara' ibn Azib:

I saw that the Messenger of Allah (ﷺ) raised his hands when he began prayer, but he did not raise them until he finished (prayer).
Abu Dawud said: This tradition is not sound.

حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ، عِيسَى عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم رَفَعَ يَدَيْهِ حِينَ افْتَتَحَ الصَّلاَةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتَّى انْصَرَفَ . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ لَيْسَ بِصَحِيحٍ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 752
In-book reference : Book 2, Hadith 362
English translation : Book 3, Hadith 751

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) began his prayer, he raised his hands extensively.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ مَدًّا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 753
In-book reference : Book 2, Hadith 363
English translation : Book 3, Hadith 752

(122) Chapter: Placing The Right Hand On The Left In THe Prayer

(122) باب وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلاَةِ

Zur'ah b. 'Abd al-Rahman said:

I heard Ibn al-Zubair say: Setting the feet right and placing one hand on the other is a sunnah.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ، عَنِ الْعَلاَءِ بْنِ صَالِحٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ، يَقُولُ صَفُّ الْقَدَمَيْنِ وَوَضْعُ الْيَدِ عَلَى الْيَدِ مِنَ السُّنَّةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 754
In-book reference : Book 2, Hadith 364
English translation : Book 2, Hadith 753

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Mas'ud:
AbuUthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (ﷺ) saw him and placed his right hand on his left one.
حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، عَنْ هُشَيْمِ بْنِ بَشِيرٍ، عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يُصَلِّي فَوَضَعَ يَدَهُ الْيُسْرَى عَلَى الْيُمْنَى فَرَآهُ النَّبِيُّ صلى الله عليه وسلم فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 755
In-book reference : Book 2, Hadith 365
English translation : Book 3, Hadith 754

Narrated Ali ibn AbuTalib:

AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel.
حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ زَيْدٍ، عَنْ أَبِي جُحَيْفَةَ، أَنَّ عَلِيًّا، - رضى الله عنه - قَالَ السُّنَّةُ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلاَةِ تَحْتَ السُّرَّةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 756
In-book reference : Book 2, Hadith 366
English translation : Book 3, Hadith 755

Jarir ad-Dabbi reported:

I saw Ali (Allah be pleased with him) catching hold of his left hand) by his right hand on the wrist above the navel.

Abu Dawud said: Sa'id b. Jubair narrated the words: "above the navel". Abu Mijlaz reported the words: "below the navel". This has also been narrated by Abu Hurairah. But that is not strong.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ، - يَعْنِي ابْنَ أَعْيَنَ - عَنْ أَبِي بَدْرٍ، عَنْ أَبِي طَالُوتَ عَبْدِ السَّلاَمِ، عَنِ ابْنِ جَرِيرٍ الضَّبِّيِّ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ عَلِيًّا - رضى الله عنه - يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ . قَالَ أَبُو دَاوُدَ وَرُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فَوْقَ السُّرَّةِ . وَقَالَ أَبُو مِجْلَزٍ تَحْتَ السُّرَّةِ . وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ وَلَيْسَ بِالْقَوِيِّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 757
In-book reference : Book 2, Hadith 367
English translation : Book 3, Hadith 756

Narrated AbuHurayrah:

(The established way of folding hands is) to hold the hands by the hands in prayer below the navel.
Abu Dawud said: I heard Ahmad b. Hanbal say: The narrator 'Abd al-Rahman b. Ishaq al-Kufi is weak (i.e. not reliable).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْكُوفِيِّ، عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ أَخْذُ الأَكُفِّ عَلَى الأَكُفِّ فِي الصَّلاَةِ تَحْتَ السُّرَّةِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُضَعِّفُ عَبْدَ الرَّحْمَنِ بْنَ إِسْحَاقَ الْكُوفِيَّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 758
In-book reference : Book 2, Hadith 368
English translation : Book 3, Hadith 757

Narrated Tawus:

The Messenger of Allah (ﷺ) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer.

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا الْهَيْثَمُ، - يَعْنِي ابْنَ حُمَيْدٍ - عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ طَاوُسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 759

In-book reference : Book 2, Hadith 369
English translation : Book 3, Hadith 758

(123) Chapter: The Supplication With Which The Prayer Should Be Started

(123) باب مَا يُسْتَفْتَحُ بِهِ الصَّلاَةُ مِنَ الدُّعَاءِ

'Ali b. Ali Talib said:

When the Messenger of Allah (ﷺ) stood up for prayer, he uttered the takbir (Allah is most great), then said: I have turned my face, breaking with all others, towards Him Who created the heavens and the earth, and I am not a polytheist. My prayer and my devotion, my life and my death belong to Allah, the Lord of the Universe, Who has no partner. That is what I have been commanded, and I am first of Muslims (those who surrender themselves). O Allah, Thou art the King. There is no God but Thee. Thou art my Lord and I am Thy servant. I have wronged myself, but I acknowledge my sin, so forgive me all my sins; Thou Who alone canst forgive sins; and guide me to the best qualities. Thou Who alone canst guide to the best of them; and turn me from evil ones. Thou who alone canst turn from evil qualities. I come to serve and please Thee. All good is in Thy Hands, and evil does not pertain to Thee. I seek refuge in Thee and turn to Thee, Who art blessed and exalted. I ask Thy forgiveness and turn to thee in repentance. When he bowed, he said: O Allah, to Thee I bow, in Thee I trust, and to Thee I submit myself. My hearing, my sight, my brain, my bone and my sinews humble themselves before Thee. When he raised his head, he said: Allah listens to him who praises Him. O our lord, and all praises be to Thee in the whole of the heavens and the earth, and what is between them, and in whatever Thou creates afterwards. When he prostrated himself, he said: O Allah, to Thee I prostrate myself, to Thee I trust, and to Thee I submit myself. My face prostrated itself before Him Who created it, fashioned it, and fashioned it in the best shape, and brought forth its hearing and seeing. Blessed is Allah, the best of creators. When he saluted at the end of the prayer, he said: O Allah, forgive me my former and my latter sins, my open and secret sins, my sins in exceeding the limits, and what Thou knowest better than I. Thou art He Who puts forward and puts back. There is deity but Thee.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ كَبَّرَ ثُمَّ قَالَ " وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَاىَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلَهَ لِي إِلاَّ أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ سَيِّئَهَا إِلاَّ أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ " . وَإِذَا رَكَعَ قَالَ " اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي " . وَإِذَا رَفَعَ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " . وَإِذَا سَجَدَ قَالَ " اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ

فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ وَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ " . وَإِذَا سَلَّمَ مِنَ الصَّلاَةِ قَالَ " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 760
In-book reference : Book 2, Hadith 370
English translation : Book 2, Hadith 759

'Ali b. Ali Talib said:

When the Messenger of Allah (ﷺ) stood up for (offering) obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders, and he did so when he finished the recitation (of the Qur'an) and when he was about to bow; and he did like that when he raised (his head) after bowing. He did not raise his hands in prayer when he was sitting. When he stood at the end of two rak'ahs, he raised his hands in a similar way and uttered the takbir and supplicated in a more or less the same manner as narrated by 'Abd al-'Aziz in his version. This version does not mention the words "All good is in Thy Hands and evil does not pertain to Thee." And this adds: He said when he finished the prayer: "O Allah, forgive me my former and latter sins, my open and secret sins; Thou art my deity; there is no God but Thee.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ صَلاَتِهِ وَهُوَ قَاعِدٌ وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ وَدَعَا نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ فِي الدُّعَاءِ يَزِيدُ وَيَنْقُصُ الشَّىْءَ وَلَمْ يَذْكُرْ " وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ " . وَزَادَ فِيهِ وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَمَا أَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لاَ إِلَهَ إِلاَّ أَنْتَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 761
In-book reference : Book 2, Hadith 371
English translation : Book 2, Hadith 760

Shu'aib b. Abi Hamzah said:

Ibn al-Munkadir, Ibn Abi Farwah and a number of jurists of Madina said to me: When you recite the supplication "I am first of the Muslims," say instead; "I am one of the Muslims".

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ، حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَابْنُ أَبِي فَرْوَةَ وَغَيْرُهُمَا مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ فَإِذَا قُلْتَ أَنْتَ ذَاكَ فَقُلْ " وَأَنَا مِنَ الْمُسْلِمِينَ " . يَعْنِي قَوْلَهُ " وَأَنَا أَوَّلُ الْمُسْلِمِينَ " .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 762
In-book reference : Book 2, Hadith 372
English translation : Book 2, Hadith 761

Anas b. Malik said:

A man came panting to join the row of worshippers, and said: Allah is most great; praise be to Allah, much praise, good and blessed. When the Messenger of Allah(ﷺ) finished his prayer, he asked: Which of you is the one who spoke the words? He said nothing wrong. Then the man said: I (said), Messenger of Allah (ﷺ); I came and had difficulty in breathing, so I said them. He said: I saw twelve angels racing against one another to be the one to take them to Allah.

The narrator Humaid added: When any of you comes for praying, he should walk as usual (i.e. he should not hasten and run quickly); then he should pray as much as he finds it (along with the imam), and should offer the part of the prayer himself (when the prayer is finished) which the Imam had offered before him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا حَمَّادٌ، عَنْ قَتَادَةَ، وَثَابِتٍ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، جَاءَ إِلَى الصَّلاَةِ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَتَهُ قَالَ " أَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا " . فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا . فَقَالَ " لَقَدْ رَأَيْتُ اثْنَىْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا " . وَزَادَ حُمَيْدٌ فِيهِ " وَإِذَا جَاءَ أَحَدُكُمْ فَلْيَمْشِ نَحْوَ مَا كَانَ يَمْشِي فَلْيُصَلِّ مَا أَدْرَكَهُ وَلْيَقْضِ مَا سَبَقَهُ " .

حكم: **صحيح م دون الزيادة** (الألباني)

Reference : Sunan Abi Dawud 763
In-book reference : Book 2, Hadith 373
English translation : Book 2, Hadith 762

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Jubayr ibn Mut'im:

Jabir saw the Messenger of Allah (ﷺ) observing prayer. (The narrator Amr said: I do not know which prayer he was offering.)
He (the Prophet) said: Allah is altogether great; Allah is altogether great; Allah is altogether great; and praise be to Allah in abundance; and praise be to Allah is abundance; and praise be to Allah in abundance. Glory be to Allah in the morning and after (saying it three times). I seek refuge in Allah from the accursed devil, from his puffing up (nafkh), his spitting (nafth) and his evil suggestion (hamz).
He (Amr) said: His nafth it poetry, his nafkh is pride, and his hamz is madness.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَاصِمٍ الْعَنَزِيِّ، عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي صَلاَةً قَالَ عَمْرٌو لاَ أَدْرِي أَىَّ صَلاَةٍ هِيَ فَقَالَ " اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً " . ثَلاَثًا " أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ " . قَالَ نَفْثُهُ الشِّعْرُ وَنَفْخُهُ الْكِبْرُ وَهَمْزُهُ الْمُوتَةُ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 764
In-book reference : Book 2, Hadith 374
English translation : Book 3, Hadith 763

The above mentioned tradition has also been reported by Jubair b. Mut’im through a different chain of narrators. This version adds:

I head the Prophet(ﷺ) uttering (all these supplications) in a supererogatory prayer; he narrated the tradition in a similar manner.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ رَجُلٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي التَّطَوُّعِ ذَكَرَ نَحْوَهُ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 765
In-book reference : Book 2, Hadith 375
English translation : Book 2, Hadith 764

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Aisha, Ummul Mu'minin:
Asim ibn Humayd said: I asked Aisha: By what words the Messenger of Allah (ﷺ) would begin his supererogatory prayer at night?
She replied: You ask me about a thing of which no one asked me before you. When he stood up, be uttered the takbir (Allah is most great) ten times, and uttered "Praise be to Allah" ten times, and uttered "Glory be to Allah " ten times, and uttered "There is no god but Allah" ten times, and sought forgiveness ten times, and said: O Allah, forgive me, and guide me, and give me sustenance, and keep me well, and he sought refuge in Allah from the hardship of standing before Allah on the Day of Judgment.
Abu Dawud said: This tradition has also been narrated by Khalid b. Ma'dan from Rab'iah al-Jarashi on the authority of 'Aishah.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، أَخْبَرَنِي أَزْهَرُ بْنُ سَعِيدٍ الْحَرَازِيُّ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، قَالَ سَأَلْتُ عَائِشَةَ بِأَىِّ شَىْءٍ كَانَ يَفْتَتِحُ رَسُولُ اللَّهِ صلى الله عليه وسلم قِيَامَ اللَّيْلِ فَقَالَتْ لَقَدْ سَأَلْتَنِي عَنْ شَىْءٍ مَا سَأَلَنِي عَنْهُ

أَحَدٌ قَبْلَكَ كَانَ إِذَا قَامَ كَبَّرَ عَشْرًا وَحَمِدَ اللَّهَ عَشْرًا وَسَبَّحَ عَشْرًا وَهَلَّلَ عَشْرًا وَاسْتَغْفَرَ عَشْرًا وَقَالَ " اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي " . وَيَتَعَوَّذُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ خَالِدُ بْنُ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ نَحْوَهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 766
In-book reference : Book 2, Hadith 376
English translation : Book 3, Hadith 765

Abu Salamah b. ‘Abd al-Rahman b. ‘Awf said:

I asked ‘A’ishah: By what words the Prophet(ﷺ) used to begin his prayer when he stood up at night (to offer tahajjud prayer). She said: When he stood up at night, he began his prayer by saying: O Allah, Lord of Jibra’il, Lord of Mik’ail, and Lord of Israfil, Creator of the Heavens and the Earth, the Knower of what is seen and of what is unseen; Thou decides between Thy servants in which they used to differ. Guide me to the truth where there is a difference of opinion by Thy permission. Thou guidest anyone Thou wishes to the right path.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَأَلْتُ عَائِشَةَ بِأَىِّ شَىْءٍ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَفْتَتِحُ صَلاَتَهُ " اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ أَنْتَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 767
In-book reference : Book 2, Hadith 377
English translation : Book 2, Hadith 766

The above mentioned tradition has been reported by ‘Ikramah with a different chain of narrators. This version adds:

When he stood up, he said the takbir (Allah is most great) and said. . . .

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو نُوحٍ، قُرَادٌ حَدَّثَنَا عِكْرِمَةُ، بِإِسْنَادِهِ بِلاَ إِخْبَارٍ وَمَعْنَاهُ قَالَ كَانَ إِذَا قَامَ بِاللَّيْلِ كَبَّرَ وَيَقُولُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 768
In-book reference : Book 2, Hadith 378
English translation : Book 2, Hadith 767

Malik said:

There is no harm in uttering supplication in prayer, in its beginning, in its middle, and in the end, in obligatory prayer or other.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، قَالَ لاَ بَأْسَ بِالدُّعَاءِ فِي الصَّلاَةِ فِي أَوَّلِهِ وَأَوْسَطِهِ وَفِي آخِرِهِ فِي الْفَرِيضَةِ وَغَيْرِهَا .

Grade : **Sahih Maqtu'** (Al-Albani) **صحيح مقطوع** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 769
In-book reference : Book 2, Hadith 379
English translation : Book 2, Hadith 768

Rifa'ah b. Rafi' said:

One day we were praying behind the Messenger of Allah (ﷺ). When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah listened to him who praised Him. A man behind the Messenger of Allah(ﷺ) said: O Allah, Our Lord, and to Thee be praise, much praise, good and blessed. When the Messenger of Allah (ﷺ) finished his prayer, he asked: Which of you if the one who spoke (the words) just now. The man said: I (uttered) these words, Prophet of Allah. The Messenger of Allah(ﷺ) said: I saw more than thirty angels racing against one another to be the one to write them first.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، قَالَ كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . قَالَ رَجُلٌ وَرَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ الْمُتَكَلِّمُ بِهَا آنِفًا " . فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 770
In-book reference : Book 2, Hadith 380
English translation : Book 2, Hadith 769

Ibn 'Abbas said:

When the Messenger of Allah (ﷺ) stood up for praying at midnight, he said: o Allah, be praise to Thee, Thou art the light of the heavens and the earth; and to Thee be praise; Thou are the maintainer of the heavens and the earth; and to Thee be praise, Thou art the heavens and the earth and what is between them; Thou art the truth, and Thy statement is truth; and Thy promise is the truth; and the visitation with Thee is true; and the Paradise is true and the Hell-fire is true and the Hour is true; O Allah, to Thee I turned my attention, and by Thee I disputed, and to Thee I brought forth my case, so forgive me my former and latter sins, and my secret and open sins, Thou art my deity, there is no deity but Thou.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالأَرْضِ

وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لاَ إِلَهَ إِلاَّ أَنْتَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 771
In-book reference : Book 2, Hadith 381
English translation : Book 2, Hadith 770

Ibn 'Abbas said:

The Messenger of Allah (ﷺ) used to say in his tahajjud prayer(i.e. supererogatory prayer offered in or after the midnight) after he said the takbir; he then narrated the tradition to the same effect.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ، أَنَّ قَيْسَ بْنَ سَعْدٍ، حَدَّثَهُ قَالَ حَدَّثَنَا طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي التَّهَجُّدِ يَقُولُ بَعْدَ مَا يَقُولُ " اللَّهُ أَكْبَرُ " . ثُمَّ ذَكَرَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 772
In-book reference : Book 2, Hadith 382
English translation : Book 2, Hadith 771

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Rifa'ah ibn Rafi':
I offered prayer behind the Messenger of Allah (ﷺ). Rifa'ah sneezed. The narrator Qutaybah did not mention the name Rifa'ah (but he said: I sneezed). So I said: Praise be to Allah, praise much, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Messenger of Allah (ﷺ) finished his prayer, he turned and said: Who was the speaker in prayer? He then narrated the rest of the tradition like that of Malik and completed it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَسَعِيدُ بْنُ عَبْدِ الْجَبَّارِ، نَحْوَهُ قَالَ قُتَيْبَةُ حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ، قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَطَسَ رِفَاعَةُ لَمْ يَقُلْ قُتَيْبَةُ رِفَاعَةُ فَقُلْتُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم انْصَرَفَ فَقَالَ " مَنِ الْمُتَكَلِّمُ فِي الصَّلاَةِ " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَأَتَمَّ مِنْهُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 773

In-book reference : Book 2, Hadith 383
English translation : Book 3, Hadith 772

Rabi'ah said:

A young man from the Ansar sneezed behind the Messenger of Allah (ﷺ) while he was praying. He then said: Praise be to Allah, much, good, blessed, till our Lord is pleased (with us) in the affairs relating to this world and to the other world. When the Messenger of Allah (ﷺ) finished his prayer, he said: Who was the speaker of these words (in prayer)? The young man kept silence. He again asked: Who was the speaker of these words? He did not say wrong. He said: Messenger of Allah, I said these (words). I did not intend by them but good. He said: These words did not stay below the Throne of the Compassionate (Allah).

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ عَطَسَ شَابٌّ مِنَ الأَنْصَارِ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي الصَّلاَةِ فَقَالَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا وَبَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ الْقَائِلُ الْكَلِمَةَ " . قَالَ فَسَكَتَ الشَّابُّ ثُمَّ قَالَ " مَنِ الْقَائِلُ الْكَلِمَةَ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا " . فَقَالَ يَا رَسُولَ اللَّهِ أَنَا قُلْتُهَا لَمْ أُرِدْ بِهَا إِلاَّ خَيْرًا . قَالَ " مَا تَنَاهَتْ دُونَ عَرْشِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 774
In-book reference : Book 2, Hadith 384
English translation : Book 2, Hadith 773

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(124) Chapter: Those Who Believed That The Opening Should Be "Subhanak Allahumman Wa Bihamdik"

(124) باب مَنْ رَأَى الاِسْتِفْتَاحَ بِسُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

Narrated AbuSa'id al-Khudri:
When the Messenger of Allah (ﷺ) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee." He then said: "There is no god but Allah" three times; he then said: "Allah is altogether great" three times: "I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)" He then recited (the Qur'an).
Abu Dawud said: It is said that this tradition has been narrated by 'Ali b. 'Ali from al-Hasan omitting the name of the Companion of the Prophet (ﷺ). The misunderstanding occurred on the part of Ja'far.

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا جَعْفَرٌ، عَنْ عَلِيِّ بْنِ عَلِيٍّ الرِّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ " سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ

غَيْرُكَ " . ثُمَّ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ " . ثَلاَثًا ثُمَّ يَقُولُ " اللَّهُ أَكْبَرُ كَبِيرًا " . ثَلاَثًا " أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ " . ثُمَّ يَقْرَأُ . قَالَ أَبُو دَاوُدَ وَهَذَا الْحَدِيثُ يَقُولُونَ هُوَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنِ الْحَسَنِ مُرْسَلاً الْوَهَمُ مِنْ جَعْفَرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 775
In-book reference : Book 2, Hadith 385
English translation : Book 3, Hadith 774

Narrated Aisha, Ummul Mu'minin:

When the Messenger of Allah (ﷺ) began his prayer, he said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name, and Exalted is Thy greatness, sand there is no god but Allah."
Abu Dawud said: This tradition is not well known from 'Abd al-Salam b. Harb. No one narrated this except Talq b. Ghannam. A group of narrators reported the description of prayer from (the narrator) Budail; they did not mention therein this supplication.

حَدَّثَنَا حُسَيْنُ بْنُ عِيسَى، حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ الْمُلاَئِيُّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَفْتَحَ الصَّلاَةَ قَالَ " سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ " . قَالَ أَبُو دَاوُدَ وَهَذَا الْحَدِيثُ لَيْسَ بِالْمَشْهُورِ عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ لَمْ يَرْوِهِ إِلاَّ طَلْقُ بْنُ غَنَّامٍ وَقَدْ رَوَى قِصَّةَ الصَّلاَةِ عَنْ بُدَيْلٍ جَمَاعَةٌ لَمْ يَذْكُرُوا فِيهِ شَيْئًا مِنْ هَذَا .

حكم: صحيح وهذا الحديث ليس بالمشهور عن عبد السلام بن حرب لم يروه إلا طلق بن غنام وقد روى قصة الصلاة عن بديل جماعة لم يذكروا فيه شيئا من هذا (الألباني)

Reference : Sunan Abi Dawud 776
In-book reference : Book 2, Hadith 386
English translation : Book 3, Hadith 775

(125) Chapter: Remaining Silent After The Beginning Of The Prayer

(125) باب السَّكْتَةِ عِنْدَ الاِفْتِتَاحِ

Narrated Samurah ibn Jundub:

I remember two period of silence in prayer, one when the imam said the takbir; and one when he finished reciting the Fatihah and the surah when he was about to bow. But Imran ibn Husayn took it as something strange. So they wrote about it to Ubayy (ibn Ka'b) in Medina. He verified the statement of Samurah.
Abu Dawud said: Humaid also narrated in this tradition the words "and one period silence when he finished the recitation (of the Qur'an)"

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ قَالَ سَمُرَةُ حَفِظْتُ سَكْتَتَيْنِ فِي الصَّلاَةِ سَكْتَةً إِذَا كَبَّرَ الإِمَامُ حَتَّى يَقْرَأَ وَسَكْتَةً إِذَا فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ الرُّكُوعِ قَالَ فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ قَالَ فَكَتَبُوا فِي ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أُبَىٍّ فَصَدَّقَ سَمُرَةَ . قَالَ أَبُو دَاوُدَ كَذَا قَالَ حُمَيْدٌ فِي هَذَا الْحَدِيثِ وَسَكْتَةً إِذَا فَرَغَ مِنَ الْقِرَاءَةِ .

Grade : **Da'if** (Al-Albani)		حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 777
In-book reference : Book 2, Hadith 387
English translation : Book 3, Hadith 776

Samurah b. Jundub said:

The Prophet(ﷺ) had two periods of silence; when he began his prayer and when he finished the recitation (of the Qur’an). He then narrated the tradition like the version of Yunus.

حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَسْكُتُ سَكْتَتَيْنِ إِذَا اسْتَفْتَحَ وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا . فَذَكَرَ مَعْنَى حَدِيثِ يُونُسَ .

Grade : **Da'if** (Al-Albani)		حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 778
In-book reference : Book 2, Hadith 388
English translation : Book 2, Hadith 777

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Samurah ibn Jundub; Ubayy ibn Ka'b:
Samurah ibn Jundub and Imran ibn Husayn had a discussion (about the periods of silence in prayer). Samurah then said that he remembered two periods of silence from the Messenger of Allah (ﷺ); one when he uttered the takbir and the other when he finished reciting: "Not of those with whom Thou art angry, nor of those who go astray" (i.7). Samurah remembered that, but Imran ibn Husayn rejected it.
Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، أَنَّ سَمُرَةَ بْنَ جُنْدُبٍ، وَعِمْرَانَ بْنَ حُصَيْنٍ، تَذَاكَرَا فَحَدَّثَ سَمُرَةُ بْنُ جُنْدُبٍ، أَنَّهُ حَفِظَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَكْتَتَيْنِ سَكْتَةً إِذَا كَبَّرَ وَسَكْتَةً إِذَا فَرَغَ مِنْ قِرَاءَةِ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } فَحَفِظَ ذَلِكَ سَمُرَةُ وَأَنْكَرَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ فَكَتَبَا فِي ذَلِكَ إِلَى أُبَىِّ بْنِ كَعْبٍ وَكَانَ فِي كِتَابِهِ إِلَيْهِمَا أَوْ فِي رَدِّهِ عَلَيْهِمَا أَنَّ سَمُرَةَ قَدْ حَفِظَ .

Grade : **Da'if** (Al-Albani)		حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 779
In-book reference : Book 2, Hadith 389
English translation : Book 3, Hadith 778

Narrated Samurah ibn Jundub:

I remember from the Messenger of Allah (ﷺ) two periods of silence. Sa'id said: We asked Qatadah: What are those two periods of silence? He said: (one) when he began his prayer, and (one) when he finished the recitation. Then he added: When he finished reciting (the closing verse of the Fatihah): "Not of those with whom Thou art angry, nor of who go astray."

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، بِهَذَا قَالَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، قَالَ سَكْتَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ فِيهِ قَالَ سَعِيدٌ قُلْنَا لِقَتَادَةَ مَا هَاتَانِ السَّكْتَتَانِ قَالَ إِذَا دَخَلَ فِي صَلاَتِهِ وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ ثُمَّ قَالَ بَعْدُ وَإِذَا قَالَ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 780
In-book reference : Book 2, Hadith 390
English translation : Book 3, Hadith 779

Abu Hurairah said:

The Messenger of Allah (ﷺ) kept silence between the takbir and the recitation of Qur’an. So I asked him, for whom I would give my father and mother as ransom: What do you say during you period of silence between the takbir and the recitation? He replied (that he said): O Allah, purify me from sins as a white garment is purified from filth. O Allah, wash away my sings with snow, water and hail.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، ح وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ، - الْمَعْنَى - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَبَّرَ فِي الصَّلاَةِ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ فَقُلْتُ لَهُ بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ أَخْبِرْنِي مَا تَقُولُ . قَالَ " اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ أَنْقِنِي مِنْ خَطَايَاىَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 781
In-book reference : Book 2, Hadith 391
English translation : Book 2, Hadith 780

(126) Chapter: Those Who Do Not Say That "Bismilaahir-Rahmanir-Rahim" Should Be Said Aloud

(126) باب مَنْ لَمْ يَرَ الْجَهْرَ بِـ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

‘Anas said:

The Prophet(peace be upon hm), Abu Bakr, ‘Umar and ‘Uthman used to begin the recitation with “Praise be to Allah, the Lord of the Universe.”

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ بِـ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 782
In-book reference : Book 2, Hadith 392
English translation : Book 2, Hadith 781

‘A’ishah said:

The Messenger of Allah(ﷺ) began prayer with the takbir (Allah is most great) and with reciting “Praise be to Allah, the Lord of the Universe”. And when he bowed, he neither raised up nor lowered down his head, but kept it between the two (conditions). And when he raised his head after bowing, he did not prostrate himself until he stood up straight; and when he raised his head after prostration, he did not prostrate (the second time) until he sat down properly; and he recited al-tahiyyat after every pair of rak’ahs; and when he sat, he spread out his left foot and raised his right. He forbade to sit like the sitting of the devil, and to spread out to hands (on the ground in prostration) like animals. He used to finish prayer with uttering the salutation.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَفْتَتِحُ الصَّلاَةَ بِالتَّكْبِيرِ وَالْقِرَاءَةَ بِـ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَاعِدًا وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ " التَّحِيَّاتُ " . وَكَانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ وَعَنْ فِرْشَةِ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلاَةَ بِالتَّسْلِيمِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 783
In-book reference : Book 2, Hadith 393
English translation : Book 2, Hadith 782

Anas b. Malik said:

The Messenger of Allah (ﷺ) said: A surah has just been revealed to me. He then recited:”In the name of Allah, the Compassionate, the Merciful. Lo! We have given thee Abundance” until he finished it. Then he asked: Do you know what Abundance (al-Kawthar) is? They replied: Allah and His Apostle know it better. He said: It is a river of which my Lord, the Exalted, the Majestic has promised me to give in Paradise.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُنْزِلَتْ عَلَىَّ آنِفًا سُورَةٌ " . فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ } حَتَّى خَتَمَهَا . قَالَ " هَلْ تَدْرُونَ مَا الْكَوْثَرُ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 784
In-book reference : Book 2, Hadith 394
English translation : Book 2, Hadith 783

'Urwah reported on the authority of 'A'ishah mentioning the incident of slander. She said:

The Messenger of Allah (ﷺ) sat and unveiled his face and said: "I take refuge in Allah, All-Hearing, All-Knowing from the accursed devil. Lo! They who spread the slander are a gang among you."

Abu Dawud said: This is a rejected (munkar) tradition. A group of narrators have reported this tradition from al-Zuhri; but did not mention this detail. I am afraid the phrase concerning "seeking refuge in Allah" is the statement of Humaid.

حَدَّثَنَا قَطَنُ بْنُ نُسَيْرٍ، حَدَّثَنَا جَعْفَرٌ، حَدَّثَنَا حُمَيْدٌ الأَعْرَجُ الْمَكِّيُّ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَذَكَرَ الإِفْكَ، قَالَتْ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَشَفَ عَنْ وَجْهِهِ وَقَالَ " أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ { إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ } " . الآيَةَ . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثٌ مُنْكَرٌ قَدْ رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنِ الزُّهْرِيِّ لَمْ يَذْكُرُوا هَذَا الْكَلاَمَ عَلَى هَذَا الشَّرْحِ وَأَخَافُ أَنْ يَكُونَ أَمْرُ الاِسْتِعَاذَةِ مِنْ كَلاَمِ حُمَيْدٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 785
In-book reference : Book 2, Hadith 395
English translation : Book 2, Hadith 784

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(127) Chapter: Those Who Recited It Out Loud

(127) باب مَنْ جَهَرَ بِهَا

Narrated Uthman ibn Affan:
:

Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them?

Uthman replied: When the verses of the Qur'an were revealed to the Prophet (ﷺ), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ، إِلَى بَرَاءَةَ وَهِيَ مِنَ الْمِئِينَ وَإِلَى الأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي فَجَعَلْتُمُوهُمَا فِي السَّبْعِ الطُّوَلِ وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } قَالَ عُثْمَانُ كَانَ النَّبِيُّ صلى الله عليه وسلم مِمَّا يَنْزِلُ عَلَيْهِ الآيَاتُ فَيَدْعُو بَعْضَ مَنْ كَانَ يَكْتُبُ لَهُ وَيَقُولُ لَهُ " ضَعْ هَذِهِ الآيَةَ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا " . وَتَنْزِلُ عَلَيْهِ الآيَةُ وَالآيَتَانِ فَيَقُولُ مِثْلَ ذَلِكَ وَكَانَتِ الأَنْفَالُ مِنْ أَوَّلِ مَا أُنْزِلَ عَلَيْهِ بِالْمَدِينَةِ وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ مَا نَزَلَ مِنَ الْقُرْآنِ وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا فَظَنَنْتُ أَنَّهَا مِنْهَا فَمِنْ هُنَاكَ وَضَعْتُهُمَا فِي السَّبْعِ الطُّوَلِ وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 786
In-book reference : Book 2, Hadith 396
English translation : Book 3, Hadith 785

The above mentioned tradition has been reported by ibn abbas through a different chain of narrators to the same effect. This version adds:

The apostle of Allah (ﷺ) died, but he did not mention to us that surah al baraah ins a part of al-anfal.

Abu Dawood said: Al-sha’bl, Abu Malik, Qatadah, and Thabit b. ‘Umarah said: The prophet(may peace be upon him) did not write”In the name of Allah, the compassionate, the merciful” until Surah al-naml was revealed. This is the meaning of what they said. Further, this is a mursal traditional(omitting the name of the companion)

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُعَاوِيَةَ - أَخْبَرَنَا عَوْفٌ الأَعْرَابِيُّ، عَنْ يَزِيدَ الْفَارِسِيِّ، حَدَّثَنَا ابْنُ عَبَّاسٍ، بِمَعْنَاهُ قَالَ فِيهِ فَقُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا . قَالَ أَبُو دَاوُدَ قَالَ الشَّعْبِيُّ وَأَبُو مَالِكٍ وَقَتَادَةُ وَثَابِتُ بْنُ عُمَارَةَ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكْتُبْ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } حَتَّى نَزَلَتْ سُورَةُ النَّمْلِ هَذَا مَعْنَاهُ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 787
In-book reference : Book 2, Hadith 397
English translation : Book 2, Hadith 786

Ibn Abbas said:

The prophet (ﷺ) did not distinguish between the two surahs until the words “In the name of Allah, the Compassionate, the merciful” was revealed to him. These are the words of Ibn al-sarh.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، وَابْنُ السَّرْحِ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، - قَالَ قُتَيْبَةُ فِيهِ - عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم لاَ يَعْرِفُ فَصْلَ السُّورَةِ حَتَّى تُنَزَّلَ عَلَيْهِ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } . وَهَذَا لَفْظُ ابْنِ السَّرْحِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 788
In-book reference : Book 2, Hadith 398
English translation : Book 2, Hadith 787

(128) Chapter: Making The Prayer Shorter Due To An Unexpected Occurrence

(128) باب تَخْفِيفِ الصَّلاَةِ لِلأَمْرِ يَحْدُثُ

Abu Qatadah reported the Messenger of Allah (ﷺ) as saying:

I stand up to pray and intend to prolong it; but when I hear the cry of a boy I shorten if for fear that his mother might be distressed.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، وَبِشْرُ بْنُ بَكْرٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَقُومُ إِلَى الصَّلاَةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 789
In-book reference : Book 2, Hadith 399
English translation : Book 2, Hadith 788

(129) Chapter: What Has Been Narrated Concerning The Deficiency Of The Prayer

(129) باب فِي تَخْفِيفِ الصَّلاَةِ

Jabir said:

mu’adh b. Jabal used to pray along with the prophet (ﷺ); then he returned and led us in prayer. Sometimes he (the narrator) said: then he returned and led his people in prayer. One night the prophet (may peace be upon him) delayed the prayer. Sometimes he (the narrator) mentioned the word “the night prayer”. Then Mu’adh prayed along with the prophet(ﷺ), then returned to his people and led them in prayer, and recited surah al-baqrah. A mane turned aside and prayed alone. The people said to him: Have you become a hypocrite, so and so? He replied: I did not become a hypocrite. He then came to the prophet (ﷺ) and said (to him): Messenger of Allah. Mu’adh prays along with you and then returns and leads us in prayers. We look after camels used for watering and work for by day. De came to us leading us In prayer, and he recited Surah al-Baqrah(in prayer). He (the prophet) said: Mu’adh, are you a trouble maker? Recite such an d such ; recite such and such (surahs) The narrator Abu al-zubair said(recite)

“Glorify the name of the most high lord”(surah lxxxvii.) and “By the night when it covers over” (surah xcii.) we mentioned this to ‘Amr. He said I think he mentioned it (the names of some surahs).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَهُ مِنْ، جَابِرٍ قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَرْجِعُ فَيَؤُمُّنَا - قَالَ مَرَّةً ثُمَّ يَرْجِعُ فَيُصَلِّي بِقَوْمِهِ - فَأَخَّرَ النَّبِيُّ صلى الله عليه وسلم لَيْلَةً الصَّلاَةَ - وَقَالَ مَرَّةً الْعِشَاءَ - فَصَلَّى مُعَاذٌ مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ جَاءَ يَؤُمُّ قَوْمَهُ فَقَرَأَ الْبَقَرَةَ فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى فَقِيلَ نَافَقْتَ يَا فُلاَنُ . فَقَالَ مَا نَافَقْتُ . فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيَؤُمُّنَا يَا رَسُولَ اللَّهِ وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ وَنَعْمَلُ بِأَيْدِينَا وَإِنَّهُ جَاءَ يَؤُمُّنَا فَقَرَأَ بِسُورَةِ الْبَقَرَةِ . فَقَالَ " يَا مُعَاذُ أَفَتَّانٌ أَنْتَ أَفَتَّانٌ أَنْتَ اقْرَأْ بِكَذَا اقْرَأْ بِكَذَا " . قَالَ أَبُو الزُّبَيْرِ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } { وَاللَّيْلِ إِذَا يَغْشَى } فَذَكَرْنَا لِعَمْرٍو فَقَالَ أُرَاهُ قَدْ ذَكَرَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 790
In-book reference : Book 2, Hadith 400
English translation : Book 2, Hadith 790

Hazm b. Ubayy b. Ka’b said that he came to mu’adh b. jabal who was leading the people in the sunset prayer. According to this version, the Messenger of Allah (ﷺ) said:

O mu’adh, do not become a trouble , because the aged, the weak, the needy and the traveler pray behind you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا طَالِبُ بْنُ حَبِيبٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ جَابِرٍ، يُحَدِّثُ عَنْ حَزْمِ بْنِ أُبَىِّ بْنِ كَعْبٍ، أَنَّهُ أَتَى مُعَاذَ بْنَ جَبَلٍ وَهُوَ يُصَلِّي بِقَوْمٍ صَلاَةَ الْمَغْرِبِ فِي هَذَا الْخَبَرِ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مُعَاذُ لاَ تَكُنْ فَتَّانًا فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ وَالْمُسَافِرُ " .

حكم: منكر بذكر المسافر (الألباني)

Reference : Sunan Abi Dawud 791
In-book reference : Book 2, Hadith 401
English translation : Book 2, Hadith 791

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Some Companions of the Prophet:
AbuSalih reported on the authority of some Companions of the Prophet (ﷺ): The Prophet (ﷺ) said to a person: what do you say in prayer?
He replied: I first recite tashahhud (supplication recited in sitting position), and then I say: O Allah, I ask Thee for Paradise, and I seek refuge in Thee from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet (ﷺ) said: We too go around it (paradise and Hell-fire).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ بَعْضِ، أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِرَجُلٍ " كَيْفَ تَقُولُ فِي الصَّلاَةِ " . قَالَ أَتَشَهَّدُ وَأَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ أَمَا إِنِّي لاَ أُحْسِنُ دَنْدَنَتَكَ وَلاَ دَنْدَنَةَ مُعَاذٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " حَوْلَهَا نُدَنْدِنُ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 792
In-book reference : Book 2, Hadith 402
English translation : Book 3, Hadith 792

Jabir narrated the story of mu'adh and said:

The prophet (ﷺ) said to a youth: My nephew, what do you do in prayer? He replied: I recited fatihat al-katab and I ask Allah for paradise and seek his refuge from hell-fire I do not understand well your sound and the sound of mu'adh. The prophet (ﷺ) said: I and Mu'adh go around both (paradise and Hell-fire), or he said something similar.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ، ذَكَرَ قِصَّةَ مُعَاذٍ قَالَ وَقَالَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم لِلْفَتَى - " كَيْفَ تَصْنَعُ يَا ابْنَ أَخِي إِذَا صَلَّيْتَ " . قَالَ أَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَأَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِهِ مِنَ النَّارِ وَإِنِّي لاَ أَدْرِي مَا دَنْدَنَتُكَ وَلاَ دَنْدَنَةُ مُعَاذٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي وَمُعَاذٌ حَوْلَ هَاتَيْنِ " . أَوْ نَحْوَ هَذَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 793
In-book reference : Book 2, Hadith 403
English translation : Book 2, Hadith 793

Abu Hurairah reported the prophet (ﷺ) as saying:

When one of you leads the people in prayer, he should be brief, for among them are the weak, the sick, and the aged. But when one of you prays by himself, he may pray as long as he likes.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 794
In-book reference : Book 2, Hadith 404
English translation : Book 2, Hadith 794

Abu Hurairah reported the prophet (ﷺ) as saying:

when one of you leads the people in prayer, he should be brief, for among them are the sick, the aged and the needy.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالشَّيْخَ الْكَبِيرَ وَذَا الْحَاجَةِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 795
In-book reference : Book 2, Hadith 405
English translation : Book 2, Hadith 795

(130) Chapter: What Has Been Narrated Concering Shortening The Prayer

(130) باب مَا جَاءَ فِي نُقْصَانِ الصَّلاَةِ

'Ammar b. Yasir said:

I heard the apostle of Allah (ﷺ) say: A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eight part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ بَكْرٍ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنَمَةَ الْمُزَنِيِّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلاَّ عُشْرُ صَلاَتِهِ تُسْعُهَا ثُمُنُهَا سُبُعُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا " .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 796
In-book reference : Book 2, Hadith 406
English translation : Book 2, Hadith 789

(131) Chapter: Recitation In Zuhr

(131) باب مَا جَاءَ فِي الْقِرَاءَةِ فِي الظُّهْرِ

Abu Hurairah said:

In every prayer there is a recitation. We make you listen what the Messenger of Allah(ﷺ) made us listen, and we keep hidden from you what he kept hidden from us.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، وَعُمَارَةَ بْنِ مَيْمُونٍ، وَحَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ فِي كُلِّ صَلاَةٍ يُقْرَأُ فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَسْمَعْنَاكُمْ وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 797
In-book reference : Book 2, Hadith 407
English translation : Book 2, Hadith 796

Abu Qatadah said:

The apostle of Allah (ﷺ) used to lead us in prayer and recite in the first two rak'ahs of the noon prayers Fatihat al-kitab and two surahs, and he would sometimes recite loud enough for us to hear the verse. He would prolong the first rak'ah of the noon prayer and shorten the second; and he did so in the morning prayer.

Abu Dawud said: Musaddad did not mention the words fatihat al-kitab and surah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْحَجَّاجِ، - وَهَذَا لَفْظُهُ - عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، - قَالَ ابْنُ الْمُثَنَّى وَأَبِي سَلَمَةَ ثُمَّ اتَّفَقَا - عَنْ أَبِي قَتَادَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَيُسْمِعُنَا الآيَةَ أَحْيَانًا وَكَانَ يُطَوِّلُ الرَّكْعَةَ الأُولَى مِنَ الظُّهْرِ وَيُقَصِّرُ الثَّانِيَةَ وَكَذَلِكَ فِي الصُّبْحِ . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ مُسَدَّدٌ فَاتِحَةَ الْكِتَابِ وَسُورَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 798
In-book reference : Book 2, Hadith 408
English translation : Book 2, Hadith 797

The above mentioned tradition as been reported by Abu Qatadah through a different chain of narrators. This version adds:

He would recite Fatihat al-kitab in the last two surahs. Hammam added: He would prolong the first rak'ah but would not prolong the second so much; and he did so similarly in the afternoon prayer, and so in the morning prayer.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، وَأَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، بِبَعْضِ هَذَا وَزَادَ فِي الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ . وَزَادَ عَنْ هَمَّامٍ قَالَ وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مَا لاَ يُطَوِّلُ فِي الثَّانِيَةِ وَهَكَذَا فِي صَلاَةِ الْعَصْرِ وَهَكَذَا فِي صَلاَةِ الْغَدَاةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 799
In-book reference : Book 2, Hadith 409
English translation : Book 2, Hadith 798

Abu Qatadah said:

We thought that by this (prolonging the first rak'ah). He (the prophet) meant that the people might join the first rak'ah.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ فَظَنَنَّا أَنَّهُ يُرِيدُ بِذَلِكَ أَنْ يُدْرِكَ النَّاسُ الرَّكْعَةَ الأُولَى .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 800
In-book reference : Book 2, Hadith 410
English translation : Book 2, Hadith 799

Abu Ma’mar said:

We asked Khabbab: Did the Messenger of Allah (ﷺ) recit (the Quran) in the noon and afternoon prayers? He replied: Yes. We then asked: How did you know this? He said: By the shaking of his beard, may peace be upon him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ قُلْنَا لِخَبَّابٍ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ . قُلْنَا بِمَ كُنْتُمْ تَعْرِفُونَ ذَاكَ قَالَ بِاضْطِرَابِ لِحْيَتِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 801
In-book reference : Book 2, Hadith 411
English translation : Book 2, Hadith 800

Abd Allah b. Abl Awfa said:

The prophet (ﷺ) used to stand in the rak’ah of prayer so much so that no sound of steps heard.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُومُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الظُّهْرِ حَتَّى لاَ يَسْمَعَ وَقْعَ قَدَمٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 802
In-book reference : Book 2, Hadith 412
English translation : Book 2, Hadith 801

(132) Chapter: Shorting The Last Two Rak'ah

(132) باب تَخْفِيفِ الأُخْرَيَيْنِ

Jabir b. Samurah reported:

’Umar said to Sa’d: people complain against you for everything, even for prayer. He replied: I prolong the first two rak’ahs of prayer and make the last two rak’ahs brief; I do not fall short of following the prayer offered by the Messenger of Allah(May peace be upon him). He said: I think so about you.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ عُمَرُ لِسَعْدٍ قَدْ شَكَاكَ النَّاسُ فِي كُلِّ شَىْءٍ حَتَّى فِي الصَّلاَةِ . قَالَ أَمَّا أَنَا فَأَمُدُّ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ وَلاَ آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ ذَاكَ الظَّنُّ بِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 803
In-book reference : Book 2, Hadith 413
English translation : Book 2, Hadith 802

Abu sa'id al Khudri said:

We used to estimate how long the Messenger of Allah (ﷺ) stood in the noon and the afternoon prayer, and we estimated that he stood in the first two rak'ahs of the noon prayer as long as it takes to recite thirty verses (of the Qur'an), such as A-L-M Tanzil al-Sajdah. And we estimated that he stood in the last two rak'ahs half the time he stood in the first two rak'ahs. We estimated that he stood in the first two rak'ahs of the afternoon prayer as long as he did in the last two at noon; and we estimated that he stood in the last two rak'ahs of the afternoon prayer half the time he did in first two.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، - يَعْنِي النُّفَيْلِيَّ - حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مَنْصُورٌ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ الْهُجَيْمِيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ حَزَرْنَا قِيَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلاَثِينَ آيَةً قَدْرَ { الم * تَنْزِيلُ } السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الأُخْرَيَيْنِ مِنَ الظُّهْرِ وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 804
In-book reference : Book 2, Hadith 414
English translation : Book 2, Hadith 803

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(133) Chapter: The Amount Of Recitation In Zuhr and 'Asr

(133) باب قَدْرِ الْقِرَاءَةِ فِي صَلاَةِ الظُّهْرِ وَالْعَصْرِ

Narrated Jabir ibn Samurah:
The Messenger of Allah (ﷺ) used to recite in the noon and afternoon prayer: "By the Heaven and the Morning Star" (Surah 86) and "By the Heaven , holding mansions of the stars" (Surah 85) and similar surahs of equal length.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَنَحْوِهِمَا مِنَ السُّوَرِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 805
In-book reference : Book 2, Hadith 415
English translation : Book 3, Hadith 804

Jabir b. samurah said:

When the sun declined, the Messenger of Allah (ﷺ) offered the noon prayer and recited surahs lie "By the night when it covers over" (92) and (recited similar surahs) in the afternoon prayer, and in the other prayers except the dawn prayer which he used to prolong.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، سَمِعَ جَابِرَ بْنَ سَمُرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَحَضَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَقَرَأَ بِنَحْوٍ مِنْ { وَاللَّيْلِ إِذَا يَغْشَى } وَالْعَصْرَ كَذَلِكَ وَالصَّلَوَاتِ كَذَلِكَ إِلاَّ الصُّبْحَ فَإِنَّهُ كَانَ يُطِيلُهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 806
In-book reference : Book 2, Hadith 416
English translation : Book 2, Hadith 805

Ibn ‘Umr said:

The prophet (ﷺ) prostrated himself in the noon prayer; then he stood up and bowed, and we knew that he recited Tanzil al-sajdah(surah xxxii).

Ibn ‘Isa said: No one narrated this tradition to Umayyah except Mu’tamir.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، وَيَزِيدُ بْنُ هَارُونَ، وَهُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أُمَيَّةَ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَجَدَ فِي صَلاَةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَأَيْنَا أَنَّهُ قَرَأَ تَنْزِيلَ السَّجْدَةِ . قَالَ ابْنُ عِيسَى لَمْ يَذْكُرْ أُمَيَّةَ أَحَدٌ إِلاَّ مُعْتَمِرٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 807
In-book reference : Book 2, Hadith 417
English translation : Book 2, Hadith 806

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Abbas:

Abdullah ibn Ubaydullah said: I went to Ibn Abbas accompanying some youths of Banu Hashim. We said to one of them: Ask Ibn Abbas: Did the Messenger of Allah (ﷺ) recite (the Qur'an) in the noon and afternoon prayers? He replied: No. People said to him: Perhaps he might recite the Qur'an quietly. He said: May your face be scratched (a kind of curse)! This (statement) is worse than the former.

He was only a servant (of Allah) receiving Commands from Him. He preached (the divine) message which he brought with him. He did not command anything to us (Banu Hashim) specially excluding other people except three points: he commanded us to perform ablution perfectly, and not to accept charity (sadaqah) and not to make pairing of donkey with horse.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ مُوسَى بْنِ سَالِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ، قَالَ دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فِي شَبَابٍ مِنْ بَنِي هَاشِمٍ فَقُلْنَا لِشَابٍّ مِنَّا سَلِ ابْنَ عَبَّاسٍ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فَقَالَ لاَ لاَ . فَقِيلَ لَهُ فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ . فَقَالَ خَمْشًا هَذِهِ شَرٌّ مِنَ الأُولَى كَانَ عَبْدًا مَأْمُورًا بَلَّغَ مَا أُرْسِلَ بِهِ وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَىْءٍ إِلاَّ بِثَلاَثِ خِصَالٍ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ وَأَنْ لاَ نَأْكُلَ الصَّدَقَةَ وَأَنْ لاَ نُنْزِيَ الْحِمَارَ عَلَى الْفَرَسِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 808
In-book reference : Book 2, Hadith 418
English translation : Book 3, Hadith 807

Narrated Abdullah ibn Abbas:

I do not know whether the Messenger of Allah (ﷺ) would recite the Qur'an at the noon and afternoon prayer or not.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لاَ أَدْرِي أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لاَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 809
In-book reference : Book 2, Hadith 419
English translation : Book 3, Hadith 808

(134) Chapter: The Amount Of Recitation In Maghrib

(134) باب قَدْرِ الْقِرَاءَةِ فِي الْمَغْرِبِ

Um al-fadl daughter of al-Harith said:

I heard Ibn'Abbas reciting wa'l-mursalat urfan(surah lxxxvii). She said; sonny you have reminded me of this surah by your recitation. Thie is the last surah which I heard the Messenger of Allah(ﷺ) reciting in the sunset prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، سَمِعَتْهُ وَهُوَ، يَقْرَأُ { وَالْمُرْسَلاَتِ عُرْفًا } فَقَالَتْ يَا بُنَىَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فِي الْمَغْرِبِ ‏.‏

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 810
In-book reference : Book 2, Hadith 420
English translation : Book 2, Hadith 809

Jubair b. Mut'im said:

I heard the Messenger of Allah (ﷺ) reciting al-Tur(surah lii) in the sunset prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِالطُّورِ فِي الْمَغْرِبِ ‏.‏

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 811
In-book reference : Book 2, Hadith 421
English translation : Book 2, Hadith 810

Marwan b. a-hakkam said:

Zaid b. Thabit asked me: Why do you recite short surahs in the sunset prayer? I saw the Messenger of Allah (May peace be upon him) reciting two long surahs at the sunset prayers. I asked him: which are those two long surahs? He replied: Al-A'raf(surah vii) and al-an'am(surah vi). I (the narrator Ibn Juraij) asked Ibn Mulaikah (about these surahs): He said on his own accord: Al-ma'idah (surah v.) and al-A'raf(furah vii.)

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ قَالَ لِي زَيْدُ بْنُ ثَابِتٍ مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِطُولَى الطُّولَيَيْنِ قَالَ قُلْتُ مَا طُولَى الطُّولَيَيْنِ قَالَ الأَعْرَافُ وَالأُخْرَى الأَنْعَامُ ‏.‏ قَالَ وَسَأَلْتُ أَنَا ابْنَ أَبِي مُلَيْكَةَ فَقَالَ لِي مِنْ قِبَلِ نَفْسِهِ الْمَائِدَةُ وَالأَعْرَافُ ‏.‏

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 812
In-book reference : Book 2, Hadith 422
English translation : Book 2, Hadith 811

(135) Chapter: Those Who Claimed A Lesser Amount (Should Be Recited)

(135) باب مَنْ رَأَى التَّخْفِيفَ فِيهَا

HIsham b . 'Urwah said that his father ('Umrah) used to recite the surahs as you recite like Wa'l-Adiyat(surah c).

Abu Dawud said:
This indicates that those (traditions indicating long surahs) are abrogated, and this is more sound tradition.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَقْرَأُ فِي صَلاَةِ الْمَغْرِبِ بِنَحْوِ مَا تَقْرَءُونَ { وَالْعَادِيَاتِ } وَنَحْوِهَا مِنَ السُّوَرِ . قَالَ أَبُو دَاوُدَ هَذَا يَدُلُّ عَلَى أَنَّ ذَاكَ مَنْسُوخٌ وَهَذَا أَصَحُّ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 813
In-book reference : Book 2, Hadith 423
English translation : Book 2, Hadith 812

'Amr b. Shu'aib, on his father's authority, quoted his grandfather as saying:

There is no short or long surah in al-Mufassal which I have not heard the Messenger of Allah (May peace be upon him) reciting when he led the people in the prescribed prayer.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ السَّرْخَسِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ قَالَ مَا مِنَ الْمُفَصَّلِ سُورَةٌ صَغِيرَةٌ وَلاَ كَبِيرَةٌ إِلاَّ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَؤُمُّ النَّاسَ بِهَا فِي الصَّلاَةِ الْمَكْتُوبَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 814
In-book reference : Book 2, Hadith 424
English translation : Book 2, Hadith 813

Abu'Uthman al-Nahdl said that he offered the sunset prayer behind Ibn mas'ud, when he recited "Say:

He is Allah, the One" (Surah 112).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا قُرَّةُ، عَنِ النَّزَّالِ بْنِ عَمَّارٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، أَنَّهُ صَلَّى خَلْفَ ابْنِ مَسْعُودٍ الْمَغْرِبَ فَقَرَأَ بِـ { قُلْ هُوَ اللَّهُ أَحَدٌ } .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 815
In-book reference : Book 2, Hadith 425
English translation : Book 2, Hadith 814

(136) Chapter: A Person Repeating The Same Surah In Both the Rak'ah

(136) باب الرَّجُلِ يُعِيدُ سُورَةً وَاحِدَةً فِي الرَّكْعَتَيْنِ

Narrated Mu'adh ibn Abdullah al-Juhani:

A man of Juhaynah told him that he had heard the Prophet (ﷺ) reciting "When the earth is shaken" (Surah 99) in both rak'ahs of the morning prayer. But I do not know whether he had forgotten, or whether he recited it on purpose.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ أَبِي هِلاَلٍ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، أَنَّ رَجُلاً، مِنْ جُهَيْنَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الصُّبْحِ { إِذَا زُلْزِلَتِ الأَرْضُ } فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلاَ أَدْرِي أَنَسِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمْ قَرَأَ ذَلِكَ عَمْدًا .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 816
In-book reference : Book 2, Hadith 426
English translation : Book 3, Hadith 815

(137) Chapter: The Recitation Of Al-Fajr

(137) باب الْقِرَاءَةِ فِي الْفَجْرِ

'Amr b. Huraith said:

As if I am hearing the voice of the prophet (may peace by upon him) who would recite at the morning prayer "Oh, but I call to witness the planets, the stars which rise and set"(surah 81:15-16)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ إِسْمَاعِيلَ، عَنْ أَصْبَغَ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ كَأَنِّي أَسْمَعُ صَوْتَ النَّبِيِّ صلى الله عليه وسلم يَقْرَأُ فِي صَلاَةِ الْغَدَاةِ { فَلاَ أُقْسِمُ بِالْخُنَّسِ * الْجَوَارِ الْكُنَّسِ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 817
In-book reference : Book 2, Hadith 427
English translation : Book 2, Hadith 816

(138) Chapter: The One Who Did Not Recite The Faithah In His Prayer

(138) باب مَنْ تَرَكَ الْقِرَاءَةَ فِي صَلاَتِهِ بِفَاتِحَةِ الْكِتَابِ

Abu sa'id said:

we were commanded to recite Fatihat al-kitab and whatever was convenient (from the Qur'an during the prayer).

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ أُمِرْنَا أَنْ نَقْرَأَ، بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 818
In-book reference : Book 2, Hadith 428
English translation : Book 2, Hadith 817

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

Go out and announce in medina that prayer is not valid but the recitation of the Qur'an even though it might be fatihat al-kitab and something more.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ الْبَصْرِيِّ، حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْرُجْ فَنَادِ فِي الْمَدِينَةِ أَنَّهُ لاَ صَلاَةَ إِلاَّ بِقُرْآنٍ وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا زَادَ " .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 819
In-book reference : Book 2, Hadith 429
English translation : Book 2, Hadith 818

Abu hurairah said:

The Messenger of Allah (ﷺ) commanded me to announce that prayer is not valid but with the recitation of Fatihat al-kitab and something more.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أُنَادِيَ أَنَّهُ لاَ صَلاَةَ إِلاَّ بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 820
In-book reference : Book 2, Hadith 430
English translation : Book 2, Hadith 819

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

If anyone observes a prayer in which he does not recite Umm al-Qur'an, it is incomplete, it is incomplete, it is incomplete, and deficient. (The narrator said) I said: Abu Hurairah, sometime I pray behind the imam(then what should I do)? Pressing my hand he replied: O Persian, recite it inwardly, for I heard the Messenger of Allah (ﷺ) as saying that Allah, Most High, has said: I have Me and the Half for my servant and My servant will receive what he

asks. The Messenger of Allah(ﷺ) said: Recite. When the servant says: “praise be to Allah, the Lord of the Universe,” Allah, Most High says: “My servant has praised me.” When the servant says: “ The Compassionate, the merciful, “Allah Most High says: “My servant has lauded me.” When the servant says: “Owner of the Day of Judgment,” Allah, Most High, says: “My servant has glorified Me” When the servant says: “ Thee do we worship and of thee we ask help. “ (Allah says) “This is between Me and My servant, and My servant will receive what he asks.” When the servant says: “ Guide us to the Straight Path, the path of those whom thou hast favoured, not (the path) of those who earn thine anger nor of those who go astray,”(Allah says:) “This is for My servant, and My servant will receive what he asks.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ فَهِيَ خِدَاجٌ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ " . قَالَ فَقُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الإِمَامِ . قَالَ فَغَمَزَ ذِرَاعِي وَقَالَ اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَءُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمِدَنِي عَبْدِي يَقُولُ الْعَبْدُ{ الرَّحْمَنِ الرَّحِيمِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَثْنَى عَلَىَّ عَبْدِي يَقُولُ الْعَبْدُ { مَالِكِ يَوْمِ الدِّينِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجَّدَنِي عَبْدِي يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } يَقُولُ اللَّهُ وَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } يَقُولُ اللَّهُ فَهَؤُلاَءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 821
In-book reference : Book 2, Hadith 431
English translation : Book 2, Hadith 820

'Ubadah b. al-Samit reported the Messenger of Allah (ﷺ) as saying :

the prayer is not valid I one does not recite fatihat al-kitab and something more, sufyan(the narrator) said: This applies to a man who prays alone.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا " . قَالَ سُفْيَانُ لِمَنْ يُصَلِّي وَحْدَهُ .

حكم: صحيح ق دون قوله فصاعدا وعند م فصاعدا (الألباني)

Reference : Sunan Abi Dawud 822
In-book reference : Book 2, Hadith 432
English translation : Book 2, Hadith 821

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Ubadah ibn as-Samit:

We were behind the Messenger of Allah (ﷺ) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Messenger of Allah. He said: Do not do so except when it is Fatihat al-Kitab, for he who does not recite it is not credited with having prayed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كُنَّا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ الْفَجْرِ فَقَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا فَرَغَ قَالَ " لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ " . قُلْنَا نَعَمْ هَذَا يَا رَسُولَ اللَّهِ . قَالَ " لاَ تَفْعَلُوا إِلاَّ بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 823
In-book reference : Book 2, Hadith 433
English translation : Book 3, Hadith 822

Nafi'b. Mahmudb. Al-Rabi' Al-Ansari said:

"Ubadah b. al-samit came to late to lead the morning prayer. Abu Nu'aim, the mu'adhdhin, pronounced the takbir and he led the people in prayer. Then Ubadah came and I was with him. We Joined the row behind Abu Nu'aim, while Abu Nu'aim was reciting the Qur'an loudly. Then 'Ubadah began to recite the Umm al-Quran (I.e Surah al Fatihah). When he finished, I said to Ubadah: I heard you reciting the Umm al-Qur'an while Abu Nu'aim was reciting Qur'an loudly. He replied: yes> The Messenger of Allah (ﷺ) led us in a certain prayer in which the Qur'an is recited loudly, but he became confused in the recitation. When he finished he turned his face to us and said: Do you recite when I recite the Qur'an loudly? Some of us said: we do so; this is why I said to myself: What is that which confused me (in the recitation of) the Qur'an. Do not recite anything from the Qur'an when I recite it loudly except the Umm al-Qur'an.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الأَزْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، أَخْبَرَنِي زَيْدُ بْنُ وَاقِدٍ، عَنْ مَكْحُولٍ، عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، قَالَ نَافِعٌ أَبْطَأَ عُبَادَةُ بْنُ الصَّامِتِ عَنْ صَلاَةِ الصُّبْحِ، فَأَقَامَ أَبُو نُعَيْمٍ الْمُؤَذِّنُ الصَّلاَةَ فَصَلَّى أَبُو نُعَيْمٍ بِالنَّاسِ وَأَقْبَلَ عُبَادَةُ وَأَنَا مَعَهُ، حَتَّى صَفَفْنَا خَلْفَ أَبِي نُعَيْمٍ وَأَبُو نُعَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ فَجَعَلَ عُبَادَةُ يَقْرَأُ بِأُمِّ الْقُرْآنِ فَلَمَّا انْصَرَفَ قُلْتُ لِعُبَادَةَ سَمِعْتُكَ تَقْرَأُ بِأُمِّ الْقُرْآنِ وَأَبُو نُعَيْمٍ يَجْهَرُ قَالَ أَجَلْ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْضَ الصَّلَوَاتِ الَّتِي يَجْهَرُ فِيهَا بِالْقِرَاءَةِ قَالَ فَالْتَبَسَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَقَالَ " هَلْ تَقْرَءُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ " . فَقَالَ بَعْضُنَا إِنَّا نَصْنَعُ ذَلِكَ . قَالَ " فَلاَ وَأَنَا أَقُولُ مَا لِي يُنَازِعُنِي الْقُرْآنُ فَلاَ تَقْرَءُوا بِشَىْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلاَّ بِأُمِّ الْقُرْآنِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 824
In-book reference : Book 2, Hadith 434
English translation : Book 2, Hadith 823

The above mentioned tradition has been transmitted through a different chain of narrators by 'Ubadah b. al-samit like the version of al-Rabi'b Sulaiman. This version adds:

Makhul used to recite Surah al Fatihah al-kitab quietly in the prayer in which the imam recites the Qur'an loudly when he observes the period of silence. If he does not observe the period of silence, recite it before him(i.e before his recitation), or along with him or after him; do not give it up in any case.

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ جَابِرٍ، وَسَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، وَعَبْدِ اللَّهِ بْنِ الْعَلاَءِ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ، نَحْوَ حَدِيثِ الرَّبِيعِ بْنِ سُلَيْمَانَ قَالُوا فَكَانَ مَكْحُولٌ يَقْرَأُ فِي الْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ سِرًّا . قَالَ مَكْحُولٌ اقْرَأْ بِهَا فِيمَا جَهَرَ بِهِ الإِمَامُ إِذَا قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسَكَتَ سِرًّا فَإِنْ لَمْ يَسْكُتِ اقْرَأْ بِهَا قَبْلَهُ وَمَعَهُ وَبَعْدَهُ لاَ تَتْرُكْهَا عَلَى حَالٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 825
In-book reference : Book 2, Hadith 435
English translation : Book 2, Hadith 824

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(139) Chapter: Those Who Held That One Should Not Recite (Al-Fatihah) In Other Than The Aloud Prayers

(139) باب مَنْ كَرِهَ الْقِرَاءَةَ بِفَاتِحَةِ الْكِتَابِ إِذَا جَهَرَ الإِمَامُ

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) finished a prayer in which he had recited (the Qur'an) loudly, he asked: Did any of you recite along with me just now? A man replied: Yes, Messenger of Allah. He said: I am wondering what is the matter with me that I have been contended with reciting the Qur'an. He said: When the people heard that from the Messenger of Allah (ﷺ) they ceased reciting (the Qur'an) along with him at the prayers in which he recited aloud.

Abu Dawud said: This tradition reported by Ibn Ukaimah has also been narrated by Ma'mar, Yunus, and Usamah b. Zaid on the authority of al-Zuhri similar to the tradition of Malik.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنْ صَلاَةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ " هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا " . فَقَالَ رَجُلٌ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ " . قَالَ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا جَهَرَ فِيهِ النَّبِيُّ صلى الله عليه وسلم بِالْقِرَاءَةِ

مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ رَوَى حَدِيثَ ابْنِ أُكَيْمَةَ هَذَا مَعْمَرٌ وَيُونُسُ وَأُسَامَةُ بْنُ زَيْدٍ عَنِ الزُّهْرِيِّ عَلَى مَعْنَى مَالِكٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 826
In-book reference : Book 2, Hadith 436
English translation : Book 3, Hadith 825

Abu Hurairah said:

The Messenger of Allah(May peace be upon him) led us in prayer, that was, we think, the dawn prayer, He further narrated this tradition up to the words “what is the matter with me that I have been contended with in (the recitation of) the Qur’an.”

Abu Dawud said: Musaddad in his tradition said that Ma’mar said: The people ceased to recit (the Qur’an) at the prayer in which the Messenger of Allah(May peace be upon him) recited aloud. Ibn al-Sarh said in his version that Ma’mar reported from al-Zuhrl on the authority of Ab Hurairah. Then the people ceased (to recite behind the imam).Another version says: Sufyan said: Al-Zuhrl spoke a word that I could not hear. Then Ma’mar said; He said: Then people ceased (to recite the Qur’an)
Abu Dawud said: This tradition has been narrated by ‘Abd al-Raman b. Ishaq on the authority of al-Zuhrl. This version ends at the words: “What is the matter with me that I am contended with in (the recitation of) the Qur’an. Al-Awza’ I also narrated it on the authority of al-Zuhri. This version has: Al-Zuhrl said: The Muslims took lesson from that and thenceforth they did not recite (the Qur’an) at the prayer in which he (the Prophet) recited a loud.
Abu Dawud said: I heard Muhammad b. Yaya b. Faris say: The words “ the people ceased to recite (the Qur’an)” is a statement of al-zuhri.

حَدَّثَنَا مُسَدَّدٌ، وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، وَابْنُ السَّرْحِ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، سَمِعْتُ ابْنَ أُكَيْمَةَ، يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةً نَظُنُّ أَنَّهَا الصُّبْحُ بِمَعْنَاهُ إِلَى قَوْلِهِ " مَا لِي أُنَازَعُ الْقُرْآنَ " . قَالَ أَبُو دَاوُدَ قَالَ مُسَدَّدٌ فِي حَدِيثِهِ قَالَ مَعْمَرٌ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ ابْنُ السَّرْحِ فِي حَدِيثِهِ قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ أَبُو هُرَيْرَةَ فَانْتَهَى النَّاسُ . وَقَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ مِنْ بَيْنِهِمْ قَالَ سُفْيَانُ وَتَكَلَّمَ الزُّهْرِيُّ بِكَلِمَةٍ لَمْ أَسْمَعْهَا فَقَالَ مَعْمَرٌ إِنَّهُ قَالَ فَانْتَهَى النَّاسُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ وَانْتَهَى حَدِيثُهُ إِلَى قَوْلِهِ " مَا لِي أُنَازَعُ الْقُرْآنَ " . [illegible] الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ قَالَ فِيهِ قَالَ الزُّهْرِيُّ فَاتَّعَظَ الْمُسْلِمُونَ بِذَلِكَ فَلَمْ يَكُونُوا يَقْرَءُونَ مَعَهُ فِيمَا يَجْهَرُ بِهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَى بْنِ فَارِسٍ قَالَ قَوْلُهُ فَانْتَهَى النَّاسُ . مِنْ كَلاَمِ الزُّهْرِيِّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 827
In-book reference : Book 2, Hadith 437
English translation : Book 2, Hadith 826

كتاب الصلاة

(140) Chapter: Those Who Held That One Should Recite (Al-Fatihah) In Other Than The Aloud Prayers

(140) باب مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ

Narrated Imran ibn Husayn:

The Prophet (ﷺ) led (us) in the noon prayer, and a man came and recited behind him "Glorify the name of thy Lord, the Most High" (Surah 87). When he finished (the prayer), he said: Which of you recited? They (the people) said: A man (recited). He said: I knew that some one of you confused me in it (in the recitation of the Qur'an).

Abu Dawud said: Abu al-Walid said in his version: Shu'bah said: I asked Qatadah: Did Sa'id not say: Listen attentively to the Qur'an? He replied: (Yes), but that applies to prayer in which it (the Qur'an) is recited aloud. Ibn Kathir said in his version: I said to Qatadah: Perhaps he (the Prophet) disliked it (recitation). He said: If he had disliked it, he would have prohibited it.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، أَخْبَرَنَا شُعْبَةُ، - الْمَعْنَى - عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ فَجَاءَ رَجُلٌ فَقَرَأَ خَلْفَهُ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } فَلَمَّا فَرَغَ قَالَ " أَيُّكُمْ قَرَأَ " . قَالُوا رَجُلٌ . قَالَ " قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا " . قَالَ أَبُو دَاوُدَ قَالَ أَبُو الْوَلِيدِ فِي حَدِيثِهِ قَالَ شُعْبَةُ فَقُلْتُ لِقَتَادَةَ أَلَيْسَ قَوْلُ سَعِيدٍ أَنْصِتْ لِلْقُرْآنِ قَالَ ذَاكَ إِذَا جَهَرَ بِهِ . وَقَالَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ قَالَ قُلْتُ لِقَتَادَةَ كَأَنَّهُ كَرِهَهُ . قَالَ لَوْ كَرِهَهُ نَهَى عَنْهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 828
In-book reference : Book 2, Hadith 438
English translation : Book 3, Hadith 827

'Imran b. Husain reported that the prophet of Allah (ﷺ) led them in the noon prayer. When he finished it, he said:

Which of you did recite the surah " Glorify the name of thy lord, the Most High"(Surah lxxxvii.) A man said: I . He said: I knew that some one of you confused me in it(i.e in the recitation of the Qur'an).

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم صَلَّى بِهِمُ الظُّهْرَ فَلَمَّا انْفَتَلَ قَالَ " أَيُّكُمْ قَرَأَ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } " . فَقَالَ رَجُلٌ أَنَا . فَقَالَ " عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 829
In-book reference : Book 2, Hadith 439
English translation : Book 2, Hadith 828

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(141) Chapter: The Minimum Recitation That Suffices An Illiterate Person Or A Non 'Arab

(141) باب مَا يُجْزِئُ الأُمِّيَّ وَالأَعْجَمِيَّ مِنَ الْقِرَاءَةِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) came to us while we were reciting the Qur'an, and there were among us bedouins and the non-Arabs. He said: Recite, all is well. In the near future there will appear people who will straighten it (the Qur'an) as an arrow is straightened. They will recite it quickly and not slowly (or it means that they will get the reward in this world and not in the Hereafter).

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الأَعْرَابِيُّ وَالأَعْجَمِيُّ فَقَالَ " اقْرَءُوا فَكُلٌّ حَسَنٌ وَسَيَجِيءُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْقِدْحُ يَتَعَجَّلُونَهُ وَلاَ يَتَأَجَّلُونَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 830
In-book reference : Book 2, Hadith 440
English translation : Book 3, Hadith 829

Sahl b. Sa'd al-Sa'idi said:

The Messenger of Allah(ﷺ) one day came out to us while we were reciting the Qur'an. He said: Praise be to Allah. The Book of Allah is one, and among you are the red, and among you are the white and among you are the black. Recite it before there appear people who will recite it and straighten it as an arrow is straightened. They will get their reward for it in this world and will not get it in the Hereafter.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، وَابْنُ، لَهِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ وَفَاءِ بْنِ شُرَيْحٍ الصَّدَفِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا وَنَحْنُ نَقْتَرِئُ فَقَالَ " الْحَمْدُ لِلَّهِ كِتَابُ اللَّهِ وَاحِدٌ وَفِيكُمُ الأَحْمَرُ وَفِيكُمُ الأَبْيَضُ وَفِيكُمُ الأَسْوَدُ اقْرَءُوهُ قَبْلَ أَنْ يَقْرَأَهُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَوَّمُ السَّهْمُ يَتَعَجَّلُ أَجْرَهُ وَلاَ يَتَأَجَّلُهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 831
In-book reference : Book 2, Hadith 441
English translation : Book 2, Hadith 830

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn AbuAwfa:

A man came to the Prophet (ﷺ) and said: I cannot memorise anything from the Qur'an: so teach me something which is sufficient for me. He said: Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah.
:He said: Messenger of Allah, this is for Allah, but what is for me? He said: Say: O Allah have mercy on me, and sustain me, and keep me well, and guide me. When he stood up, he made a sign with his hand (indicating that he had earned a lot).
The Messenger of Allah (ﷺ) said: He filed up his hand with virtues.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي لاَ أَسْتَطِيعُ أَنْ آخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلِّمْنِي مَا يُجْزِئُنِي مِنْهُ . قَالَ " قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " . قَالَ يَا رَسُولَ اللَّهِ هَذَا لِلَّهِ عَزَّ وَجَلَّ فَمَا لِي قَالَ " قُلِ اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي " . فَلَمَّا قَامَ قَالَ هَكَذَا بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا هَذَا فَقَدْ مَلأَ يَدَهُ مِنَ الْخَيْرِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 832
In-book reference : Book 2, Hadith 442
English translation : Book 3, Hadith 831

Jabir b. 'Abd Allah said:

we used to offer supererogatory prayers and recite supplications while we were standing, and would glorify Allah while bowing and prostrating.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، أَخْبَرَنَا أَبُو إِسْحَاقَ، - يَعْنِي الْفَزَارِيَّ - عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا نُصَلِّي التَّطَوُّعَ نَدْعُو قِيَامًا وَقُعُودًا وَنُسَبِّحُ رُكُوعًا وَسُجُودًا .

Grade : **Da'if Mauquf** (Al-Albani) حكم: **ضعيف موقوف** (الألباني)

Reference : Sunan Abi Dawud 833
In-book reference : Book 2, Hadith 443
English translation : Book 2, Hadith 832

The above-mention tradition has also been transmitted through a different chain of narrators by Humaid, but he did not mention the word "Supererogatory prayer" This version has:

Al-Hasan (al-Basri) would recite fatihat al-kitab in the noon and afternoon prayers while he led in prayer or he was behind the imam and would glorify Allah, and would repeatedly say: "Allah is most great" and " There is no god but Allah" (i.e takbir and tahlil) equal to the amount one recites al-Qaf (Surah 50) and al-Dhariyat(surah 51).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، مِثْلَهُ لَمْ يَذْكُرِ التَّطَوُّعَ قَالَ كَانَ الْحَسَنُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ إِمَامًا أَوْ خَلْفَ إِمَامٍ بِفَاتِحَةِ الْكِتَابِ وَيُسَبِّحُ وَيُكَبِّرُ وَيُهَلِّلُ قَدْرَ ق وَالذَّارِيَاتِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 834
In-book reference : Book 2, Hadith 444
English translation : Book 2, Hadith 833

(142) Chapter: The Completion Of The Takbir

(142) باب تَمَامِ التَّكْبِيرِ

Mutarrif said:

I and ‘Imran b. Husain offered prayer behind ‘All b. AbI Talib(may Allah be pleased with him). When he prostrated, he uttered the takbir (Allah is most great) and when he bowed, he uttered the takbir and when he stood up at the end of two rak’ahs, he uttered the takbir. When we finished our prayer, ‘Imran caught hold of my hand, and said: He has led us in prayer just now like the prayer offered by Muhammed(may peace by upon him).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ، قَالَ صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ - رضى الله عنه - فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَكَعَ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا انْصَرَفْنَا أَخَذَ عِمْرَانُ بِيَدِي وَقَالَ لَقَدْ صَلَّى هَذَا قِبَلَ أَوْ قَالَ لَقَدْ صَلَّى بِنَا هَذَا قِبَلَ صَلاَةِ مُحَمَّدٍ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 835
In-book reference : Book 2, Hadith 445
English translation : Book 2, Hadith 834

Abu bakr b. ‘Abd al-Rahman and abu Salamah said:

Abu Hurairah would utter the takbir in every prayer, whether obligatory or non-obligatory, He would utter the takbir when he stood, and he would utter the takbir when he bowed, then he would say: “Allah listens to him who praises Him”; he then would say before prostrating himself; “ Our Lord, to Thee be praise”; then he would say while falling in prostration: “Allah is most great”; he then would utter the takbir when he raised his head after prostration, and then utter the takbir when he prostrated, and then utter takbir the takbir when he stood up at the end of two rak’ahs after sitting down. He used to do so in every rak’ah until he finished his prayer. Then he would say at the end of the prayer: By Him in Whose hands lies my life, I am closer to the Messenger of Allah(ﷺ) in respect of his prayer. Such was the prayer he used to offer until he departed from the world.

Abu Dawud said: Malik, al-Zubaidi and others have narrated so that they form the last words from al-Zuhri on the authority of ‘Ali b, Husain. And this is supported by the version reported by ‘Abd al-A’la from Ma’mar and SHu’aib b. Abi Hamzah on the authority of Al-Zuhri.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبِي وَبَقِيَّةُ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، وَأَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُكَبِّرُ فِي كُلِّ صَلاَةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يَقُولُ رَبَّنَا وَلَكَ الْحَمْدُ قَبْلَ أَنْ يَسْجُدَ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ حِينَ يَهْوِي سَاجِدًا ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي اثْنَتَيْنِ فَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَفْرُغَ مِنَ الصَّلاَةِ ثُمَّ يَقُولُ

حِينَ يَنْصَرِفُ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَقْرَبُكُمْ شَبَهًا بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنْ كَانَتْ هَذِهِ لَصَلاَتُهُ حَتَّى فَارَقَ الدُّنْيَا . قَالَ أَبُو دَاوُدَ هَذَا الْكَلاَمُ الأَخِيرُ يَجْعَلُهُ مَالِكٌ وَالزُّبَيْدِيُّ وَغَيْرُهُمَا عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ وَوَافَقَ عَبْدُ الأَعْلَى عَنْ مَعْمَرٍ شُعَيْبَ بْنَ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 836
In-book reference : Book 2, Hadith 446
English translation : Book 2, Hadith 835

'Abd al Rahman b. Abza said that he offered prayer along with the Messenger of Allah(ﷺ) but he did not complete the takbir.

Abu Dawud said:
This means that when he raised his head after bowing and when he was about to prostrate, he did not utter the takbir, and when he stood up after prostration, he did not utter the takbir.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَابْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَسَنِ بْنِ عِمْرَانَ، - قَالَ ابْنُ بَشَّارٍ الشَّامِيِّ وَقَالَ أَبُو دَاوُدَ أَبُو عَبْدِ اللَّهِ الْعَسْقَلاَنِيُّ - عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ لاَ يُتِمُّ التَّكْبِيرَ . قَالَ أَبُو دَاوُدَ مَعْنَاهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَأَرَادَ أَنْ يَسْجُدَ لَمْ يُكَبِّرْ وَإِذَا قَامَ مِنَ السُّجُودِ لَمْ يُكَبِّرْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 837
In-book reference : Book 2, Hadith 447
English translation : Book 2, Hadith 836

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(143) Chapter: How Should One Place His Knees Before His Hands (While Going Into Prostration)

(143) باب كَيْفَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ

Narrated Wa'il ibn Hujr:
I saw that the Prophet (ﷺ) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَحُسَيْنُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 838
In-book reference : Book 2, Hadith 448
English translation : Book 3, Hadith 837

The above-mentioned tradition has also been transmitted by Wa'il b. Hujr through a different chain of narrators. This version has:

When he prostrated himself, his knees fell on the ground before his hands had fallen. Hemmam said: This tradition has also been transmitted by 'Asim b. Kulaib through a different chain of narrators to the same effect. And one of these two versions, and probably the version narrated by Muhammad b. Juhadah, has the words: When he stood up (after prostration), he stood up on his knees taking the support of his thighs.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ حَدِيثَ الصَّلاَةِ قَالَ فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الأَرْضِ قَبْلَ أَنْ تَقَعَ كَفَّاهُ . قَالَ هَمَّامٌ وَحَدَّثَنَا شَقِيقٌ قَالَ حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا وَفِي حَدِيثِ أَحَدِهِمَا - وَأَكْبَرُ عِلْمِي أَنَّهُ فِي حَدِيثِ مُحَمَّدِ بْنِ جُحَادَةَ - وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذِهِ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 839
In-book reference : Book 2, Hadith 449
English translation : Book 2, Hadith 838

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

when one of you prostrates himself he must not kneel in the manner of camel, but should put down his hands before his knees.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَجَدَ أَحَدُكُمْ فَلاَ يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 840
In-book reference : Book 2, Hadith 450
English translation : Book 2, Hadith 839

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbuHurayrah:
The Prophet (ﷺ) said: (Does) one of you kneel down in his prayer as a camel kneels down (i.e. put his knees before his hands).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "**يَعْمِدُ أَحَدُكُمْ فِي صَلاَتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 841
In-book reference : Book 2, Hadith 451
English translation : Book 3, Hadith 840

(144) Chapter: Standing Up In The Single (Odd Numbered Rak'ah) (144) باب النُّهُوضِ فِي الْفَرْدِ

Abu Qilabah said:

Abu sulaiman malik b. al-Huwairith came to our mosque and said: By Allah, I Shall offer prayer; and I do not intend to pray, but I intend to show you how I saw the Messenger of Allah (ﷺ) offering prayer. He (the narrator Ayyub) said: I asked Abu Qilabah: How did he pray? He replied: Like the prayer of this head after the last prostration in the first rak’ah, he used to sit, and then stand up.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ وَاللَّهِ إِنِّي لأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلاَةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي . قَالَ قُلْتُ لأَبِي قِلاَبَةَ كَيْفَ صَلَّى قَالَ مِثْلَ صَلاَةِ شَيْخِنَا هَذَا يَعْنِي عَمْرَو بْنَ سَلِمَةَ إِمَامَهُمْ وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ فِي الرَّكْعَةِ الأُولَى قَعَدَ ثُمَّ قَامَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 842
In-book reference : Book 2, Hadith 452
English translation : Book 2, Hadith 841

Abu Qilabah said:

Abu Sulaiman Malik b. al-Huwairth came to our mosque, and said: By Allah, I Shall offer prayer, though I do not intend to pray; I only intend to show you how I saw the Messenger of Allah(ﷺ) praying. The narrator said: (He then prayed and) he sat at the end of the first rak’ah when he raised his head after the last prostration.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ وَاللَّهِ إِنِّي لأُصَلِّي وَمَا أُرِيدُ الصَّلاَةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي . قَالَ فَقَعَدَ فِي الرَّكْعَةِ الأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 843
In-book reference : Book 2, Hadith 453
English translation : Book 2, Hadith 842

Abu Qilabah said:

Malik b. al-Huwairith saw that the prophet (may peace by upon him) would not stand at the end of the first or the third rak'ah until he sat down straight.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم إِذَا كَانَ فِي وِتْرٍ مِنْ صَلاَتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 844
In-book reference : Book 2, Hadith 454
English translation : Book 2, Hadith 843

(145) Chapter: Sitting In The Iq'a Position Between The Two Prostrations

(145) باب الإِقْعَاءِ بَيْنَ السَّجْدَتَيْنِ

Tawus said:

we asked Ibn 'Abbas about sitting on heels between the two prostrations. He said: It is the sunnah. We said: We look upon it as a pressure on the foot. He said: This is the sunnah of your Prophet(ﷺ)

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ طَاوُسًا، يَقُولُ قُلْنَا لاِبْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ فِي السُّجُودِ . فَقَالَ هِيَ السُّنَّةُ . قَالَ قُلْنَا إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ . فَقَالَ ابْنُ عَبَّاسٍ هِيَ سُنَّةُ نَبِيِّكَ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 845
In-book reference : Book 2, Hadith 455
English translation : Book 2, Hadith 844

(146) Chapter: What Should Be Said When One Raises His Head From The Ruku'

(146) باب مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

Abd Allah b. Abi Awfa said:

When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah listens to him who praises Him. O Allah, our lord, to Thee be the praise in the heavens and in all the earth, and all that it please Thee to create afterwards.

Abu Dawud said: Sufyan al-Thawri and Shu'bah b. al-Hajjaj reported on authority of Ubaid b. al-Hasan: There is no mention of the words "after bowing" in this tradition. Sufyan said: we met al-shaikh 'Ubaid b. al-Hasan; he did not say the words "bowing" in it.
Abu dawud said: Shu'bah narrated this from Abi 'Ismah, from al-A'mash, on the authority of 'Ubaid, saying: "after bowing".

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " . قَالَ أَبُو دَاوُدَ قَالَ سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ بْنُ الْحَجَّاجِ عَنْ عُبَيْدٍ أَبِي الْحَسَنِ بِهَذَا الْحَدِيثِ لَيْسَ فِيهِ بَعْدَ الرُّكُوعِ . قَالَ سُفْيَانُ لَقِينَا الشَّيْخَ عُبَيْدًا أَبَا الْحَسَنِ بَعْدُ فَلَمْ يَقُلْ فِيهِ بَعْدَ الرُّكُوعِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ شُعْبَةُ عَنْ أَبِي عِصْمَةَ عَنِ الأَعْمَشِ عَنْ عُبَيْدٍ قَالَ " بَعْدَ الرُّكُوعِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 846
In-book reference : Book 2, Hadith 456
English translation : Book 2, Hadith 845

Abu sa'id al-Khuri said:

When the Messenger of Allah (ﷺ) said: " Allah listens to him who praises Him," he also said: O Allah, our Lord, to thee be the praise in all heavens. Mu'ammil said(in his version); " In all the heavens, and in all the earth, and in all that it pleases Thee to create afterwards. O thou Who art worthy of praise and glory, most worthy of what a servant says, and we are all thy servants, no one can withhold what thou givest or give what Thou withholdest. "The narrators then were agreed on the words: "And riches cannot avail a wealthy person with Thee."

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا الْوَلِيدُ، ح وَحَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو مُسْهِرٍ، ح وَحَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ حِينَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ " . قَالَ مُؤَمَّلٌ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لاَ مَانِعَ لِمَا أَعْطَيْتَ " . زَادَ مَحْمُودٌ " وَلاَ مُعْطِيَ لِمَا مَنَعْتَ " . ثُمَّ اتَّفَقُوا - " وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " . قَالَ بِشْرٌ " رَبَّنَا لَكَ الْحَمْدُ " . لَمْ يَقُلْ مَحْمُودٌ " اللَّهُمَّ " . قَالَ " رَبَّنَا وَلَكَ الْحَمْدُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 847
In-book reference : Book 2, Hadith 457
English translation : Book 2, Hadith 846

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

When the Imam says: “Allah listens to him who praised Him,” say: “O Allah, our lord, to Thee be the praise, “ for if what anyone says synchronises with what the angels say, he will be forgiven his past sins.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏.‏ "

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 848
In-book reference : Book 2, Hadith 458
English translation : Book 2, Hadith 847

‘Amir said:

The people behind the imam should not say: “Allah listens to him who praises Him.” But they should say: “ Our Lord, to Thee be the praise.”

حَدَّثَنَا بِشْرُ بْنُ عَمَّارٍ، حَدَّثَنَا أَسْبَاطٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، قَالَ لاَ يَقُولُ الْقَوْمُ خَلْفَ الإِمَامِ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَلَكِنْ يَقُولُونَ رَبَّنَا لَكَ الْحَمْدُ ‏.‏

Grade : **Hasan Maqtu'** (Al-Albani) حكم: حسن مقطوع (الألباني)

Reference : Sunan Abi Dawud 849
In-book reference : Book 2, Hadith 459
English translation : Book 2, Hadith 848

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(147) Chapter: The Supplication Between The Two Prostration

(147) باب الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me."

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا كَامِلٌ أَبُو الْعَلاَءِ، حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي " ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 850
In-book reference : Book 2, Hadith 460

English translation : Book 3, Hadith 849

(148) Chapter: Women Raising Their Heads From Prostration When They Are (Praying) With Men

(148) باب رَفْعِ النِّسَاءِ إِذَا كُنَّ مَعَ الرِّجَالِ رُءُوسَهُنَّ مِنَ السَّجْدَةِ

Narrated Asma' daughter of AbuBakr:

I heard the Messenger of Allah (ﷺ) say: One of you who believes in Allah and in the Last Day should not raise her head until the men raise their heads (after prostration) lest they should see the private parts of men.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ عَنْ مَوْلًى، لأَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ كَانَ مِنْكُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ تَرْفَعْ رَأْسَهَا حَتَّى يَرْفَعَ الرِّجَالُ رُءُوسَهُمْ " . كَرَاهَةَ أَنْ يَرَيْنَ مِنْ عَوْرَاتِ الرِّجَالِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 851
In-book reference : Book 2, Hadith 461
English translation : Book 3, Hadith 850

(149) Chapter: The Prolonged Standing After The Ruku' And (The Sitting) Betwen The Two Prostration

(149) باب طُولِ الْقِيَامِ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ

Al-Bara' said:

The prostration observed by the Messenger of Allah(ﷺ), his bowing, and his sitting between the two prostrations were nearly equal.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ سُجُودُهُ وَرُكُوعُهُ وَقُعُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 852
In-book reference : Book 2, Hadith 462
English translation : Book 2, Hadith 851

Anas b. Malik said:

I did not offer prayer behind anyone more brief than the one offered by the Messenger of Allah(ﷺ) and that was perfect. When the Messenger of Allah(ﷺ) said: “Allah listens to him who praises Him,” he stood long we thought that he had omitted something; then he say takbir(Allah is most great) and prostrate, and would sit between the two prostrations so long that we thought that he had omitted something.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، وَحُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَا صَلَّيْتُ خَلْفَ رَجُلٍ أَوْجَزَ صَلاَةً مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي تَمَامٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ " **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** " . قَامَ حَتَّى نَقُولَ قَدْ أَوْهَمَ ثُمَّ يُكَبِّرُ وَيَسْجُدُ وَكَانَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 853
In-book reference : Book 2, Hadith 463
English translation : Book 2, Hadith 852

Al-Barab. Azib said:

I witnessed Muhammed(ﷺ) –Abu Kamil's version has the wording: The Messenger of Allah(ﷺ)-during his prayer. I found his standing like his bowing and prostration and his moderation in bowing was like that of his prostration, and his sitting between the two prostration and his prostration(and his sitting between the salutation) and going away(after finishing the prayer) were nearly equal to one another.

Abu Dawud said: Musaddad said: His bowing and his moderation in bowing and prostration, and his prostration and his sitting between the two prostrations, and his prostration and sitting between the salutation and going away (after finishing the prayer) were nearly equal.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو كَامِلٍ - دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الآخَرِ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ رَمَقْتُ مُحَمَّدًا صلى الله عليه وسلم - وَقَالَ أَبُو كَامِلٍ رَسُولَ اللَّهِ صلى الله عليه وسلم - فِي الصَّلاَةِ فَوَجَدْتُ قِيَامَهُ كَرَكْعَتِهِ وَسَجْدَتِهِ وَاعْتِدَالَهُ فِي الرَّكْعَةِ كَسَجْدَتِهِ وَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ وَسَجْدَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالاِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ . قَالَ أَبُو دَاوُدَ قَالَ مُسَدَّدٌ فَرَكْعَتَهُ وَاعْتِدَالَهُ بَيْنَ الرَّكْعَتَيْنِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ التَّسْلِيمِ وَالاِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 854
In-book reference : Book 2, Hadith 464
English translation : Book 2, Hadith 853

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(150) Chapter: The Prayer Of One Whose Back Does Not Come To A Complete Rest During Ruku' And Prostration

(150) باب صَلاَةِ مَنْ لاَ يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ

Narrated AbuMas'ud al-Badri:

The Prophet (ﷺ) said: A man's prayer does not avail him unless he keeps his back steady when bowing and prostrating.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُجْزِئُ صَلاَةُ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي الرُّكُوعِ وَالسُّجُودِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 855
In-book reference : Book 2, Hadith 465
English translation : Book 3, Hadith 854

Abu Hurairah said:

When the Messenger of Allah(ﷺ) entered the mosque, a man also entered it and prayed. He then came and saluted the Messenger of Allah(ﷺ). The Messenger of Allah(ﷺ) returned the salutation and said to him: Go back and pray, for you have not prayed. The man returned and prayed as he prayed before. He then came to prophet(ﷺ) and saluted him. The Messenger of Allah(ﷺ) said to him: “ And upon you be peace. “ Go back and pray, for you have not prayed. He did so three times. Then the man said: By Him who has sent you(as a Prophet) with truth; I cannot do better than this; so teach me. He said: When you get up to pray, utter the takbir(Allah is most great); then recite a convenient portion of the Qur’an; then bow and remain quietly in that position; then sit and remain quietly in that position; then raise yourself and stand erect: then prostrate yourself and remain quietly in that position; then sit and remain quietly in that position; then do that throughout all your prayer.

Abu Dawud said: Al-Qa’nabi reported this tradition from Sa’id b. Abi Sa’Id on the authority of Abu Hurairah. This version has the wording in the last: When you do this, then your prayer is completed. If you omit anything form this, you omit that much from your prayer. This version also has the wording: when you get up for praying, perform the abulation perfectly.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِ السَّلاَمَ وَقَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " . فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَيْكَ السَّلاَمُ " . ثُمَّ قَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " . حَتَّى فَعَلَ ذَلِكَ ثَلاَثَ مِرَارٍ فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَ هَذَا فَعَلِّمْنِي . قَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ اجْلِسْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا " . قَالَ أَبُو دَاوُدَ قَالَ الْقَعْنَبِيُّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ وَقَالَ فِي آخِرِهِ " فَإِذَا فَعَلْتَ هَذَا فَقَدْ تَمَّتْ صَلاَتُكَ وَمَا انْتَقَصْتَ مِنْ هَذَا شَيْئًا فَإِنَّمَا انْتَقَصْتَهُ مِنْ صَلاَتِكَ " . وَقَالَ فِيهِ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 856
In-book reference : Book 2, Hadith 466
English translation : Book 2, Hadith 855

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Rifa'ah ibn Rafi':
A man entered the mosque...... He then narrated the tradition like the one narrated in (No.855).
This version is as follows: The Prophet (ﷺ) said: The prayer of anyone is not perfect unless he performs ablution perfectly; he should then utter the takbir, and praise Allah, the Exalted, and admire Him; he should then recite the Qur'an as much as he desires. He should then say: "Allah is Most Great". Next he should bow so that all his joints return to their proper places. Then he should say: "Allah listens to the one who praises Him", and stand erect. He should then say:"Allah is most great," and should prostrate himself so that all his joints are completely at rest. Then he should say: "Allah is most great"; he should raise his head (at the end of prostration) till he sits erect. Then he should say: "Allah is most great"; then he should prostrate himself till all his joints return to their proper places. Then he should raise his head and say the takbir. When he does so, then his prayer is completed.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدٍ، عَنْ عَمِّهِ، أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ فَذَكَرَ نَحْوَهُ قَالَ فِيهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُ لاَ تَتِمُّ صَلاَةٌ لأَحَدٍ مِنَ النَّاسِ حَتَّى يَتَوَضَّأَ فَيَضَعَ الْوُضُوءَ " . يَعْنِي مَوَاضِعَهُ " ثُمَّ يُكَبِّرُ وَيَحْمَدُ اللَّهَ جَلَّ وَعَزَّ وَيُثْنِي عَلَيْهِ وَيَقْرَأُ بِمَا تَيَسَّرَ مِنَ الْقُرْآنِ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ ثُمَّ يَرْكَعُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حَتَّى يَسْتَوِيَ قَائِمًا ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ ثُمَّ يَسْجُدُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ وَيَرْفَعُ رَأْسَهُ حَتَّى يَسْتَوِيَ قَاعِدًا ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ ثُمَّ يَسْجُدُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيُكَبِّرُ فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّتْ صَلاَتُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 857
In-book reference : Book 2, Hadith 467
English translation : Book 3, Hadith 856

Narrated Rifa'ah ibn Rafi':

This version (of Hadith No 856) adds: The Messenger of Allah (ﷺ) said: The prayer of any of you is not complete until he performs ablution perfectly, as Allah, the Exalted, has ordered you. He should wash his face and hands up to the elbows, and wipe his head and (wash) his feet up to the ankles. Then he should exalt Allah and praise Him. Then he should recite the Qur'an as much as it is convenient for him.
(Narrator then narrated the tradition like Hammad's, No. 856). He said: He then utter the takbir and prostration himself so that his face is at rest.
Hammam (sub-narrator) said: Sometimes he reported: So that his forehead is at rest on the ground, and his joints return to their places and are loosened. Then he should say the takbir and then sit right on his hips and erect his back. He described the nature of prayer in this way by offering four rak'ahs until he finished it. The prayer of any of you is not complete unless he does so.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ، وَالْحَجَّاجُ بْنُ مِنْهَالٍ، قَالاَ حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، رِفَاعَةَ بْنِ رَافِعٍ بِمَعْنَاهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا لاَ تَتِمُّ صَلاَةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ يُكَبِّرُ اللَّهَ عَزَّ وَجَلَّ وَيَحْمَدُهُ ثُمَّ يَقْرَأُ مِنَ الْقُرْآنِ مَا أُذِنَ لَهُ فِيهِ وَتَيَسَّرَ " . فَذَكَرَ نَحْوَ حَدِيثِ حَمَّادٍ قَالَ " ثُمَّ يُكَبِّرُ فَيَسْجُدُ فَيُمَكِّنُ وَجْهَهُ " . قَالَ هَمَّامٌ وَرُبَّمَا قَالَ " جَبْهَتَهُ مِنَ الأَرْضِ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ ثُمَّ يُكَبِّرُ فَيَسْتَوِي قَاعِدًا عَلَى مَقْعَدِهِ وَيُقِيمُ صُلْبَهُ " . فَوَصَفَ الصَّلاَةَ هَكَذَا أَرْبَعَ رَكَعَاتٍ حَتَّى فَرَغَ " لاَ تَتِمُّ صَلاَةُ أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 858
In-book reference : Book 2, Hadith 468
English translation : Book 3, Hadith 857

This tradition has also been transmitted through a different chain of narrators by Rifa'ah b. Rafi. This version goes:

When you get up and face the qiblah, what Allah wishes you to recite. And when you bow, put your palms on your knees and stretch out your back. When you prostrate yourself, do it completely(so that you are at the rest). When you raise yourself then sit on your left thigh.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدٍ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ، بِهَذِهِ الْقِصَّةِ قَالَ " إِذَا قُمْتَ فَتَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِأُمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ وَإِذَا رَكَعْتَ فَضَعْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ وَامْدُدْ ظَهْرَكَ " . وَقَالَ " إِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ فَإِذَا رَفَعْتَ فَاقْعُدْ عَلَى فَخِذِكَ الْيُسْرَى " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 859
In-book reference : Book 2, Hadith 469
English translation : Book 2, Hadith 858

This tradition has also been transmitted by Rifa'ah b Rafi through a different chain of narrators. This version has :

When you get up to pray, say the takbir, exalting Allah; then recite the Qur'an as much as it is convenient for you. The version adds: When you sit in the middle of the prayer, do it completely(so that you are at rest) and spread your left thigh; then recite the tashahhud. Then if you get up (again), do in a similar way until you finish your prayer.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلاَّدِ بْنِ رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، رِفَاعَةَ بْنِ رَافِعٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ قَالَ " إِذَا أَنْتَ قُمْتَ فِي صَلاَتِكَ فَكَبِّرِ اللَّهَ تَعَالَى ثُمَّ اقْرَأْ مَا تَيَسَّرَ

عَلَيْكَ مِنَ الْقُرْآنِ " . وَقَالَ فِيهِ " فَإِذَا جَلَسْتَ فِي وَسَطِ الصَّلاَةِ فَاطْمَئِنَّ وَافْتَرِشْ فَخِذَكَ الْيُسْرَى ثُمَّ تَشَهَّدْ ثُمَّ إِذَا قُمْتَ فَمِثْلَ ذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلاَتِكَ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 860
In-book reference : Book 2, Hadith 470
English translation : Book 2, Hadith 859

Rifa'ah b. Rafi has also narrated this tradition through a different chain from the Messenger of Allah(ﷺ). This version goes:

Then perform ablution in a way Allah, the exalted, has command you, then say the shahadah and get up and say the takbir. Then if you know any of the Qur'an, recite it; otherwise say: "Praise be to Allah"; "Allah is most great"; " There is no god but Allah" He (the narrator) also said in this version: If some defect remains in this, that detect will remain in your prayer.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الْخُتَّلِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - أَخْبَرَنِي يَحْيَى بْنُ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدِ بْنِ رَافِعٍ الزُّرَقِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَصَّ هَذَا الْحَدِيثَ قَالَ فِيهِ " فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ جَلَّ وَعَزَّ ثُمَّ تَشَهَّدْ فَأَقِمْ ثُمَّ كَبِّرْ فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ بِهِ وَإِلاَّ فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ " . وَقَالَ فِيهِ " وَإِنِ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلاَتِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 861
In-book reference : Book 2, Hadith 471
English translation : Book 2, Hadith 860

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbdurRahman ibn Shibl:
The Messenger of Allah (ﷺ) prohibited to peck like a crow, and to spread (the forearms) like a wild beast, and to fix a place in the mosque like a camel which fixes its place. These are the wordings of Qutaybah.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ الْحَكَمِ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ وَأَنْ يُوَطِّنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوَطِّنُ الْبَعِيرُ . هَذَا لَفْظُ قُتَيْبَةَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 862

In-book reference : Book 2, Hadith 472
English translation : Book 3, Hadith 861

Narrated Uqbah ibn Amr al-Ansari:

Salim al-Barrad said: We came to AbuMas'ud Uqbah ibn Amr al-Ansari and said to him: Tell us about the prayer of the Messenger of Allah (ﷺ).

He stood up before us in the mosque and said the takbir. When he bowed, he placed his hands upon his knees and put his fingers below, and kept his elbows (arms) away from his sides, so everything returned properly to its place. Then he said: "Allah listens to him who praises Him"; then he stood up so that everything returned properly to its place; then he said the takbir and prostrated and put the palms of his hands on the ground; he kept his elbow (arms) away from his sides, so that everything returned to its proper place. Then he raised his head and sat so that everything returned to its place; he then repeated it in a similar way. Then he offered four rak'ahs of prayer like this rak'ah and completed his prayer.
Then he said: Thus we witnessed the Messenger of Allah (ﷺ) offering his prayer.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمٍ الْبَرَّادِ، قَالَ أَتَيْنَا عُقْبَةَ بْنَ عَمْرٍو الأَنْصَارِيَّ أَبَا مَسْعُودٍ فَقُلْنَا لَهُ حَدِّثْنَا عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ بَيْنَ أَيْدِينَا فِي الْمَسْجِدِ فَكَبَّرَ فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ وَجَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَىْءٍ مِنْهُ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقَامَ حَتَّى اسْتَقَرَّ كُلُّ شَىْءٍ مِنْهُ ثُمَّ كَبَّرَ وَسَجَدَ وَوَضَعَ كَفَّيْهِ عَلَى الأَرْضِ ثُمَّ جَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَىْءٍ مِنْهُ ثُمَّ رَفَعَ رَأْسَهُ فَجَلَسَ حَتَّى اسْتَقَرَّ كُلُّ شَىْءٍ مِنْهُ فَفَعَلَ مِثْلَ ذَلِكَ أَيْضًا ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ مِثْلَ هَذِهِ الرَّكْعَةِ فَصَلَّى صَلاَتَهُ ثُمَّ قَالَ هَكَذَا رَأَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 863
In-book reference : Book 2, Hadith 473
English translation : Book 3, Hadith 862

(151) Chapter: Regarding The Statement Of The Prophet (saws) "Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones"

(151) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " كُلُّ صَلاَةٍ لاَ يُتِمُّهَا صَاحِبُهَا تَتِمُّ مِنْ تَطَوُّعِهِ "

Narrated AbuHurayrah:
Anas ibn Hakim ad-Dabbi said that he feared Ziyad or Ibn Ziyad; so he came to Medina and met AbuHurayrah. He attributed his lineage to me and I became a member of his lineage.
AbuHurayrah said (to me): O youth, should I not narrate a tradition to you? I said: Why not, may Allah have mercy on you?
(Yunus (a narrator) said: I think he narrated it (the tradition) from the Prophet (ﷺ):) The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect.

If it is defective, He will say: See there are some optional prayers offered by My servant. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ، قَالَ خَافَ مِنْ زِيَادٍ أَوِ ابْنِ زِيَادٍ فَأَتَى الْمَدِينَةَ فَلَقِيَ أَبَا هُرَيْرَةَ قَالَ فَنَسَبَنِي فَانْتَسَبْتُ لَهُ فَقَالَ يَا فَتَى أَلاَ أُحَدِّثُكَ حَدِيثًا قَالَ قُلْتُ بَلَى رَحِمَكَ اللَّهُ . قَالَ يُونُسُ أَحْسِبُهُ ذَكَرَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلاَةُ قَالَ يَقُولُ رَبُّنَا جَلَّ وَعَزَّ لِمَلاَئِكَتِهِ وَهُوَ أَعْلَمُ انْظُرُوا فِي صَلاَةِ عَبْدِي أَتَمَّهَا أَمْ نَقَصَهَا فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ لَهُ تَامَّةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ أَتِمُّوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى ذَاكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 864
In-book reference : Book 2, Hadith 474
English translation : Book 3, Hadith 863

The above-mentioned tradition has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ، مِنْ بَنِي سَلِيطٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sunan Abi Dawud 865
In-book reference : Book 2, Hadith 475
English translation : Book 2, Hadith 864

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كتاب الصلاة

Narrated Tamim ad-Dari:

Tamim reported this tradition from the Prophet (ﷺ) as (Hadith No 863). This version adds: Then zakat will be considered in a similar way. Then all the actions will be considered accordingly.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْمَعْنَى قَالَ " ثُمَّ الزَّكَاةُ مِثْلُ ذَلِكَ ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى حَسَبِ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 866
In-book reference : Book 2, Hadith 476
English translation : Book 3, Hadith 865

(152) Chapter: Placing The Hands On The Knees (During Ruku')

(152) بَابُ وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ

Mus’ab b sa’d said:

I prayed by the side of my father. I put both of my hands between my knees(in bowing condition). He prohibited me from it. I then repeated; so he said: Do not do so, because we used to do so. But we were prohibited to do that, and commanded to put our hands on the knees.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ، - قَالَ أَبُو دَاوُدَ وَاسْمُهُ وَقْدَانُ - عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَىَّ بَيْنَ رُكْبَتَىَّ فَنَهَانِي عَنْ ذَلِكَ، فَعُدْتُ فَقَالَ لاَ تَصْنَعْ هَذَا فَإِنَّا كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْ ذَلِكَ وَأُمِرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى الرُّكَبِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 867
In-book reference : Book 2, Hadith 477
English translation : Book 2, Hadith 866

‘Abd Allah (b. Masud) said:

When any of you bows, he should spread his arms on his thighs and clap both his palms (Placing them between the knees), as if I am seeing the variation of the fingers of the Messenger of Allah(ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذِهِ وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 868
In-book reference : Book 2, Hadith 478
English translation : Book 2, Hadith 867

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(153) Chapter: What A Person Should Say In His Ruku' And Prostration

(153) باب مَا يَقُولُ الرَّجُلُ فِي رُكُوعِهِ وَسُجُودِهِ

Narrated Uqbah ibn Amir:

When "Glorify the name of your mighty Lord" was revealed, the Messenger of Allah (ﷺ) said: Use it when bowing, and when "Glorify the name of your most high Lord" was revealed, he said: Use it when prostrating yourself.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى، - قَالَ أَبُو سَلَمَةَ مُوسَى بْنِ أَيُّوبَ - عَنْ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ لَمَّا نَزَلَتْ { فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ } قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوهَا فِي رُكُوعِكُمْ " . فَلَمَّا نَزَلَتْ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } قَالَ " اجْعَلُوهَا فِي سُجُودِكُمْ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 869
In-book reference : Book 2, Hadith 479
English translation : Book 3, Hadith 868

Narrated Uqbah ibn Amir:

The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir to the same effect. This version adds: When the Messenger of Allah (ﷺ) bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times. Abu Dawud said: We are afraid the addition of the word "praise" is not guarded.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ أَيُّوبَ بْنِ مُوسَى، - أَوْ مُوسَى بْنِ أَيُّوبَ - عَنْ رَجُلٍ، مِنْ قَوْمِهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ، بِمَعْنَاهُ زَادَ قَالَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا رَكَعَ قَالَ " سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ " . ثَلاَثًا وَإِذَا سَجَدَ قَالَ " سُبْحَانَ رَبِّيَ الأَعْلَى وَبِحَمْدِهِ " . ثَلاَثًا . قَالَ أَبُو دَاوُدَ وَهَذِهِ الزِّيَادَةُ نَخَافُ أَنْ لاَ تَكُونَ مَحْفُوظَةً . قَالَ أَبُو دَاوُدَ انْفَرَدَ أَهْلُ مِصْرَ بِإِسْنَادِ هَذَيْنِ الْحَدِيثَيْنِ حَدِيثِ الرَّبِيعِ وَحَدِيثِ أَحْمَدَ بْنِ يُونُسَ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 870
In-book reference : Book 2, Hadith 480
English translation : Book 3, Hadith 869

Hudhaifah said that he prayed along with the Prophet (ﷺ), and that he said when bowing, “Glory be to my mighty Lord, “ and when he prostrated himself, “Glory be to my most high Lord," when he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to a verse which spoke of punishment, he stopped and sought refuge in Allah.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ قُلْتُ لِسُلَيْمَانَ أَدْعُو فِي الصَّلاَةِ إِذَا مَرَرْتُ بِآيَةِ تَخَوُّفٍ فَحَدَّثَنِي عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ مُسْتَوْرِدٍ عَنْ صِلَةَ بْنِ زُفَرَ عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم فَكَانَ يَقُولُ فِي رُكُوعِهِ " سُبْحَانَ رَبِّيَ الْعَظِيمِ " . وَفِي سُجُودِهِ " سُبْحَانَ رَبِّيَ الأَعْلَى " . وَمَا مَرَّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ عِنْدَهَا فَسَأَلَ وَلاَ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ عِنْدَهَا فَتَعَوَّذَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 871
In-book reference : Book 2, Hadith 481
English translation : Book 2, Hadith 870

‘Aishah said that the prophet (ﷺ) used to say when bowing and prostrating, “All-Glorious, All-Holy, Lord of the angels and spirit.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 872
In-book reference : Book 2, Hadith 482
English translation : Book 2, Hadith 871

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كتاب الصلاة

Narrated Awf ibn Malik al-Ashja'i:

I stood up to pray along with the Messenger of Allah (ﷺ); he got up and recited Surat al-Baqarah (Surah 2).

When he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting Surah al-Baqarah), and said while bowing, "Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."
:Then he prostrated himself and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ قُمْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةً فَقَامَ فَقَرَأَ سُورَةَ الْبَقَرَةِ لاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ فَسَأَلَ وَلاَ يَمُرُّ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ فَتَعَوَّذَ - قَالَ - ثُمَّ رَكَعَ بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ " سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ " . ثُمَّ سَجَدَ بِقَدْرِ قِيَامِهِ ثُمَّ قَالَ فِي سُجُودِهِ مِثْلَ ذَلِكَ - ثُمَّ قَامَ فَقَرَأَ بِآلِ عِمْرَانَ ثُمَّ قَرَأَ سُورَةً سُورَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 873
In-book reference : Book 2, Hadith 483
English translation : Book 3, Hadith 872

Narrated Hudhayfah:

Hudhayfah saw the Messenger of Allah (ﷺ) praying at night. He said: Allah is most great" three times, "Possessor of kingdom, grandeur, greatness and majesty."
He then began (his prayer) and recited Surah al-Baqarah; then he bowed and he paused in bowing as long as he stood up; he said while bowing, "Glory be to my mighty Lord," "Glory be to my mighty Lord" ; then he raised his head, after bowing: then he stood up and he paused as long as he paused in bowing and said, "Praise be to my Lord" ; then he prostrated and paused in prostration as long as he paused in the standing position; he said while prostrating: "Glory be to my most high Lord"; then he raised his head after prostration, and sat as long as he prostrated, and said while sitting: "O my Lord forgive me."

He offered four rak'ahs of prayer and recited in them Surah al-Baqarah, Aal Imran, an-Nisa, al-Ma'idah, or al-An'am. The narrator Shu'bah doubted.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَعَلِيُّ بْنُ الْجَعْدِ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، مَوْلَى الأَنْصَارِ عَنْ رَجُلٍ، مِنْ بَنِي عَبْسٍ عَنْ حُذَيْفَةَ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ " اللَّهُ أَكْبَرُ - ثَلاَثًا - ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ " . ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ وَكَانَ يَقُولُ فِي رُكُوعِهِ " سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ " . ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ يَقُولُ " لِرَبِّيَ الْحَمْدُ " . ثُمَّ سَجَدَ فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُولُ فِي سُجُودِهِ " سُبْحَانَ رَبِّيَ الأَعْلَى " . ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ وَكَانَ يَقُولُ " رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي " . فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ أَوِ الأَنْعَامَ شَكَّ شُعْبَةُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 874
In-book reference : Book 2, Hadith 484
English translation : Book 3, Hadith 873

(154) Chapter: The Supplication During The Ruku' And Prostration

(154) باب فِي الدُّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

The nearest a servant come to his Lord is when he is prostrating himself, so make supplication often.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَمُحَمَّدُ بْنُ سَلَمَةَ، قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ أَنَّهُ سَمِعَ أَبَا صَالِحٍ، ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 875
In-book reference : Book 2, Hadith 485
English translation : Book 2, Hadith 874

Ibn ‘Abbas said:

The Prophet(ﷺ) lifted the curtain (and saw that) the people were standing in rows(of prayers) behind Abu Bakr. He said: O people, there remained nothing that gives good tidings from prophethood except a true dream which a Muslim has himself or which another Muslim has for him. I have been prohibited to recite the Qur’an while bowing or prostration. As regards owing, exalt the Lord in it, and as to prostration, make supplication with exertion in it, that is worthy of being accepted.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَشَفَ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظِّمُوا الرَّبَّ فِيهِ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 876
In-book reference : Book 2, Hadith 486
English translation : Book 2, Hadith 875

A'ishah said:

The Messenger of Allah(ﷺ) often said while bowing and prostrating himself; "Glory be to Thee, O Allah, out Lord." And "Praise be to Thee, O Allah, forgive me," Thus interpreting the (command in the Qur'an).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " . يَتَأَوَّلُ الْقُرْآنَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 877
In-book reference : Book 2, Hadith 487
English translation : Book 2, Hadith 876

Abu Hurairah said:

The prophet (ﷺ) used to say when prostrating himself: "O Allah. Forgive me all my sins, small and great, first and last. " the narrator Ibn al-sarh added: "open and secret."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، ح حَدَّثَنَا أَحْمَدُ بْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ فِي سُجُودِهِ " اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ وَأَوَّلَهُ وَآخِرَهُ " . زَادَ ابْنُ السَّرْحِ " عَلاَنِيَتَهُ وَسِرَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 878
In-book reference : Book 2, Hadith 488
English translation : Book 2, Hadith 877

'A'ishah said; one night I missed the Messenger of Allah (ﷺ) and when I sought him on the spot of prayer I found him in prostration with his feet raised, and he was saying:

"(O Allah), I seek refuge in Your good pleasure from Your anger, and in Your Mercy from Your Punishment, and I seek refuge from You in You; I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself".

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَلَمَسْتُ الْمَسْجِدَ فَإِذَا هُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ " أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 879
In-book reference : Book 2, Hadith 489
English translation : Book 2, Hadith 878

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(155) Chapter: The Supplication During The Prayer

(155) باب الدُّعَاءِ فِي الصَّلاَةِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to make supplication during the prayer saying: "O Allah, I seek refuge in Thee from the punishment of the grave; I seek refuge in Thee from the trial of the Antichrist; I seek refuge in Thee from the trial of life and the trial of death; O Allah, I seek refuge in Thee from sin and debt." Someone said to him: How often you seek refuge from debt! He replied: When a man is in debt, he talks and tells lies, makes promises and breaks them.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو فِي صَلاَتِهِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ " . فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ فَقَالَ " إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 880
In-book reference : Book 2, Hadith 490
English translation : Book 3, Hadith 879

Narrated AbuLayla al-Ansari:

I prayed by the side of the Messenger of Allah (ﷺ) in the supererogatory prayer and I heard him say: "I refuge in Allah from the Hell-Fire; woe to the inmates of the Hell-fire!"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ تَطَوُّعٍ فَسَمِعْتُهُ يَقُولُ " أَعُوذُ بِاللَّهِ مِنَ النَّارِ وَيْلٌ لأَهْلِ النَّارِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 881
In-book reference : Book 2, Hadith 491
English translation : Book 3, Hadith 880

Abu Hurairah said; The Messenger of Allah (May peace be upon him) got up for the prayer and we also stood up along with him. A Bedouin said said during prayer; O Allah, show mercy to me and to Muhammed and do not show mercy to anyone along with us. When the Messenger of Allah (May peace be upon him) uttered the salutation, he said to the Bedouin; you narrowed down a vast (thing). By this he meant the mercy of Allah.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ وَقُمْنَا مَعَهُ فَقَالَ أَعْرَابِيٌّ فِي الصَّلاَةِ اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلاَ تَرْحَمْ مَعَنَا أَحَدًا فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لِلأَعْرَابِيِّ " لَقَدْ تَحَجَّرْتَ وَاسِعًا " . يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 882
In-book reference : Book 2, Hadith 492
English translation : Book 2, Hadith 881

Ibn ‘Abbas reported; when the prophet (ﷺ) recited:

“Glorify the name of thy Lord, the Most High.” He would say:”Glory be to Allah, the most High”.

Abu Dawud said; In this tradition the other narrators have differed from the narrator Wakl. This has been narrated by Wakl, and Shu’bah from Abu Ishaq, from Sa’ld b. Jubair, from Ibn ‘Abbas as his own statement (and not from the Prophet)

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَرَأَ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } قَالَ " سُبْحَانَ رَبِّيَ الأَعْلَى " . قَالَ أَبُو دَاوُدَ خُولِفَ وَكِيعٌ فِي هَذَا الْحَدِيثِ وَرَوَاهُ أَبُو وَكِيعٍ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 883
In-book reference : Book 2, Hadith 493
English translation : Book 2, Hadith 882

Musa b. Abi ‘A'ishah said:

A man used to pray on the roof of his house. When he recited the verse “Is not He able to bring the dead to life?” [Surah al-Qiyamah:42] he would say: ”Glory be to You, then, why not?” They asked him about it, and he replied: "I heard it from the Messenger of Allah (ﷺ)".

Abu Dawud said : Ahmad (b. Hanbal) said: It is pleasing to me that one should recite in the obligatory prayer those supplications which have occurred in the Quran.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، قَالَ كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَ { أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى } قَالَ سُبْحَانَكَ فَبَلَى فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ قَالَ أَحْمَدُ يُعْجِبُنِي فِي الْفَرِيضَةِ أَنْ يَدْعُوَ بِمَا فِي الْقُرْآنِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 884
In-book reference : Book 2, Hadith 494
English translation : Book 2, Hadith 883

(156) Chapter: The Length Of The Ruku' And The Prostration

(156) باب مِقْدَارِ الرُّكُوعِ وَالسُّجُودِ

Sa’d reported that he heard his father or his uncle say ; I witnessed the Prophet (ﷺ) while offering prayer. He used to stay in his bowing and his prostration as long as one uttera the words “Glory be to Allah and praise be to Him” three times.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنِ السَّعْدِيِّ، عَنْ أَبِيهِ، أَوْ عَنْ عَمِّهِ، قَالَ رَمَقْتُ النَّبِيَّ صلى الله عليه وسلم فِي صَلاَتِهِ فَكَانَ يَتَمَكَّنُ فِي رُكُوعِهِ وَسُجُودِهِ قَدْرَ مَا يَقُولُ " سُبْحَانَ اللَّهِ وَبِحَمْدِهِ " . ثَلاَثًا .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 885
In-book reference : Book 2, Hadith 495
English translation : Book 2, Hadith 884

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: When one of you bows, he should say three time,:"Glory be to my mighty Lord," and when he prostrates, he should say: "Glory be to my most high Lord" three times. This is the minimum number.
Abu Dawud said: The chain of this tradition is broken. The narrator 'Awn did not see 'Abd Allah (b. Mas'ud).

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الأَهْوَازِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو دَاوُدَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهُذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلاَثَ مَرَّاتٍ سُبْحَانَ

رَبِّيَ الْعَظِيمِ وَذَلِكَ أَدْنَاهُ وَإِذَا سَجَدَ فَلْيَقُلْ سُبْحَانَ رَبِّيَ الأَعْلَى ثَلاَثًا وَذَلِكَ أَدْنَاهُ " . قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ عَوْنٌ لَمْ يُدْرِكْ عَبْدَ اللَّهِ .

ضعيف وإذا سجد فليقل سبحان ربي الأعلى ثلاثا وذلك أدناه (الألباني)

حكم:

Reference : Sunan Abi Dawud 886
In-book reference : Book 2, Hadith 496
English translation : Book 3, Hadith 885

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: When one of you recites "By the fig and the olive" (Surah 95) and comes to its end "Is not Allah the best judge?" (verse 8), he should say: "Certainly, and I am one of those who testify to that." When one recites "I swear by the Day of Resurrection" (Surah 75) and comes to "Is not that one able to raise the dead to life? (verse 40), he should say: "Certainly." And when one recites "By those that are sent" (Surah 77), and comes to "Then in what message after that will they believe? " (Surah 50), he should say: "We believe in Allah."
The narrator Isma'il (ibn Umayyah) said: I beg to repeat (this tradition) before the Bedouin (who reported this tradition) so that I might see whether he (was mistaken).
He said: My nephew, do you think that I did not remember it? I performed sixty hajj (pilgrimages); there is no hajj but I recognize the came on which I performed it.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، سَمِعْتُ أَعْرَابِيًّا، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَرَأَ مِنْكُمْ { وَالتِّينِ وَالزَّيْتُونِ } فَانْتَهَى إِلَى آخِرِهَا { أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ } فَلْيَقُلْ بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَمَنْ قَرَأَ { لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ } فَانْتَهَى إِلَى { أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى } فَلْيَقُلْ بَلَى وَمَنْ قَرَأَ { وَالْمُرْسَلاَتِ } فَبَلَغَ { فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ } فَلْيَقُلْ آمَنَّا بِاللَّهِ " . قَالَ إِسْمَاعِيلُ ذَهَبْتُ أُعِيدُ عَلَى الرَّجُلِ الأَعْرَابِيِّ وَأَنْظُرُ لَعَلَّهُ فَقَالَ يَا ابْنَ أَخِي أَتَظُنُّ أَنِّي لَمْ أَحْفَظْهُ لَقَدْ حَجَجْتُ سِتِّينَ حَجَّةً مَا مِنْهَا حَجَّةٌ إِلاَّ وَأَنَا أَعْرِفُ الْبَعِيرَ الَّذِي حَجَجْتُ عَلَيْهِ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 887
In-book reference : Book 2, Hadith 497
English translation : Book 3, Hadith 886

Narrated Anas ibn Malik:

I did not offer behind anyone after the Messenger of Allah (ﷺ) a prayer like the prayer offered by the Messenger of Allah (ﷺ) than this youth, i.e. Umar ibn AbdulAziz. We estimated reciting glorification ten times in his bowing, and in his prostration ten times.
Abu Dawud said: Ahmad b. Salih said: I asked him ('Abd Allah) whether the name Manus is correct of Mabus. He replied: 'Abd al-Razzaq used to say Mabus, but I remember Manus (i.e. the narrator Wahb b. Manus). These are the words of Ibn Rafi'. It has also been narrated by Ahmad from Sa'id b. Jubair on the authority of Anas b. Malik.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَابْنُ، رَافِعٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ، حَدَّثَنِي أَبِي، عَنْ وَهْبِ بْنِ مَانُوسٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَا صَلَّيْتُ وَرَاءَ أَحَدٍ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ هَذَا الْفَتَى يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ . قَالَ فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ . قَالَ أَبُو دَاوُدَ قَالَ أَحْمَدُ بْنُ صَالِحٍ قُلْتُ لَهُ مَانُوسٌ أَوْ مَابُوسٌ قَالَ أَمَّا عَبْدُ الرَّزَّاقِ فَيَقُولُ مَابُوسٌ وَأَمَّا حِفْظِي فَمَانُوسٌ وَهَذَا لَفْظُ ابْنِ رَافِعٍ . قَالَ أَحْمَدُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 888
In-book reference : Book 2, Hadith 498
English translation : Book 3, Hadith 887

(157) Chapter: The Limbs Upon Which One Should Prostrate (157) باب أَعْضَاءِ السُّجُودِ

Narrated Abdullah ibn Abbas:

Ibn Abbas reported the Prophet (ﷺ) as saying: I have been commanded - according to the version of Hammad: Your Prophet (ﷺ) was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُمِرْتُ " . قَالَ حَمَّادٌ أُمِرَ نَبِيُّكُمْ صلى الله عليه وسلم - أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلاَ يَكُفَّ شَعْرًا وَلاَ ثَوْبًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 889
In-book reference : Book 2, Hadith 499
English translation : Book 3, Hadith 888

Ibn 'Abbas reported the prophet (ﷺ) as saying :

I have been commanded, and sometimes the narrator said: Your prophet (ﷺ) was commanded to prostrate on seven limbs.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُمِرْتُ " . وَرُبَّمَا قَالَ أُمِرَ نَبِيُّكُمْ صلى الله عليه وسلم أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 890
In-book reference : Book 2, Hadith 500
English translation : Book 2, Hadith 889

‘Abbas b. ‘Abd al-Muttalib said that he heard the Messenger of Allah (ﷺ) as saying:

when a servant (of Allah) prostrates himself, the seven limbs, i.e, his face, his palms, his knees and his feet prostrate along with him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 891
In-book reference : Book 2, Hadith 501
English translation : Book 2, Hadith 890

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) said: Both hands prostrate as the face prostrates. When one of you puts his face (on the ground) he should put his hands too (on the ground). And when he raises it, he should raise them too.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَفَعَهُ قَالَ " إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ فَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ وَإِذَا رَفَعَ فَلْيَرْفَعْهُمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 892
In-book reference : Book 2, Hadith 502
English translation : Book 3, Hadith 891

(158) Chapter: What Should One Who Finds The Imam In Prostration Do ? (158) باب فِي الرَّجُلِ يُدْرِكُ الإِمَامَ سَاجِدًا كَيْفَ يَصْنَعُ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; when you come to pray while we are prostrating ourselves, you must prostrate yourselves, and do not reckon it anything (rak’ah) he has been present at the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ، حَدَّثَهُمْ أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، حَدَّثَنِي يَحْيَى بْنُ أَبِي سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي الْعَتَّابِ، وَابْنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا جِئْتُمْ إِلَى الصَّلاَةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلاَ تَعُدُّوهَا شَيْئًا وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلاَةَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 893
In-book reference : Book 2, Hadith 503
English translation : Book 2, Hadith 892

(159) Chapter: Prostrating On The Nose And Forehead

(159) باب السُّجُودِ عَلَى الأَنْفِ وَالْجَبْهَةِ

Abu sa'ld al-Khudri said:

The mark of earth was seen on the forehead and nose of the Messenger of Allah (ﷺ) due to the prayer in which he led the people.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، حَدَّثَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْنَبَتِهِ أَثَرُ طِينٍ مِنْ صَلاَةٍ صَلاَّهَا بِالنَّاسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 894
In-book reference : Book 2, Hadith 504
English translation : Book 2, Hadith 893

The above mentioned tradition has also been transmitted by Ma'mar through a different chain of narrators to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، نَحْوَهُ .

Reference : Sunan Abi Dawud 895
In-book reference : Book 2, Hadith 505
English translation : Book 2, Hadith 894

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كتاب الصلاة

(160) Chapter: The Manner Of Prostration

(160) باب صِفَةِ السُّجُودِ

Narrated Al-Bara' ibn Azib:
Al-Bara' described to us (the nature of prostration). He placed his hands (palms), reclined on his knees, and raised his hips; he said: This is how the Messenger of Allah (ﷺ) used to prostrate himself.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ وَصَفَ لَنَا الْبَرَاءُ بْنُ عَازِبٍ فَوَضَعَ يَدَيْهِ وَاعْتَمَدَ عَلَى رُكْبَتَيْهِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْجُدُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 896
In-book reference : Book 2, Hadith 506
English translation : Book 3, Hadith 895

Anas reported the Messenger of Allah(ﷺ) as saying; Adopt a moderate position when prostrating yourselves, and see that none of you stretches out his forearms(on the ground) like a dog.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " اعْتَدِلُوا فِي السُّجُودِ وَلاَ يَفْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 897
In-book reference : Book 2, Hadith 507
English translation : Book 2, Hadith 896

Maimunah said:

When the Prophet(ﷺ) prostrated himself, he kept his arms so far away from his sides that if a lamb had wanted to pass under his arms, it could have done so.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ، يَزِيدَ بْنِ الأَصَمِّ عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 898
In-book reference : Book 2, Hadith 508
English translation : Book 2, Hadith 897

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Narrated Abdullah ibn Abbas:

I came to the Prophet (ﷺ) from behind. I saw the whiteness of his armpits and he kept his arms away from his sides and raised his stomach (from the ground).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ التَّمِيمِيِّ الَّذِي، يُحَدِّثُ بِالتَّفْسِيرِ عَنِ ابْنِ عَبَّاسٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم مِنْ خَلْفِهِ فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ مُجَخٍّ قَدْ فَرَّجَ بَيْنَ يَدَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 899
In-book reference : Book 2, Hadith 509
English translation : Book 3, Hadith 898

Narrated Ahmar ibn Jaz':

When the Messenger of Allah (ﷺ) prostrated himself, he kept his arms far away from his sides so much so that we took pity on him.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا أَحْمَرُ بْنُ جَزْءٍ، صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَجَدَ جَافَى عَضُدَيْهِ عَنْ جَنْبَيْهِ حَتَّى نَأْوِيَ لَهُ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 900
In-book reference : Book 2, Hadith 510
English translation : Book 3, Hadith 899

Abu Hurairah reported the Prophet(ﷺ) as saying:

when one of you prostrates himself, he should not stretch out his forearms(on the ground) like a dog and he should join both of his thighs.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا اللَّيْثُ، عَنْ دَرَّاجٍ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏ "‏ إِذَا سَجَدَ أَحَدُكُمْ فَلاَ يَفْتَرِشْ يَدَيْهِ افْتِرَاشَ الْكَلْبِ وَلْيَضُمَّ فَخِذَيْهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 901
In-book reference : Book 2, Hadith 511
English translation : Book 2, Hadith 900

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كتاب الصلاة

(161) Chapter: Concession In This Regard When There Is A Need

(161) باب الرُّخْصَةِ فِي ذَلِكَ لِلضَّرُورَةِ

Narrated AbuHurayrah:

The Companions of the Prophet (ﷺ) complained to the Prophet (ﷺ) about the hardship when they kept their forearms far away from their sides while prostrating. He said: Take help with the elbows (by spreading them on the ground and sticking them to the sides).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ اشْتَكَى أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم إِلَى النَّبِيِّ صلى الله عليه وسلم مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْفَرَجُوا فَقَالَ ‏ "‏ اسْتَعِينُوا بِالرُّكَبِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 902
In-book reference : Book 2, Hadith 512

English translation : Book 3, Hadith 901

(162) Chapter: Placing The Hands On The Kasirah, And (Sitting) In The Iq'a' Position

(162) باب فِي التَّخَصُّرِ وَالإِقْعَاءِ

Narrated Abdullah ibn Umar:

Sa'id ibn Ziyad ibn Subayh al-Hanafi said: I prayed by the side of Ibn Umar and I put my hands on my waist. When he finished his prayer, He said: This is a cross in prayer; the Messenger of Allah (ﷺ) used to forbid it.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحٍ الْحَنَفِيِّ، قَالَ صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدَىَّ عَلَى خَاصِرَتَىَّ فَلَمَّا صَلَّى قَالَ هَذَا الصَّلْبُ فِي الصَّلاَةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 903
In-book reference : Book 2, Hadith 513
English translation : Book 3, Hadith 902

(163) Chapter: Crying During The Prayer

(163) باب الْبُكَاءِ فِي الصَّلاَةِ

Narrated Abdullah ibn ash-Shikhkhir:

I saw the Messenger of Allah (ﷺ) praying and a sound came from his breast like the rumbling of a mill owing to weeping.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ هَارُونَ - أَخْبَرَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَفِي صَدْرِهِ أَزِيزٌ كَأَزِيزِ الرَّحَى مِنَ الْبُكَاءِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 904
In-book reference : Book 2, Hadith 514
English translation : Book 3, Hadith 903

(164) Chapter: The Whispering Of The Soul Or The Wandering Of One's Thoughts Are Disliked During Prayer

(164) باب كَرَاهِيَةِ الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ فِي الصَّلاَةِ

Zaid b. Khalid al-Juhani reported the Messenger of Allah (ﷺ) as saying:

Anyone who performs ablution and performs his ablution well, and then he offers two rak'ahs of prayers in a way that he does not forget (anything in it), will be forgiven all his past sins.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا هِشَامٌ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 905
In-book reference : Book 2, Hadith 515
English translation : Book 2, Hadith 904

Uqbah. B Amir al-Juhani reported the Messenger of Allah(ﷺ) as saying:

Any one performs ablution and performs the ablution perfectly and then offers two rak’ahs of prayers concentrating on them with his heart and face but paradise will necessarily fall to his lot.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ وَيُصَلِّي رَكْعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلاَّ وَجَبَتْ لَهُ الْجَنَّةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 906
In-book reference : Book 2, Hadith 516
English translation : Book 2, Hadith 905

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كتاب الصلاة

(165) Chapter: Correcting The Imam In The Prayer

(165) باب الْفَتْحِ عَلَى الإِمَامِ فِي الصَّلاَةِ

Narrated Al-Miswar ibn Yazid al-Maliki:
The Messenger of Allah (ﷺ) recited - Yahya (sub narrator) said: Sometimes al-Miswar said: I prayed along with the Messenger of Allah (ﷺ) and witnessed that he recited - the Qur'an during the prayer and omitted something (i.e. some verses inadvertently) which he did not recite.
A man said to him: Messenger of Allah, you omitted such-and-such verse. The Messenger of Allah (ﷺ) said: Why did you not remind me of it?
The narrator Sulayman said in his version: He (the man) said: I thought that it (the verse) was repealed.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، قَالاَ أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَحْيَى الْكَاهِلِيِّ، عَنِ الْمُسَوَّرِ بْنِ يَزِيدَ الْمَالِكِيِّ، - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَحْيَى وَرُبَّمَا قَالَ - شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي

الصَّلاَةِ فَتَرَكَ شَيْئًا لَمْ يَقْرَأْهُ فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ تَرَكْتَ آيَةَ كَذَا وَكَذَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلاَّ أَذْكَرْتَنِيهَا " . قَالَ سُلَيْمَانُ فِي حَدِيثِهِ قَالَ كُنْتُ أُرَاهَا نُسِخَتْ .

وَقَالَ سُلَيْمَانُ قَالَ حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الأَزْدِيُّ، قَالَ حَدَّثَنَا الْمِسْوَرُ بْنُ يَزِيدَ الأَسَدِيُّ الْمَالِكِيُّ.

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 907
In-book reference : Book 2, Hadith 517
English translation : Book 3, Hadith 906

Ibn 'Umar said :

The Prophet (ﷺ) prayed and recited the Qur'an in it. He wa then confused in it (in his recitation). When he finished (his prayer), he said to Ubayy(b. Ka'b): Did you pray along with us? He said: yes. He said: What prevented you(from correcting me)?

حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ، حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ بْنِ زَبْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى صَلاَةً فَقَرَأَ فِيهَا فَلُبِسَ عَلَيْهِ فَلَمَّا انْصَرَفَ قَالَ لأُبَىٍّ " أَصَلَّيْتَ مَعَنَا " . قَالَ نَعَمْ . قَالَ " فَمَا مَنَعَكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 907 b
In-book reference : Book 2, Hadith 518
English translation : Book 2, Hadith 907

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كتاب الصلاة

(166) Chapter: The Prohibition Of Correcting The Imam

(166) باب النَّهْىِ عَنِ التَّلْقِينِ

Narrated Ali ibn AbuTalib:
The Messenger of Allah (ﷺ) said: Ali, do not instruct the imam during the prayer.
Abu Dawud said: The narrator Abu Ishaq heard only for traditions from al-Harith, this tradition is not one of them.
حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَلِيُّ لاَ تَفْتَحْ عَلَى الإِمَامِ فِي الصَّلاَةِ " . قَالَ أَبُو دَاوُدَ أَبُو إِسْحَاقَ لَمْ يَسْمَعْ مِنَ الْحَارِثِ إِلاَّ أَرْبَعَةَ أَحَادِيثَ لَيْسَ هَذَا مِنْهَا .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 908
In-book reference : Book 2, Hadith 519
English translation : Book 3, Hadith 908

(167) Chapter: Turning Around In The Prayer (167) باب الاِلْتِفَاتِ فِي الصَّلاَةِ

Narrated AbuDharr:
The Prophet (ﷺ) said: Allah, the Most High, continues to turn favourably towards a servant while he is engaged in prayer as long as he does not look to the side (by turning the neck), but if he does so, He turns away from him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا الأَحْوَصِ، يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ أَبُو ذَرٍّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلاً عَلَى الْعَبْدِ وَهُوَ فِي صَلاَتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا الْتَفَتَ انْصَرَفَ عَنْهُ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 909
In-book reference : Book 2, Hadith 520
English translation : Book 3, Hadith 909

'A'ishah said:

I asked the Messenger of Allah(ﷺ) about looking to the sides during prayer. He said: It is something which the devil snatches from a servant's prayers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ، - يَعْنِي ابْنَ سُلَيْمٍ - عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلاَةِ فَقَالَ " إِنَّمَا هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ الْعَبْدِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 910
In-book reference : Book 2, Hadith 521
English translation : Book 2, Hadith 910

(168) Chapter: Prostating On The Nose (168) باب السُّجُودِ عَلَى الأَنْفِ

Abu sa'I al-Khudri said:
The mark of earth was seen on the forehead and nose of the Messenger of Allah(ﷺ) who had led the people I prayer.

Abu Ali said: Abu Dawud did not recite this tradition when he recited his collection(of sunan) for the fourth time.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا عِيسَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْنَبَتِهِ أَثَرُ طِينٍ مِنْ صَلاَةٍ صَلاَّهَا بِالنَّاسِ . قَالَ أَبُو عَلِيٍّ هَذَا الْحَدِيثُ لَمْ يَقْرَأْهُ أَبُو دَاوُدَ فِي الْعَرْضَةِ الرَّابِعَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 911
In-book reference : Book 2, Hadith 522
English translation : Book 2, Hadith 911

(169) Chapter: Looking (Up) In The Prayer (169) باب النَّظَرِ فِي الصَّلاَةِ

Jabir b. Samurah said(this is the version of the narrator ‘Uthman):

The Messenger of Allah(ﷺ) entered the mosque and saw there some people praying raising their hand towards the heaven. (This Is the common version:) He said : People must stop raising their eyes to the heaven. The narrator Musaddad said: During prayer, otherwise their sight will be taken away.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، - وَهَذَا حَدِيثُهُ وَهُوَ أَتَمُّ - عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ الطَّائِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ، - قَالَ عُثْمَانُ - قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ فَرَأَى فِيهِ نَاسًا يُصَلُّونَ رَافِعِي أَيْدِيهِمْ إِلَى السَّمَاءِ - ثُمَّ اتَّفَقَا - فَقَالَ " لَيَنْتَهِيَنَّ رِجَالٌ يَشْخَصُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ - قَالَ مُسَدَّدٌ فِي الصَّلاَةِ - أَوْ لاَ تَرْجِعُ إِلَيْهِمْ أَبْصَارُهُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 912
In-book reference : Book 2, Hadith 523
English translation : Book 2, Hadith 912

Anas b. Malik reported the Messenger of Allah (ﷺ) assaying :

What is the matter that people raise their (Upwards) in prayer. He then said sternly: They should stop doing that, otherwise their sight will be snatched away.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ فِي صَلاَتِهِمْ " . فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ فَقَالَ " لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 913
In-book reference : Book 2, Hadith 524

English translation : Book 2, Hadith 913

Aishah said :

the Messenger of Allah (ﷺ) once prayed with a sheet of cloth upon him. It had prints and paintings. He said: The prints of this (sheet) distracted my attention; take it to Abu Jahm and bring a blanket to me.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ فَقَالَ " شَغَلَتْنِي أَعْلاَمُ هَذِهِ اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 914
In-book reference : Book 2, Hadith 525
English translation : Book 2, Hadith 914

The above-mentioned tradition has also been narrated by ‘A’ishah through a different chain of transmitters. This version adds:

He (the prophet) took a kind of sheet of cloth known as kurdi which belongs to Abu Jahm. The people told him; Messenger of Allah, the (former) sheet of cloth was better than this kind of kurdi sheet.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ أَبِي الزِّنَادِ - قَالَ سَمِعْتُ هِشَامًا، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، بِهَذَا الْخَبَرِ قَالَ وَأَخَذَ كُرْدِيًّا كَانَ لأَبِي جَهْمٍ فَقِيلَ يَا رَسُولَ اللَّهِ الْخَمِيصَةُ كَانَتْ خَيْرًا مِنَ الْكُرْدِيِّ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 915
In-book reference : Book 2, Hadith 526
English translation : Book 2, Hadith 915

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كتاب الصلاة

(170) Chapter: A Concession In This Regard

(170) باب الرُّخْصَةِ فِي ذَلِكَ

Narrated Sahl ibn al-Hanzaliyyah:
The iqamah for the morning prayer was pronounced and the Messenger of Allah (ﷺ) began to offer prayer while he was looking at the mountain-pass.
(AbuDawud elaborated that the Prophet had sent a horseman to the mountain-pass at night in order to keep watch.)

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي السَّلُولِيُّ، - هُوَ أَبُو كَبْشَةَ - عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ، قَالَ ثُوِّبَ بِالصَّلاَةِ - يَعْنِي صَلاَةَ الصُّبْحِ - فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشِّعْبِ . قَالَ أَبُو دَاوُدَ وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشِّعْبِ مِنَ اللَّيْلِ يَحْرُسُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 916
In-book reference : Book 2, Hadith 527
English translation : Book 3, Hadith 916

(171) Chapter: Actions During The Prayer

(171) باب الْعَمَلِ فِي الصَّلاَةِ

Abu Qatadah said:

The Messenger of Allah (ﷺ) was leading the people in prayer with Umamah daughter of Zainab daughter of the Messenger of Allah(ﷺ) (in his lap). When he prostrated, he put her down and when he got up(after prostration) he lifted her up.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 917
In-book reference : Book 2, Hadith 528
English translation : Book 2, Hadith 917

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Narrated AbuQatadah:

We were sitting in the mosque when the Messenger of Allah (ﷺ) came upon us carrying Umamah daughter of Abul'As ibn ar-Rabi'. Her mother was Zaynab daughter of the Messenger of Allah (ﷺ). She (Umamah) was a child and he (the Prophet) was carrying her on his shoulder.
The Messenger of Allah (ﷺ) led (the people) in prayer while she was on his shoulder. When he bowed he put her down and took her up when he got up. He kept on doing so until he finished his prayer.

حَدَّثَنَا قُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، أَنَّهُ سَمِعَ أَبَا قَتَادَةَ، يَقُولُ بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِيَ صَبِيَّةٌ يَحْمِلُهَا عَلَى عَاتِقِهِ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه هسلم وَهِيَ عَلَى عَاتِقِهِ يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ حَتَّى قَضَى صَلاَتَهُ يَفْعَلُ ذَلِكَ بِهَا ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 918
In-book reference : Book 2, Hadith 529
English translation : Book 3, Hadith 918

Abu Qatadah al-Ansari said:

I saw the Messenger of Allah(ﷺ) leading the people in prayer with Umamah daughter of Abu al-As on his neck (shoulder). When he prostrated, he put her down.

Abu Dawud said: The narrator Makhramah did not hear from his father except one tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، قَالَ سَمِعْتُ أَبَا قَتَادَةَ الأَنْصَارِيَّ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَإِذَا سَجَدَ وَضَعَهَا . قَالَ أَبُو دَاوُدَ وَلَمْ يَسْمَعْ مَخْرَمَةُ مِنْ أَبِيهِ إِلاَّ حَدِيثًا وَاحِدًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 919
In-book reference : Book 2, Hadith 530
English translation : Book 2, Hadith 919

Abu Qatadah, a Companion of the Messenger of Allah(ﷺ), said:

While we were waiting for the Messenger of Allah(ﷺ) for the noon or afternoon prayer, and Bilal had already called him for prayer, he came upon us with Umamah daughter of Abu al-As and daughter of his daughter on his neck. The Messenger of Allah (ﷺ) stood at the place of prayer and we stood behind him and she(Umamah) (all this time) was in her place. He uttered the takbir and we also uttered. When the Messenger of Allah(ﷺ) intended to bow, he took her and put her down, and then he bowed and prostrated till he finished his prostration. He then got up and took her and returned he to her place. The Messenger of Allah(ﷺ) kept on doing that in every rak'ah until he finished his prayer. May peace be upon him.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِلصَّلاَةِ فِي الظُّهْرِ أَوِ الْعَصْرِ وَقَدْ دَعَاهُ بِلاَلٌ لِلصَّلاَةِ إِذْ خَرَجَ إِلَيْنَا وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مُصَلاَّهُ وَقُمْنَا خَلْفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ قَالَ فَكَبَّرَ فَكَبَّرْنَا قَالَ حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا فَمَا زَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ بِهَا ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلاَتِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 920
In-book reference : Book 2, Hadith 531
English translation : Book 2, Hadith 920

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كتاب الصلاة

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Kill the two black things during prayer, the snake and scorpion.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْتُلُوا الأَسْوَدَيْنِ فِي الصَّلاَةِ الْحَيَّةَ وَالْعَقْرَبَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 921
In-book reference : Book 2, Hadith 532
English translation : Book 3, Hadith 921

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، - وَهَذَا لَفْظُهُ - قَالَ حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا بُرْدٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ أَحْمَدُ - يُصَلِّي وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُ - قَالَ أَحْمَدُ - فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلاَّهُ . وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 922
In-book reference : Book 2, Hadith 533
English translation : Book 3, Hadith 922

(172) Chapter: Returning The Salam During The Prayer

(172) باب رَدِّ السَّلاَمِ فِي الصَّلاَةِ

'Abd Allah(b. Mas'ud) said:

We used to salute the Messenger of Allah(ﷺ) while he was engaged in prayer and he would respond to our salutation, but when we returned from the Negas, we saluted him and he did not respond to us. He said : Prayer demands one's whole attention.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي الصَّلاَةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ " إِنَّ فِي الصَّلاَةِ لَشُغْلاً " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 923
In-book reference : Book 2, Hadith 534
English translation : Book 2, Hadith 923

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Mas'ud:
We used to salute during prayer and talk about our needs. I came to the Messenger of Allah (ﷺ) and found him praying. I saluted him, but he did not respond to me. I recalled what happened to me in the past and in the present.
When the Messenger of Allah (ﷺ) finished his prayer, he said to me: Allah, the Almighty, creates new command as He wishes, and Allah, the Exalted, has sent a fresh command that you must not talk during prayer. He then returned my salutation.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نُسَلِّمُ فِي الصَّلاَةِ وَنَأْمُرُ بِحَاجَتِنَا فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ السَّلاَمَ فَأَخَذَنِي مَا قَدُمَ وَمَا حَدُثَ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ " إِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنَّ اللَّهَ جَلَّ وَعَزَّ قَدْ أَحْدَثَ مِنْ أَمْرِهِ أَنْ لاَ تَكَلَّمُوا فِي الصَّلاَةِ " . فَرَدَّ عَلَىَّ السَّلاَمَ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 924
In-book reference : Book 2, Hadith 535
English translation : Book 3, Hadith 924

Narrated Suhayb:

I passed by the Messenger of Allah (ﷺ) who was praying. I saluted him and he returned it by making a sign.
The narrator said: I do not know but that he said: He made a sign with his finger. This is the version reported by Qutaybah.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنْ بُكَيْرٍ، عَنْ نَابِلٍ، صَاحِبِ الْعَبَاءِ عَنِ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ، أَنَّهُ قَالَ مَرَرْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِشَارَةً . قَالَ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ إِشَارَةً بِأُصْبُعِهِ وَهَذَا لَفْظُ حَدِيثِ قُتَيْبَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 925
In-book reference : Book 2, Hadith 536
English translation : Book 3, Hadith 925

jabir said:

The prophet of Allah(ﷺ) sent me to Banu al-Mustaliq. When I returned to him, he was praying on his camel. I talked to him; he made a sign to me with his hand like this. I again talked to him; he made a sign to me with his hand like this. I was hearing him reciting the Qur'an and he was making a sign with his head. When he finished his prayer, he said; what did you do about the mission for which I had sent you; nothing prevented me from talking to you except that I was praying.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَرْسَلَنِي نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى بَنِي الْمُصْطَلِقِ فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ فَكَلَّمْتُهُ فَقَالَ لِي بِيَدِهِ هَكَذَا ثُمَّ كَلَّمْتُهُ فَقَالَ لِي بِيَدِهِ هَكَذَا وَأَنَا أَسْمَعُهُ يَقْرَأُ وَيُومِئُ بِرَأْسِهِ فَلَمَّا فَرَغَ قَالَ " مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 926
In-book reference : Book 2, Hadith 537
English translation : Book 2, Hadith 926

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Umar:
The Messenger of Allah (ﷺ) went to Quba to offer prayer. Then the Ansar (the Helpers) came to him and gave him a salutation while he was engaged in prayer.
I asked Bilal: How did you find the Messenger of Allah (ﷺ) responding to them when they gave him a salutation while he was engaged in prayer. He replied: In this way, and Ja'far ibn Awn demonstrated by spreading his palm, and keeping its inner side below and its back side above.

حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى الْخُرَاسَانِيُّ الدَّامَغَانِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، حَدَّثَنَا نَافِعٌ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى قُبَاءَ يُصَلِّي فِيهِ - قَالَ - فَجَاءَتْهُ الأَنْصَارُ فَسَلَّمُوا عَلَيْهِ وَهُوَ يُصَلِّي . قَالَ فَقُلْتُ لِبِلاَلٍ كَيْفَ رَأَيْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي قَالَ يَقُولُ هَكَذَا وَبَسَطَ كَفَّهُ . وَبَسَطَ جَعْفَرُ بْنُ عَوْنٍ كَفَّهُ وَجَعَلَ بَطْنَهُ أَسْفَلَ وَجَعَلَ ظَهْرَهُ إِلَى فَوْقٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 927
In-book reference : Book 2, Hadith 538
English translation : Book 3, Hadith 927

Abu Hurairah reported the Prophet (ﷺ) as saying:

There is no loss in prayer nor in salutation. Ahmad(b. Hanbal) said: This means, I think, that you do not salute nor you are saluted by others. The loss of a man in his prayer is that a man remains doubtful about it when he finishes it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ غِرَارَ فِي صَلاَةٍ وَلاَ تَسْلِيمٍ " . قَالَ أَحْمَدُ يَعْنِي فِيمَا أُرَى أَنْ لاَ تُسَلِّمَ وَلاَ يُسَلَّمَ عَلَيْكَ وَيُغَرِّرُ الرَّجُلُ بِصَلاَتِهِ فَيَنْصَرِفُ وَهُوَ فِيهَا شَاكٌّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 928
In-book reference : Book 2, Hadith 539
English translation : Book 2, Hadith 928

Abu Hurairah reported the Prophet(ﷺ) as saying :

There is no loss in salutation and in prayer.

Abu Dawud said: According to the version of Ibn Mahdi, this tradition has been narrated by Ibn Fudail as a statement of Abu Hurairah and not as a saying of the Prophet(ﷺ)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ - óõóô NäçNA فَعَهُ - قَالَ " لاَ غِرَارَ فِي تَسْلِيمٍ وَلاَ صَلاَةٍ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ فُضَيْلٍ عَلَى لَفْظِ ابْنِ مَهْدِيٍّ وَلَمْ يَرْفَعْهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 929
In-book reference : Book 2, Hadith 540
English translation : Book 2, Hadith 929

(173) Chapter: Responding To The One Who Has Sneezed In The Prayer

(173) باب تَشْمِيتِ الْعَاطِسِ فِي الصَّلاَةِ

Mu'awiyah b. al-Hakam al-Sulami said:

I was praying with the Messenger of Allah(ﷺ). A man in the company sneezed, and I said: May Allah have mercy on you! The people gave me disapproving looks, so I said: Woe is to me! What do you mean by looking at me? They began to strike their hand on their thighs; then I realised that they were urging me to be silent. When the Messenger of Allah (ﷺ) finished his prayer – for whom I would give my father and mother as ransom-he did not beat, scold or revile me, but said: No talk to people in lawful in this prayer, for it consists only in glorifying Allah, declaring His greatness, and reciting the Qur'an or words to that effect said by the Messenger of Allah (ﷺ). I said: Messenger of Allah, we were only recently pagans, but Allah has brought Islam to us, and among us there are men who have recourse to soothsayers (kahins). He replied: Do not have recourse to them. I said: Among us are there are men who take omens. He replied: That is something which they find, but let it not turn them away (from what they intended to do). I said: among us there are men who draw lines. He replied: There was a prophet who drew lines; so if the line of anyone tallies with this line, that might come true. I said: A slave-girl of mine used to tend goats before (the mountain) Uhud and al-Jawaniyyah. Once when I reached her (suddenly) I found that a wolf had taken away a goat of them. I am a human being; I feel grieved as others do. But I gave her a good knocking. This was unbearable for the Messenger of Allah (ﷺ). I asked: Should I set her free ? He replied: Bring her to me. So I brought her to him. He

asked (her): Where is Allah ? She said: In the heaven. He said: Who am I ? She replied: You are the Messenger of Allah. He said: Set her free, for she is believer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - عَنْ حَجَّاجٍ الصَّوَّافِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ أُمِّيَاهُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَىَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَعَرَفْتُ أَنَّهُمْ يُصَمِّتُونِي - فَقَالَ عُثْمَانُ - فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لَكِنِّي سَكَتُّ قَالَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم - بِأَبِي وَأُمِّي - مَا ضَرَبَنِي وَلاَ كَهَرَنِي وَلاَ سَبَّنِي ثُمَّ قَالَ " إِنَّ هَذِهِ الصَّلاَةَ لاَ يَحِلُّ فِيهَا شَىْءٌ مِنْ كَلاَمِ النَّاسِ هَذَا إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ " . أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَنَا اللَّهُ بِالإِسْلاَمِ وَمِنَّا رِجَالٌ يَأْتُونَ الْكُهَّانَ . قَالَ " فَلاَ تَأْتِهِمْ " . قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ . قَالَ " ذَاكَ شَىْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلاَ يَصُدُّهُمْ " . قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ . قَالَ " كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ " . قَالَ قُلْتُ جَارِيَةٌ لِي كَانَتْ تَرْعَى غُنَيْمَاتٍ قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ إِذِ اطَّلَعْتُ عَلَيْهَا إِطْلاَعَةً فَإِذَا الذِّئْبُ قَدْ ذَهَبَ بِشَاةٍ مِنْهَا وَأَنَا مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ لَكِنِّي صَكَكْتُهَا صَكَّةً فَعَظَّمَ ذَاكَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ أَفَلاَ أُعْتِقُهَا قَالَ " ائْتِنِي بِهَا " . قَالَ فَجِئْتُهُ بِهَا فَقَالَ " أَيْنَ اللَّهُ " . قَالَتْ فِي السَّمَاءِ . قَالَ " مَنْ أَنَا " . قَالَتْ أَنْتَ رَسُولُ اللَّهِ . قَالَ " أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 930
In-book reference : Book 2, Hadith 541
English translation : Book 2, Hadith 930

Mu’awiyah b. al-Hakam al-Sulami said ; when I came to the Messenger of Allah (ﷺ) I learnt many things about islam. One of the things that I was taught was that it was that it was pointed out me. When you sneeze, praise Allah (I,e, say “praise be to Allah”); and when someone sneezes and praises Allah, say “ May Allah have mercy on you. Meanwhile I was standing along with the Messenger of Allah (may peace be upon him) during prayer, all of a sudden a man sneezed, and he praised Allah. So I said, “may Allah have mercy on you”, in a loud voice. The people gave me disapproving looks so much so that I took ill of it. So I said :

what do you mean by looking at me with furtive glances. Then they glorified Allah. When the prophet (ﷺ) finished his prayer, he asked; who was the speaker? The Prophet told him; this Bedouin. The Messenger of Allah (ﷺ) called me and said to me: Prayer is meant for the recitation of the Quran, and making mention of Allah. When you are in it (prayer), this should be your work therein. I never saw an instructor more lenient than the Messenger of Allah (ﷺ)

حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ لَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عُلِّمْتُ أُمُورًا مِنْ أُمُورِ الإِسْلاَمِ فَكَانَ فِيمَا عُلِّمْتُ أَنْ قَالَ لِي " إِذَا عَطَسْتَ فَاحْمَدِ اللَّهَ وَإِذَا عَطَسَ الْعَاطِسُ فَحَمِدَ اللَّهَ فَقُلْ يَرْحَمُكَ اللَّهُ " . قَالَ فَبَيْنَمَا أَنَا قَائِمٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الصَّلاَةِ إِذْ عَطَسَ رَجُلٌ فَحَمِدَ اللَّهَ فَقُلْتُ يَرْحَمُكَ اللَّهُ رَافِعًا بِهَا صَوْتِي فَرَمَانِي النَّاسُ بِأَبْصَارِهِمْ حَتَّى احْتَمَلَنِي ذَلِكَ فَقُلْتُ مَا لَكُمْ تَنْظُرُونَ إِلَىَّ بِأَعْيُنٍ شُزْرٍ قَالَ فَسَبَّحُوا فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ " مَنِ الْمُتَكَلِّمُ " . قِيلَ هَذَا الأَعْرَابِيُّ فَدَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " إِنَّمَا الصَّلاَةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ جَلَّ وَعَزَّ فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنَكَ " . فَمَا رَأَيْتُ مُعَلِّمًا قَطُّ أَرْفَقَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 931
In-book reference : Book 2, Hadith 542
English translation : Book 2, Hadith 931

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(174) Chapter: Saying 'Amin Behind The Imam

(174) باب التَّأْمِينِ وَرَاءَ الإِمَامِ

Narrated Wa'il ibn Hujr:
When the Messenger of Allah (ﷺ) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Amin; and raised his voice (while uttering this word).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ حُجْرٍ أَبِي الْعَنْبَسِ الْحَضْرَمِيِّ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَرَأَ { وَلاَ الضَّالِّينَ } قَالَ " آمِينَ " . وَرَفَعَ بِهَا صَوْتَهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 932
In-book reference : Book 2, Hadith 543
English translation : Book 3, Hadith 932

Wail b, hujr said that he prayed behind the Messenger of Allah (ﷺ),and he said Amin loudly and saluted at his right and left sides until I saw the whiteness of his cheek.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عَنْبَسٍ، عَنْ وَائِلِ بْنِ حُجْرٍ، أَنَّهُ صَلَّى خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَهَرَ بِآمِينَ وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى رَأَيْتُ بَيَاضَ خَدِّهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 933
In-book reference : Book 2, Hadith 544
English translation : Book 2, Hadith 933

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كتاب الصلاة

Narrated AbuHurayrah:
When the Messenger of Allah (ﷺ) recited the verse "Not of those with whom Thou art angry, nor of those who go astray," he would say Amin so loudly that those near him in the first row would hear it.
حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ بِشْرِ بْنِ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا تَلاَ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } قَالَ " آمِينَ " . حَتَّى يَسْمَعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الأَوَّلِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 934
In-book reference : Book 2, Hadith 545
English translation : Book 3, Hadith 934

Abu Hurairah reported the prophet (ﷺ) as saying; when the imam recites “ not of those with whom thou art angry, nor of those who go astray” (surah al-fatihah,verse 7) say Amin, for if one’s words (utterance of amin) synchronise with those of the angles, he will be forgiven his past sins.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الإِمَامُ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } فَقُولُوا " آمِينَ " . فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 935
In-book reference : Book 2, Hadith 546
English translation : Book 2, Hadith 935

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying; When the Imam says Amin, say Amin, for if anyone’s utterance of Amin synchronnises with that of the angles, he will be forgiven his past sins.

Ibn shihab (al Zuhrl) said; The Messenger of Allah (May peace be upon him) used to say Amin (At the end of the Fatihah)

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ ابْنُ شِهَابٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " آمِينَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 936
In-book reference : Book 2, Hadith 547
English translation : Book 2, Hadith 936

Bilal reported that he said :

Messenger of Allah, do not say Amin before me.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهَوَيْهِ، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ بِلاَلٍ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ لاَ تَسْبِقْنِي " بِآمِينَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 937
In-book reference : Book 2, Hadith 548
English translation : Book 2, Hadith 937

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كتاب الصلاة

Narrated AbuZuhayr an-Numayri:
AbuMisbah al-Muqra'i said: We used to sit in the company of AbuZuhayr an-Numayri. He was a companion of the Prophet (ﷺ), and he used to narrate good traditions. Once a man from among us made a supplication. He said: End it with the utterance of Amin, for Amin is like a seal on the book.
AbuZuhayr said: I shall tell you about that. We went out with the Messenger of Allah (ﷺ) one night and came upon a man who made supplication with persistence. The Prophet (ﷺ) waited to hear him. The Prophet (ﷺ) said: He will have done something which guarantees (Paradise for him) if he puts a seal to it. One of the people asked: What should he use as a seal? He replied: Amin, for if he ends it with Amin, he will do something which guarantees (Paradise for him).
Then the man who questioned the Prophet (ﷺ) came to the man who was supplicating, and said to him: So-and-so, end it with Amin and receive the good news. These are the words of Mahmud.
Abu Dawud said: Al-Muqra'i is a clan of Himyar.

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ الدِّمَشْقِيُّ، وَمَحْمُودُ بْنُ خَالِدٍ، قَالاَ حَدَّثَنَا الْفِرْيَابِيُّ، عَنْ صُبَيْحِ بْنِ مُحْرِزٍ الْحِمْصِيِّ، حَدَّثَنِي أَبُو مُصْبِحٍ الْمَقْرَائِيُّ، قَالَ كُنَّا نَجْلِسُ إِلَى أَبِي زُهَيْرٍ النُّمَيْرِيِّ - وَكَانَ مِنَ الصَّحَابَةِ - فَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ فَإِذَا دَعَا الرَّجُلُ مِنَّا بِدُعَاءٍ قَالَ اخْتِمْهُ بِآمِينَ فَإِنَّ آمِينَ مِثْلُ الطَّابَعِ عَلَى الصَّحِيفَةِ . قَالَ أَبُو زُهَيْرٍ أُخْبِرُكُمْ عَنْ ذَلِكَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم

ذَاتَ لَيْلَةٍ فَأَتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْأَلَةِ فَوَقَفَ النَّبِيُّ صلى الله عليه وسلم يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْجَبَ إِنْ خَتَمَ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ بِأَىِّ شَىْءٍ يَخْتِمُ قَالَ " بِآمِينَ فَإِنَّهُ إِنْ خَتَمَ بِآمِينَ فَقَدْ أَوْجَبَ " . فَانْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ صلى الله عليه وسلم فَأَتَى الرَّجُلَ فَقَالَ اخْتِمْ يَا فُلاَنُ بِآمِينَ وَأَبْشِرْ . وَهَذَا لَفْظُ مَحْمُودٍ . قَالَ أَبُو دَاوُدَ الْمَقْرَاءُ قَبِيلٌ مِنْ حِمْيَرَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 938
In-book reference : Book 2, Hadith 549
English translation : Book 3, Hadith 938

(175) Chapter: Clapping During The Prayer (175) باب التَّصْفِيقِ فِي الصَّلاَةِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; Glorifying Allah applies to men and clapping applies only to women.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 939
In-book reference : Book 2, Hadith 550
English translation : Book 2, Hadith 939

Sahl b. Sa’d said :

The Messenger of Allah (ﷺ) went to Banu ‘Amr b. ‘Awf to effect reconciliation between them . in the meantime the time of prayer came and the Mu’adhdhin came to Abu Bakr and asked : Will you lead the people in prayer? I pronounce the Iqamah. He said ; Yes. So Abiu Bakr led the prayer , and the Messenger of Allah (ﷺ) came back while the people were praying. He penetrated through the rows and stood in the first row. The people clapped but Abu Bakr did not pay any attention to it during prayer. When the people clapped increasingly, he paid attention. He saw the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) made a sign to him (saying); Stay at your place. Abu BAkr raised his hands and praised Allah for the commandment the Messenger of Allah (ﷺ) had given him (to lead the people in prayer). Abu Bakr then stepped back and stood in the row. The Messenger of Allah (ﷺ) stepped forward and led the prayer. When he finished the prayer, he said; Abu Bakr, what prevented you staying (at your place) when I already commented you to do so? Abu Bakr said ; it was not befitting for the son of Abu Quhafah (Abu Bakr) to lead the prayer in the presence of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said; What is the matter that I saw you clapping frequently during prayer? If anything happens to someone during prayer, he should say “Glory be to Allah,” for when he glorifies Allah. He pays attention to him. Clapping applies only to women.

Abu Dawud said: This is operative in the obligatory prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ وَحَانَتِ الصَّلاَةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ - رضى الله عنه - فَقَالَ أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ قَالَ نَعَمْ . فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ فِي الصَّلاَةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ فَصَفَّقَ النَّاسُ وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي الصَّلاَةِ فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِ امْكُثْ مَكَانَكَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى فَلَمَّا انْصَرَفَ قَالَ " يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ " . قَالَ أَبُو بَكْرٍ مَا كَانَ لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيحِ مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ " . قَالَ أَبُو دَاوُدَ وَهَذَا فِي الْفَرِيضَةِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 940
In-book reference : Book 2, Hadith 551
English translation : Book 2, Hadith 940

sahl b. Sa’d said; Fighting took place amongst the tribe of Banu ‘Amr b. ‘Awf. This (the news) reached the prophet (May peace be upon him). He came to them for their reconciliation after the noon prayer . he said to Bilal; If the time of the afternoon prayer comes, and I do not return to you, then ask Abu Bakr to lead the people in prayer. When the time of the afternoon prayer came, Bilal called the Adhan and pronounced the Iqamah and then asked Abu Bakr (to lead the prayer). He stepped forward. The narrator reported this tradition to the same effect. In the end he (the prophet) said; if anything happens to you during prayer, the men should say” Glory be to Allah,” and the women should clap.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ بَعْدَ الظُّهْرِ فَقَالَ لِبِلاَلٍ "إِنْ حَضَرَتْ صَلاَةُ الْعَصْرِ وَلَمْ آتِكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . فَلَمَّا حَضَرَتِ الْعَصْرُ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ ثُمَّ أَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ قَالَ فِي آخِرِهِ " إِذَا نَابَكُمْ شَىْءٌ فِي الصَّلاَةِ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 941
In-book reference : Book 2, Hadith 552
English translation : Book 2, Hadith 941

‘Isa b. Ayyub said:

Clapping by women means that one should strike her left hand with the two fingers of her right hand.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، عَنْ عِيسَى بْنِ أَيُّوبَ، قَالَ قَوْلُهُ " التَّصْفِيحُ لِلنِّسَاءِ " . تَضْرِبُ بِأُصْبُعَيْنِ مِنْ يَمِينِهَا عَلَى كَفِّهَا الْيُسْرَى .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 942
In-book reference : Book 2, Hadith 553
English translation : Book 2, Hadith 942

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(176) Chapter: Motioning During The Prayer

(176) باب الإِشَارَةِ فِي الصَّلاَةِ

Narrated Anas ibn Malik:
The Prophet (ﷺ) used to make a sign during prayer.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُّويَةَ الْمَرْوَزِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُشِيرُ فِي الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 943
In-book reference : Book 2, Hadith 554
English translation : Book 3, Hadith 943

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Saying Tasbih applies to men during prayer and clapping applies to women. Anyone who makes a sign during his prayer, a sign which is intelligible by implication, should repeat it (i.e. his prayer).
(AbuDawud commented on the Hadith saying, this is a result of confusion.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الأَخْنَسِ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " التَّسْبِيحُ لِلرِّجَالِ " . يَعْنِي فِي الصَّلاَةِ " وَالتَّصْفِيقُ لِلنِّسَاءِ مَنْ أَشَارَ فِي صَلاَتِهِ إِشَارَةً تُفْهَمُ عَنْهُ فَلْيَعُدْ لَهَا " . يَعْنِي الصَّلاَةَ . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ وَهَمٌ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 944
In-book reference : Book 2, Hadith 555
English translation : Book 3, Hadith 944

(177) Chapter: Touching The Pebbles During The Prayer

(177) باب فِي مَسْحِ الْحَصَى فِي الصَّلاَةِ

Narrated AbuDharr:
The Prophet (ﷺ) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي الأَحْوَصِ، - شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ - أَنَّهُ سَمِعَ أَبَا ذَرٍّ، يَرْوِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ فَلاَ يَمْسَحِ الْحَصَى " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 945
In-book reference : Book 2, Hadith 556
English translation : Book 3, Hadith 945

Mu'aiqib reported the Prophet (ﷺ) as saying ; Do not remove pebbles while you are praying; if you do it out of sheer necessity, do it only once to smooth the pebbles.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَمْسَحْ وَأَنْتَ تُصَلِّي فَإِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَوَاحِدَةً تَسْوِيَةَ الْحَصَى " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 946
In-book reference : Book 2, Hadith 557
English translation : Book 2, Hadith 946

(178) Chapter: A Person Prays In The State Of Ikhitsar

(178) باب الرَّجُلِ يُصَلِّي مُخْتَصِرًا

Abu hurairah said that the Messenger of Allah (May peace be upon him) forbade putting hands on the waist during prayer.
Abu Dawud said; The word Ikhtisar means to put one's hands on one's waist.

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ الاِخْتِصَارِ فِي الصَّلاَةِ . قَالَ أَبُو دَاوُدَ يَعْنِي يَضَعُ يَدَهُ عَلَى خَاصِرَتِهِ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 947
In-book reference : Book 2, Hadith 558
English translation : Book 2, Hadith 947

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(179) Chapter: A Person Prays While Leaning On A Stick

(179) باب الرَّجُلِ يَعْتَمِدُ فِي الصَّلاَةِ عَلَى عَصًا

Narrated Umm Qays bint Mihsan:
Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (ﷺ)? I said: A good opportunity. So we went to Wabisah.

I said to my friend: Let us first see his mode of living. He had a cap with two ears stuck (to his head), and wearing a brown silken robe. He was resting on a staff during prayer. We asked him (about resting on the staff) after salutation; He said: Umm Qays daughter of Mihsan said to me that when the Messenger of Allah (ﷺ) became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and rested on it.

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ عَبْدِ الرَّحْمَنِ الْوَابِصِيُّ، حَدَّثَنَا أَبِي، عَنْ شَيْبَانَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِلاَلِ بْنِ يِسَافٍ، قَالَ قَدِمْتُ الرَّقَّةَ فَقَالَ لِي بَعْضُ أَصْحَابِي هَلْ لَكَ فِي رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ قُلْتُ غَنِيمَةٌ فَدَفَعْنَا إِلَى وَابِصَةَ قُلْتُ لِصَاحِبِي نَبْدَأُ فَنَنْظُرُ إِلَى دَلِّهِ فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لاَطِئَةٌ ذَاتُ أُذُنَيْنِ وَبُرْنُسُ خَزٍّ أَغْبَرُ وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصًا فِي صَلاَتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمْنَا . فَقَالَ حَدَّثَتْنِي أُمُّ قَيْسٍ بِنْتُ مِحْصَنٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا فِي مُصَلاَّهُ يَعْتَمِدُ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 948
In-book reference : Book 2, Hadith 559
English translation : Book 3, Hadith 948

(180) Chapter: The Prohibition Of Speaking In The Prayer

(180) باب النَّهْىِ عَنِ الْكَلاَمِ، فِي الصَّلاَةِ

Zaid b. Arqam said ; One of us used to speak to the man standing by his side during prayer. Then the Quranic verse " And stand up with devotion to Allah"

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كَانَ أَحَدُنَا يُكَلِّمُ الرَّجُلَ إِلَى جَنْبِهِ فِي الصَّلاَةِ فَنَزَلَتْ { وَقُومُوا لِلَّهِ قَانِتِينَ } فَأُمِرْنَا بِالسُّكُوتِ وَنُهِينَا عَنِ الْكَلاَمِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 949
In-book reference : Book 2, Hadith 560
English translation : Book 2, Hadith 949

(181) Chapter: The Prayer Of The One Sitting Down

(181) باب فِي صَلاَةِ الْقَاعِدِ

'Abd Allah b. 'Amr said :

It has been narrated to me that the Messenger of Allah (ﷺ) said : The Prayer of a man in sitting condition is half the prayer (wins him half the reward of prayer). I came to him and found him prayer in sitting condition. I placed my hand on my head (in surprise). He said: what is the matter,'Abd Allah b. 'Amr? I said; Messenger of Allah (ﷺ) you have been reported to me as saying : the prayer of a man in sitting condition is half the prayer , but you are praying in sitting condition. He said: yes, but I am not like one of you.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلٍ، - يَعْنِي ابْنَ يِسَافٍ - عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلاَةِ " . فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدَىَّ عَلَى رَأْسِي فَقَالَ مَا لَكَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو قُلْتُ حُدِّثْتُ يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ " صَلاَةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلاَةِ " . وَأَنْتَ تُصَلِّي قَاعِدًا قَالَ " أَجَلْ وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 950
In-book reference : Book 2, Hadith 561
English translation : Book 2, Hadith 950

'Abd Allah b. Buraidah said :

'Imran b. Hussain asked the prophet (ﷺ) about the prayer a man offers in sitting condition. He replied: his prayer in standing condition is better than his prayer in sitting condition, and his prayer in sitting condition is half the prayer he offers in standing condition, and his prayer in lying condition is half the prayer he offers in sitting condition.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ صَلاَةِ الرَّجُلِ قَاعِدًا فَقَالَ " صَلاَتُهُ قَائِمًا أَفْضَلُ مِنْ صَلاَتِهِ قَاعِدًا وَصَلاَتُهُ قَاعِدًا عَلَى النِّصْفِ مِنْ صَلاَتِهِ قَائِمًا وَصَلاَتُهُ نَائِمًا عَلَى النِّصْفِ مِنْ صَلاَتِهِ قَاعِدًا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 951
In-book reference : Book 2, Hadith 562
English translation : Book 2, Hadith 951

'Imran b. Husain said :

I had a fistula; so I asked the prophet (ﷺ). He said: offer prayer in standing condition; if you are unable to do so, then in sitting condition: if you are then at your side(i.e, in lying condition).

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ كَانَ بِيَ النَّاصُورُ فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 952
In-book reference : Book 2, Hadith 563
English translation : Book 2, Hadith 952

‘A’ishah said :

I never saw the Messenger of Allah (ﷺ) reciting the Quraan in his prayer at night in sitting condition until he became old. Then he used to sit in it (the prayer) and recite the Quran until forty or thirty verses remained, then he stood and recited them and prostrated himself.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي شَىْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا قَطُّ حَتَّى دَخَلَ فِي السِّنِّ فَكَانَ يَجْلِسُ فِيهَا فَيَقْرَأُ حَتَّى إِذَا بَقِيَ أَرْبَعُونَ أَوْ ثَلاَثُونَ آيَةً قَامَ فَقَرَأَهَا ثُمَّ سَجَدَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 953
In-book reference : Book 2, Hadith 564
English translation : Book 2, Hadith 953

‘A’ishah, wife of the prophet (ﷺ), said:

when the prophet (ﷺ) prayed sitting, he recited the Quran in sitting condition. When the amount of his recitation remained about thirty or forty verses he stood up and recited them standing. He then bowed and prostrated and then did so in the second Rak’ah of the prayer.

Abu Dawud said: 'Alqamah b. Waqqas narrated this tradition on the authority of 'Aishah from the Prophet (ﷺ) to the same effect.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ وَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ . قَالَ أَبُو دَاوُدَ رَوَاهُ عَلْقَمَةُ بْنُ وَقَّاصٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 954
In-book reference : Book 2, Hadith 565
English translation : Book 2, Hadith 954

‘A’ishah said:

The Messenger of Allah (ﷺ) used to pray standing at night for a long time, and used to pray sitting at night for a long time. When he prayed standing, he bowed standing, and when he prayed sitting, he bowed sitting.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ سَمِعْتُ بُدَيْلَ بْنَ مَيْسَرَةَ، وَأَيُّوبَ، يُحَدِّثَانِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا وَلَيْلاً طَوِيلاً قَاعِدًا فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 955
In-book reference : Book 2, Hadith 566
English translation : Book 2, Hadith 955

'Abd Allah b. Shaqiq said:

I asked 'A'ishah whether the Messenger of Allah (ﷺ) recited a whole Surah (of the Quran) in one Rak'ah of the prayer. She replied : (He recited from among) the Mufassal surahs. I asked: Did he pray (at night) sitting? She replied : (he prayed sitting) when the people made him old.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ السُّورَةَ فِي رَكْعَةٍ قَالَتِ الْمُفَصَّلَ . قَالَ قُلْتُ فَكَانَ يُصَلِّي قَاعِدًا قَالَتْ حِينَ حَطَمَهُ النَّاسُ .

حكم: **صحيح م دون الشطر الثاني منه (الألباني)**

Reference : Sunan Abi Dawud 956
In-book reference : Book 2, Hadith 567
English translation : Book 2, Hadith 956

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(182) Chapter: How Should One Sit In The Tashah-hud

(182) باب كَيْفَ الْجُلُوسُ فِي التَّشَهُّدِ

Narrated Wa'il ibn Hujr:

I said that I should look at the prayer of the Messenger of Allah (ﷺ) how he prays. The Messenger of Allah (ﷺ) stood up and faced the qiblah (i.e. the direction of Ka'bah) and uttered the takbir (Allah is most great); then he raised his hands till he brought them in front of his ears; then he caught hold of his left hand with his right hand (i.e. folded his hands).

When he was about to bow, he raised them (his hands) in a like manner. Then he sat, stretched out his left foot (to sit on it), placed his left hand on his left thigh, and kept away the tip of his right elbow from his right thigh, joined two fingers, formed a ring, to do so. And the narrator Bishr made a ring with the thumb and the middle finger.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَيْفَ يُصَلِّي فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ - قَالَ - ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى

فَخِذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ حَلْقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا وَحَلَّقَ بِشْرٌ الإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بِالسَّبَّابَةِ ‏.‏

Grade : **Sahih** (Al-Albani)　　حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 957
In-book reference : Book 2, Hadith 568
English translation : Book 3, Hadith 957

'Abdullah bin 'Umar said:

"A Sunnah of the prayer is that you should raise your right foot, and make your left foot lie (on the ground)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ، رِجْلَكَ الْيُمْنَى وَتَثْنِيَ رِجْلَكَ الْيُسْرَى ‏.‏

Grade : **Sahih** (Al-Albani)　　حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 958
In-book reference : Book 2, Hadith 569
English translation : Book 2, Hadith 957

(There is another chain) reported from Yahya who said:

"I heard Al-Qasim saying: "Abdullah bin 'Abdullah informed me that he heard 'Abdullah bin 'Umar saying: "From the Sunnah of the prayer is to lay your left foot on the ground, and raise your right foot."

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، قَالَ سَمِعْتُ الْقَاسِمَ، يَقُولُ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ مِنْ سُنَّةِ الصَّلاَةِ أَنْ تُضْجِعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى ‏.‏

Grade : **Sahih** (Al-Albani)　　حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 959
In-book reference : Book 2, Hadith 570
English translation : Book 2, Hadith 958

(There is another chain) from Yahya with his chain and similar (to the previous hadith). Abu Dawud said:

Hammad bin Zaid also said (the wording): "From the Sunnah" (narrating) from Yahya just as Jarir did.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَى، بِإِسْنَادِهِ مِثْلَهُ ‏.‏ قَالَ أَبُو دَاوُدَ قَالَ حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى، أَيْضًا مِنَ السُّنَّةِ كَمَا قَالَ جَرِيرٌ ‏.‏

(عن يحي بإسناده مثله) **¡ (عن يحي أيضا: من السنة) صحيح (الألباني)

حكم:

Reference : Sunan Abi Dawud 960
In-book reference : Book 2, Hadith 571
English translation : Book 2, Hadith 957

(There is another chain) from Yahya bin Sa'eed that Al-Qasim bin Muhammad saw them sitting in Tashah-hud, so he mentioned the Hadith.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُّدِ فَذَكَرَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 961
In-book reference : Book 2, Hadith 572
English translation : Book 2, Hadith 957

It was reported from Ibrahim that he said:

"When the Prophet (ﷺ) would sit in the prayer, he would place his left foot horizontally - so much so that the upper-part of his foot became black."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا جَلَسَ فِي الصَّلاَةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى حَتَّى اسْوَدَّ ظَهْرُ قَدَمِهِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 962
In-book reference : Book 2, Hadith 573
English translation : Book 2, Hadith 957

(183) Chapter: Tawarruk (Sitting On On'e Buttock) In The Fourth Rak'ah

(183) باب مَنْ ذَكَرَ التَّوَرُّكَ فِي الرَّابِعَةِ

Abu Humaid al-sa’idi said (in the presence of ten compansions of the prophet):

I am more informed than any of you regarding the manner in which the Messenger of Allah (ﷺ) offered his prayer.

They said: Present it. The narrator then reported the tradition, saying: he bent the toes of his feet turning them towards the Qiblah when he prostrated, then he uttered “ Allah is most great,” and raised (his head), and bent his left foot and sat on it, and he did the same in the second Rakah. The narrator then transmitted the tradition, and added: In the prostration (i.e., the Rakah) which ended at the salutation, he sat on the hips at the left side. ahmad (b. Hanbal) added: they said : You are right. This is how he used to pray. They (Ahmed and Musaddad) did not mention in their versions how he sat after offering two rak’ahs of prayer.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الْحَمِيدِ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ سَمِعْتُهُ فِي، عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - وَقَالَ أَحْمَدُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْهُمْ أَبُو قَتَادَةَ - قَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالُوا فَاعْرِضْ . فَذَكَرَ الْحَدِيثَ . قَالَ وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ وَيَرْفَعُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا ثُمَّ يَصْنَعُ فِي الأُخْرَى مِثْلَ ذَلِكَ فَذَكَرَ الْحَدِيثَ . قَالَ حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الأَيْسَرِ . زَادَ أَحْمَدُ قَالُوا صَدَقْتَ هَكَذَا كَانَ يُصَلِّي وَلَمْ يَذْكُرَا فِي حَدِيثِهِمَا الْجُلُوسَ فِي الثِّنْتَيْنِ كَيْفَ جَلَسَ

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 963
In-book reference : Book 2, Hadith 574
English translation : Book 2, Hadith 958

Muhammad b. ‘Amr b.’Ata’ was sitting in the company of a few Companions of the Messenger of Allah (ﷺ). He then narrated his tradition, but he did not mention the name of Abu Qatadah. He said:

When he(the Prophet) sat up the two rak’ahs he sat on his left foot; and when sat up after the last rak’ah he put out his left foot and sat on his hip.

حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ، وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ أَبَا قَتَادَةَ قَالَ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى فَإِذَا جَلَسَ فِي الرَّكْعَةِ الأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى مَقْعَدَتِهِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 964
In-book reference : Book 2, Hadith 575
English translation : Book 2, Hadith 959

Muhammad b. ‘Amr al-Amir said:

I was sitting in the company(of the Companions). He then narrated this tradition saying: When he(the Prophet) sat up after two rak’ahs, he sat on the sole of his left foot and raised his left foot. When he sat up after four rak’ahs, he placed his left hip on the ground and put out his both feet on one side.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ، قَالَ كُنْتُ فِي مَجْلِسٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى فَإِذَا كَانَتِ الرَّابِعَةُ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 965
In-book reference : Book 2, Hadith 576
English translation : Book 2, Hadith 960

’Abbas or ‘Ayyash b. Sahl al-Sa’id that he attended a company in which his father was also present. He then narrated this tradition saying:

He(the Prophet) prostrated himself, he depended on his palms, knees and the toes of his feet. When he sat up, he sat on his hips, and raised his other foot. He then uttered the takbir(Allah is most great) and prostrated himself. He uttered the takbir and stood up and did not sit on his hips. Then he repeated(the same) and offered the second rak’ah; he uttered the takbir in the same manner, and sat up after two rak’ahs. When he was about to stand up, he stood up after saying the takbir. Then he offered the last two rak’ahs. When he saluted, he saluted on his right and left sides.

Abu Dawud said: in this tradition there is no mention of sitting on hips and raising hands when he stood after two rak’ahs as narrated by ‘Abu al-Hamid.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو بَدْرٍ، حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةَ، حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، حَدَّثَنَا عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ عَبَّاسٍ، - أَوْ عَيَّاشٍ - بْنِ سَهْلٍ السَّاعِدِيِّ أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ فَذُكِرَ فِيهِ قَالَ فَسَجَدَ فَانْتَصَبَ عَلَى كَفَّيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ جَالِسٌ فَتَوَرَّكَ وَنَصَبَ قَدَمَهُ الأُخْرَى ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكْ ثُمَّ عَادَ فَرَكَعَ الرَّكْعَةَ الأُخْرَى فَكَبَّرَ كَذَلِكَ ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ فَلَمَّا سَلَّمَ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ فِي حَدِيثِهِ مَا ذَكَرَ عَبْدُ الْحَمِيدِ فِي التَّوَرُّكِ وَالرَّفْعِ إِذَا قَامَ مِنْ ثِنْتَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 966
In-book reference : Book 2, Hadith 577
English translation : Book 2, Hadith 961

‘Abbas b. Sahl said:

Abu Humaid, Abu usaid, Sahl b. Sa’d and Muhammad b. Maslamah got together. Then he narrated this tradition. He did not mention the raising of hands when he stood after two rak’ahs, nor did he mention sitting. He said: When he finished (his prostration), he spread his foot (on the ground) and turned the toes of his right feet towards the qiblah(and then he sat on his left foot).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، أَخْبَرَنِي فُلَيْحٌ، أَخْبَرَنِي عَبَّاسُ بْنُ سَهْلٍ، قَالَ اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرَ هَذَا الْحَدِيثَ وَلَمْ يَذْكُرِ الرَّفْعَ إِذَا قَامَ مِنْ ثِنْتَيْنِ وَلاَ الْجُلُوسَ قَالَ حَتَّى فَرَغَ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 967
In-book reference : Book 2, Hadith 578
English translation : Book 2, Hadith 962

(184) Chapter: The Tashah-hud (184) باب التَّشَهُّدِ

‘Abd Allah b. Mas’ud said:

when we (prayed and) sat up during prayer along the Messenger of Allah (may peach be upon him), we said: “Peace be to Allah before it is supplicated for His servants; peace be to so and so. “The Messenger of Allah (ﷺ) said: Do not say “Peace be to Allah ,”for Allah Himself is peace. When one of you sits(during the prayer), he should say: The adoration of the tongue are due to Allah, and acts of worship and all good things. Peace be upon you, O Prophet, and Allah’s mercy and His blessings. Peace be upon us and upon Allah’s upright servants. When you say that, it reaches every upright servant in heavens and earth or between heavens and earth. I testify that there is no god but Allah, and I testify that Muhammad is His servant and apostle. Then he may choose any supplication which pleases him and offer it.

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا يَحْيَى، عَنْ سُلَيْمَانَ الأَعْمَشِ، حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الصَّلاَةِ قُلْنَا السَّلاَمُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُولُوا السَّلاَمُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلاَمُ وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ - أَوْ بَيْنَ السَّمَاءِ وَالأَرْضِ - أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ لْيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو بِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 968
In-book reference : Book 2, Hadith 579
English translation : Book 2, Hadith 963

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Mas'ud:

We did not know what we should say when we sat during prayer. The Messenger of Allah (ﷺ) was taught (by Allah).

He then narrated the tradition to the same effect. Sharik reported from Jami', from AbuWa'il on the authority of Abdullah ibn Mas'ud something similar.
He said: He used to teach us also some other words, but he did not teach them as he taught us the tashahhud: O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; Thou art the Relenting, the Merciful. And make us grateful for Thy blessing and make us praise it while accepting it and give it to us in full.

حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، أَخْبَرَنَا إِسْحَاقُ، - يَعْنِي ابْنَ يُوسُفَ - عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا لاَ نَدْرِي مَا نَقُولُ إِذَا جَلَسْنَا فِي الصَّلاَةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ عَلِمَ فَذَكَرَ نَحْوَهُ ‏.‏

قَالَ شَرِيكٌ وَحَدَّثَنَا جَامِعٌ، - يَعْنِي ابْنَ شَدَّادٍ - عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ قَالَ وَكَانَ يُعَلِّمُنَا كَلِمَاتٍ وَلَمْ يَكُنْ يُعَلِّمُنَاهُنَّ كَمَا يُعَلِّمُنَا التَّشَهُّدَ ‏"‏ اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلاَمِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُثْنِينَ بِهَا قَابِلِيهَا وَأَتِمَّهَا عَلَيْنَا ‏"‏ ‏.‏

حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 969
In-book reference	: Book 2, Hadith 580
English translation	: Book 3, Hadith 964

Narrated Abdullah ibn Mas'ud:

Alqamah said that Abdullah ibn Mas'ud caught hold of his hand saying that the Messenger of Allah (ﷺ) caught hold of his (Ibn Mas'ud's) hand and taught him the tashahhud during prayer.
He then narrated the (well known) tradition (of tashahhud). This version adds: When you say this or finish this, then you have completed your prayer. If you want to stand up, then stand, and if you want to remain sitting, then remain sitting.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، قَالَ أَخَذَ عَلْقَمَةُ بِيَدِي فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلاَةِ فَذَكَرَ مِثْلَ دُعَاءِ حَدِيثِ الأَعْمَشِ ‏"‏ إِذَا قُلْتَ هَذَا أَوْ قَضَيْتَ هَذَا فَقَدْ قَضَيْتَ صَلاَتَكَ إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ ‏"‏ ‏.‏

حكم: شاذ بزيادة إذا قلت (الألباني)

Reference	: Sunan Abi Dawud 970
In-book reference	: Book 2, Hadith 581
English translation	: Book 3, Hadith 965

Ibn ‘Umar reported the Messenger of Allah (ﷺ) as saying:

The adoration of the tongue are due to Allah, and acts of worship, all good things. Peace be upon you, O Prophet, and Allah’s mercy and His blessings. Ibn ‘Umar said: I added: “And Allah’s blessings, peace be upon us, and upon Allah’s upright servants. I testify that there is not god but Allah. “Ibn ‘Umar said: I added to it: He is alone, no one is His associate, and I testify that Muhammad is His servant and His Apostle.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي التَّشَهُّدِ " التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ " . قَالَ قَالَ ابْنُ عُمَرَ زِدْتُ فِيهَا وَبَرَكَاتُهُ . " السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ " . قَالَ ابْنُ عُمَرَ زِدْتُ فِيهَا وَحْدَهُ لاَ شَرِيكَ لَهُ . " وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 971
In-book reference : Book 2, Hadith 582
English translation : Book 2, Hadith 966

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbuMusa al-Ash'ari:
Hittan ibn Abdullah ar-Ruqashi said: AbuMusa al-Ash'ari led us in prayer.
When he sat at the end of his prayer, one of the people said: Prayer has been established by virtue and purity.
When AbuMusa returned (from his prayer or finished his prayer), he gave his attention to the people, and said: Which of you is the speaker of such and such words? The people remained silent. Which of you is the speaker of such and such words? The people remained silent. He said: You might have said them, Hittan. He replied: I did not say them. I was afraid you might punish me. One of the people said: I said them and I did not intend by them (anything) except good.
AbuMusa said: Do you not know how you utter (them) in your prayer? The Messenger of Allah (ﷺ) addressed us, and taught us and explained to us our way of doing and taught us our prayer.
He said: When you pray a (congregational) prayer, straighten your rows, then one of you should lead you in prayer. When he says the takbir (Allah is Most Great), say the takbir, and when he recites verses "Not of those upon whom is Thy anger, nor of those who err" (i.e. the end of Surah i.), say Amin; Allah will favour you. When he says "Allah is most great," and bows, say "Allah is most great" and bow, for the imam will bow before you, and will raise (his head) before you.
The Messenger of Allah (ﷺ) said: This is for that. When he says "Allah listens to the one who praises Him," say: "O Allah, our Lord, to Thee be praise, Allah be praised," Allah will listen to you, for Allah, the Exalted, said by the tongue of His Prophet (ﷺ): "Allah listens to the one who praises Him." When he says "Allah is most great" and prostrates, say: "Allah is most great" and prostrate, for the imam prostrates before you and raises his head before you.
The Messenger of Allah (ﷺ) said: This is for that. When he sits, each one of you should say "The adorations of the tongue, all good things, and acts of worship are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle."
This version of Ahmad does not mention the words "and His blessings" nor the phrase "and I testify"; instead, it has the words "that Muhammad."

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، قَالَ صَلَّى بِنَا أَبُو مُوسَى الأَشْعَرِيُّ فَلَمَّا جَلَسَ فِي آخِرِ صَلاَتِهِ قَالَ رَجُلٌ مِنَ الْقَوْمِ أُقِرَّتِ الصَّلاَةُ بِالْبِرِّ وَالزَّكَاةِ . فَلَمَّا انْفَتَلَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا فَأَرَمَّ الْقَوْمُ فَقَالَ أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا فَأَرَمَّ الْقَوْمُ قَالَ فَلَعَلَّكَ يَا حِطَّانُ أَنْتَ قُلْتَهَا . قَالَ مَا قُلْتُهَا وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا . قَالَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا قُلْتُهَا وَمَا أَرَدْتُ بِهَا إِلاَّ الْخَيْرَ . فَقَالَ أَبُو مُوسَى أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلاَتِكُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَنَا فَعَلَّمَنَا وَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلاَتَنَا فَقَالَ " إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ { غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } فَقُولُوا آمِينَ يُجِبْكُمُ اللَّهُ وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ تَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتِلْكَ بِتِلْكَ فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ " . لَمْ يَقُلْ أَحْمَدُ " وَبَرَكَاتُهُ " . وَلاَ قَالَ " وَأَشْهَدُ " . قَالَ " وَأَنَّ مُحَمَّدًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 972
In-book reference : Book 2, Hadith 583
English translation : Book 3, Hadith 967

This tradition has also been transmitted by Hittan b. 'Abd Allah al-Ruqashi through a different chain of narrators. This version adds:

When he(the imam) recites the Qur'an, keep silence(and listen attentively). And in the tashahhud this version adds after the words "I testify that there is no god but Allah" the words "He is alone, and there is no associate of Him."

Abu Dawud said: His word "And keep silence" is not guarded; it has been narrated by Sulaiman al-Taimi alone in his version.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي غَلاَّبٍ، يُحَدِّثُهُ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، بِهَذَا الْحَدِيثِ زَادَ " فَإِذَا قَرَأَ فَأَنْصِتُوا " . وَقَالَ فِي التَّشَهُّدِ بَعْدَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ زَادَ " وَحْدَهُ لاَ شَرِيكَ لَهُ " . قَالَ أَبُو دَاوُدَ وَقَوْلُهُ " فَأَنْصِتُوا " . لَيْسَ بِمَحْفُوظٍ لَمْ يَجِئْ بِهِ إِلاَّ سُلَيْمَانُ التَّيْمِيُّ فِي هَذَا الْحَدِيثِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 973
In-book reference : Book 2, Hadith 584
English translation : Book 2, Hadith 968

Ibn 'Abbas said:

The Messenger of Allah(may peace be upon him) used to teach us the tashahhud as he would teach us the Qur'an, and would say: The blessed adoration of the tongue, acts of worship (and) all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is Allah's apostle (peace be upon him).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ " التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 974
In-book reference : Book 2, Hadith 585
English translation : Book 2, Hadith 969

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Samurah ibn Jundub:
The Messenger of Allah (ﷺ) commanded us (to recite) when we sit in the middle of the prayer or at its end before the salutation: The adorations of the tongue, all good things, acts of worship, and the Kingdom are due to Allah. Then give salutation to the right side; then salute your reciter (i.e. the imam) and yourselves.
Abu Dawud said: Sulaiman b. Musa hails from Kufah and he lives in Damascus.
Abu Dawud said: This collection of traditions indicates that al-Hasan (al-Basri) heard traditions from Samurah (b. Jundub).

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ أَبِيهِ، سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَمَّا بَعْدُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ فِي وَسَطِ الصَّلاَةِ أَوْ حِينَ انْقِضَائِهَا فَابْدَءُوا قَبْلَ التَّسْلِيمِ فَقُولُوا " التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلْكُ لِلَّهِ ثُمَّ سَلِّمُوا عَلَى الْيَمِينِ ثُمَّ سَلِّمُوا عَلَى قَارِئِكُمْ وَعَلَى أَنْفُسِكُمْ " . قَالَ أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مُوسَى كُوفِيُّ الأَصْلِ كَانَ بِدِمَشْقَ . قَالَ أَبُو دَاوُدَ دَلَّتْ هَذِهِ الصَّحِيفَةُ عَلَى أَنَّ الْحَسَنَ سَمِعَ مِنْ سَمُرَةَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 975
In-book reference : Book 2, Hadith 586
English translation : Book 3, Hadith 970

(185) Chapter: Sending Salat Upon The Prophet (saws) After The Tashah-hud

(185) باب الصَّلاَةِ عَلَى النَّبِيِّ صلى الله عليه وسلم بَعْدَ التَّشَهُّدِ

Ka’b b. ‘Ujrah said:

We said or the people said: Messenger of Allah, you have commanded us to invoke blessing on you and to salute you. As regards salutation we have already learnt it. How should we invoke blessing? He said: Say: “O Allah, bless Muhammad and Muhammad’s family as Thou didst bless Abraham and Abraham’s family. O Allah, grant favours to Muhammad and Muhammad’s family as Thou didst grant favours to Abraham; Thou art indeed praiseworthy and glorious.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ قُلْنَا أَوْ قَالُوا يَا رَسُولَ اللَّهِ أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ عَلَيْكَ فَأَمَّا السَّلاَمُ فَقَدْ عَرَفْنَاهُ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 976
In-book reference : Book 2, Hadith 587
English translation : Book 2, Hadith 971

This tradition has also been reported by Shu’bah through a different chain of narrators. This version adds:

Bless Muhammad and Muhammad’s family as Thou didst bless Abraham.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْحَدِيثِ قَالَ " صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 977
In-book reference : Book 2, Hadith 588
English translation : Book 2, Hadith 972

This has been transmitted by al-Hakam through a different chain of narrators. This version has:

O Allah, bless Muhammad and Muhammad’s family as didst bless Abraham. Thou art indeed praiseworthy and glorious. O Allah grant favours of Muhammad and Muhammad’s family as Thou didst grant favour to Abraham’s family. Thou art indeed praiseworthy and glorious.

Abu Dawud said: This tradition has been narrated by al-Zubair b. ‘Adi as narrated by Mis’ar , except that his version goes: As Thou didst bless Abraham’s family. Thou art indeed praiseworthy and glorious. And grant favours to Muhammad. He then narrated the tradition in full.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ، بِإِسْنَادِهِ بِهَذَا قَالَ " اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " . قَالَ أَبُو

دَاوُدَ رَوَاهُ الزُّبَيْرُ بْنُ عَدِيٍّ عَنِ ابْنِ أَبِي لَيْلَى كَمَا رَوَاهُ مِسْعَرٌ إِلاَّ أَنَّهُ قَالَ " كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ " . وَسَاقَ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 978
In-book reference : Book 2, Hadith 589
English translation : Book 2, Hadith 973

Abu Humaid al-Said said:

Some people asked: Messenger of Allah, how should we invoke blessings on you? He said: Say," O Allah, bless Muhammad, his wives and his off springs, as Thou didst bless Abraham's family, and grant favours to Muhammad's family, his wives and off springs, as Thou didst grant favours to Abraham's family. Thou art indeed praiseworthy and glorious.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، أَنَّهُ قَالَ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ، أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 979
In-book reference : Book 2, Hadith 590
English translation : Book 2, Hadith 974

Abu Mas'ud al-Ansari said:

The Messenger of Allah (ﷺ) came to us in a meeting of Sa'd b. 'Ubadah. Bashir b. Sa'd said to him: Allah has commanded us to invoke blessings on you, Messenger of Allah. How should we invoke blessings on you? The Messenger of Allah (ﷺ) kept silence so much so that we wished he would not ask him. Then the Messenger of Allah (ﷺ) said: Say. He then narrated the tradition like that of Ka'b b. 'Ujrah. This version adds in the end: In the universe, Thou art praiseworthy and glorious.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ، - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أُرِيَ النِّدَاءَ بِالصَّلاَةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، أَنَّهُ قَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى

تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُولُوا " . فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ بْنِ عُجْرَةَ زَادَ فِي آخِرِهِ " فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 980
In-book reference : Book 2, Hadith 591
English translation : Book 2, Hadith 975

This tradition has also been reported by 'Uqbah b. 'Amr through a different chain of narrators. This version adds:

Say, O Allah, bless Muhammad, the Prophet, the unlettered, and Muhammad's family.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، بِهَذَا الْخَبَرِ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 981
In-book reference : Book 2, Hadith 592
English translation : Book 2, Hadith 976

Abu Hurairah reported the Prophet (ﷺ) as sayings:

if anyone would like to have the fullest measure granted to him when he invokes blessings on us, the members of the prophet's family, he should say: O Allah, bless Muhammad, the unlettered Prophet, his wives who are the mother of the faithful, his off springs, and the people of his house as Thou didst bless the family of Abraham. Thou art indeed praiseworthy and glorious.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حِبَّانُ بْنُ يَسَارٍ الْكِلاَبِيُّ، حَدَّثَنِي أَبُو مُطَرِّفٍ، عُبَيْدُ اللَّهِ بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 982
In-book reference : Book 2, Hadith 593
English translation : Book 2, Hadith 977

(186) Chapter: What Should Be Said After The Tashah-hud

(186) باب مَا يَقُولُ بَعْدَ التَّشَهُّدِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

When one of you finishes the last tashahhud, he should seek refuge in Allah from four things: the punishment in Hell, the punishment in the grave, the trail of life and death, and the evil of Antichrist.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 983
In-book reference : Book 2, Hadith 594
English translation : Book 2, Hadith 978

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) used to say after the tashahhud: "O Allah, I seek refuge in Thee from the punishment in Hell, and I seek refuge in Thee from the punishment in the grave, and I seek refuge in Thee from the trial of antichrist, and I seek refuge in Thee from the trial of life and death."

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّشَهُّدِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 984
In-book reference : Book 2, Hadith 595
English translation : Book 3, Hadith 979

Narrated Mihjan ibn al-Adra':

The Messenger of Allah (ﷺ) entered the mosque and saw a man who had finished his prayer, and was reciting the tashahhud saying: O Allah, I ask you, O Allah, the One, the eternally besought of all, He begetteth not, nor was He begotten, and there is none comparable unto Him, that you may forgive me my sins, you are Most Forgiving, Merciful.
He (the Prophet) said: He was forgiven (repeating three times.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ الْمُعَلِّمُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، أَنَّ مِحْجَنَ بْنَ الأَدْرَعِ، حَدَّثَهُ قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلاَتَهُ وَهُوَ يَتَشَهَّدُ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ . قَالَ فَقَالَ " قَدْ غُفِرَ لَهُ قَدْ غُفِرَ لَهُ " . ثَلاَثًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 985
In-book reference : Book 2, Hadith 596
English translation : Book 3, Hadith 980

(187) Chapter: Reciting The Tashah-hud Silently

(187) باب إِخْفَاءِ التَّشَهُّدِ

Narrated Abdullah ibn Mas'ud:
It pertains to the sunnah to utter the tashahhud quietly.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا يُونُسُ، - يَعْنِي ابْنَ بُكَيْرٍ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ مِنَ السُّنَّةِ أَنْ يُخْفَى التَّشَهُّدُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 986
In-book reference : Book 2, Hadith 597
English translation : Book 3, Hadith 981

(188) Chapter: Pointing (With The Finger) During The Tashah-hud

(188) باب الإِشَارَةِ فِي التَّشَهُّدِ

’Abd al-Rahman al-Mu’awl said:

‘Abd Allah b. ‘Umar saw me playing with pebbles during prayer. When he finished his prayer, he forbade me (to do so) and said: Do as the Apostle (ﷺ) used to do. I asked him: How would the Messenger of Allah(ﷺ) do? He said: When he sat during the prayer (for reciting the tashahhud), he placed his right hand on his right thigh, and clenched all his fingers, and pointed with the finger which is adjacent to the thumb, and he placed his left hand on his left thigh.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، قَالَ رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلاَةِ فَلَمَّا انْصَرَفَ نَهَانِي وَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ‏.‏ فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِأُصْبُعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 987
In-book reference : Book 2, Hadith 598
English translation : Book 2, Hadith 982

‘Abd Allah b. al-Zubair said:

When the Messenger of Allah(ﷺ) sat during the prayer(at the tashahhud), he placed his left foot under his right thigh and shin and spread his right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and he pointed with his forefinger.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنَا عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَعَدَ فِي الصَّلاَةِ جَعَلَ قَدَمَهُ الْيُسْرَى تَحْتَ فَخِذِهِ الْيُمْنَى وَسَاقِهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَأَشَارَ بِأُصْبُعِهِ . وَأَرَانَا عَبْدُ الْوَاحِدِ وَأَشَارَ بِالسَّبَّابَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 988
In-book reference : Book 2, Hadith 599
English translation : Book 2, Hadith 983

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn az-Zubayr:

The Prophet (ﷺ) used to point with his finger (at the end of the tashahhud) and he would not move it.

Ibn Juraij said: "And 'Amr bin Dinar added: 'He (Ziyad) said: "'Amir informed me from his father that he saw the Prophet (ﷺ) supplicating like that. And the Prophet (ﷺ) would brace himself with his left hand on his left knee.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا وَلاَ يُحَرِّكُهَا . قَالَ ابْنُ جُرَيْجٍ وَزَادَ عَمْرُو بْنُ دِينَارٍ قَالَ أَخْبَرَنِي عَامِرٌ عَنْ أَبِيهِ أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يَدْعُو كَذَلِكَ وَيَتَحَامَلُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى .

حكم: **شاذ بقوله ولا يحركها (الألباني)**

Reference : Sunan Abi Dawud 989
In-book reference : Book 2, Hadith 600
English translation : Book 3, Hadith 984

‘Abd Allah b. al-Zubair narrated the above mentioned tradition on the authority of his father saying:

He kept his look fixed on the finger he was pointing.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا ابْنُ عَجْلاَنَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، بِهَذَا الْحَدِيثِ قَالَ لاَ يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ . وَحَدِيثُ حَجَّاجٍ أَتَمُّ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 990
In-book reference : Book 2, Hadith 601
English translation : Book 2, Hadith 985

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbuMalik Numayr al-Khuza'i:
I saw the Prophet (peace be upon him placing his right hand on his right thigh and raising his forefinger curving it a little.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عُثْمَانُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ، - مِنْ بَنِي بُجَيْلَةَ - عَنْ مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعًا أُصْبُعَهُ السَّبَّابَةَ قَدْ حَنَاهَا شَيْئًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 991
In-book reference : Book 2, Hadith 602
English translation : Book 3, Hadith 986

(189) Chapter: It Is Disliked To Lean On The Hand During The Prayer

(189) باب كَرَاهِيَةِ الاِعْتِمَادِ عَلَى الْيَدِ فِي الصَّلاَةِ

Narrated Abdullah ibn Umar:
The Messenger of Allah (ﷺ) prohibited, according to the version of Ahmad ibn Hanbal, that a person should sit during prayer while he is leaning on his hand.
According to the version of Ibn Shibwayh, he prohibited that a man should lean on his hand during prayer.
According to the version of Ibn Rafi', he prohibited that a man should pray while he is leaning on his hand, and he mentioned this tradition in the chapter on "Raising the head after prostration."
According to the version of Ibn AbdulMalik, he prohibited that a man should lean on his hand when he stands up after prostration.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُّويَةَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْغَزَّالُ، قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - أَحْمَدُ بْنُ حَنْبَلٍ - أَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلاَةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ . وَقَالَ ابْنُ شَبُّويَةَ نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِهِ فِي الصَّلاَةِ . وَقَالَ ابْنُ رَافِعٍ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ . وَذَكَرَهُ فِي بَابِ الرَّفْعِ مِنَ السُّجُودِ . وَقَالَ ابْنُ عَبْدِ الْمَلِكِ نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إِذَا نَهَضَ فِي الصَّلاَةِ .

حكم: **صحيح إلا بلفظ ابن عبدالملك فإنه منكر** (الألباني)

Reference : Sunan Abi Dawud 992

In-book reference : Book 2, Hadith 603
English translation : Book 3, Hadith 987

Isma'll b. Umayyah said:

I asked about a man who intertwines his fingers while he is engaged in prayer. He said that Ibn 'Umar had said: This is the prayer of those who earn the anger of Allah.

حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، سَأَلْتُ نَافِعًا عَنِ الرَّجُلِ، يُصَلِّي وَهُوَ مُشَبِّكٌ يَدَيْهِ قَالَ قَالَ ابْنُ عُمَرَ تِلْكَ صَلاَةُ الْمَغْضُوبِ عَلَيْهِمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 993
In-book reference : Book 2, Hadith 604
English translation : Book 2, Hadith 988

Nafi said:

Ibn 'Umar saw a man resting on his left hand while he was sitting during prayer. The version of Harun b. Zaid goes: He was lying on his left side. the agreed version goes: he said to him: Do not sit like this, because those who are punished sit like this.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا ابْنُ وَهْبٍ، - وَهَذَا لَفْظُهُ - جَمِيعًا عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلاً يَتَّكِئُ عَلَى يَدِهِ الْيُسْرَى وَهُوَ قَاعِدٌ فِي الصَّلاَةِ - وَقَالَ هَارُونُ بْنُ زَيْدٍ سَاقِطًا عَلَى شِقِّهِ الأَيْسَرِ ثُمَّ اتَّفَقَا - فَقَالَ لَهُ لاَ تَجْلِسْ هَكَذَا فَإِنَّ هَكَذَا يَجْلِسُ الَّذِينَ يُعَذَّبُونَ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 994
In-book reference : Book 2, Hadith 605
English translation : Book 2, Hadith 989

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(190) Chapter: Shortening The Sitting

(190) باب فِي تَخْفِيفِ الْقُعُودِ

Narrated Abdullah ibn Mas'ud:
The Prophet (ﷺ) was in the first two rak'ahs as though he were on heated stones.
The narrator Shu'bah said: We said: Till he (the Prophet) got up.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ . قَالَ قُلْتُ حَتَّى يَقُومَ قَالَ حَتَّى يَقُومَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 995
In-book reference : Book 2, Hadith 606
English translation : Book 3, Hadith 990

(191) Chapter: Regarding The Salam (191) باب فِي السَّلاَمِ

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) used to give the salutation to his left and right sides until the whiteness of his cheek was seen, (saying: "Peace be upon you, and mercy of Allah" twice.
AbuDawud said: This is a version of the tradition reported by AbuSufyan. The version of Isra'il did not explain it.
AbuDawud said: This tradition has been narrated by Zubayr from AbuIshaq and Yahya ibn Adam from Isra'il from AbuIshaq from AbdurRahman ibn al-Aswad from his father from Alqamah on the authority of Abdullah ibn Mas'ud.
AbuDawud said: Shu'bah used to reject this tradition, the tradition narrated by AbuIshaq as coming from the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، وَزِيَادُ بْنُ أَيُّوبَ، قَالاَ حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، ح وَحَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، أَخْبَرَنَا إِسْحَاقُ، - يَعْنِي ابْنَ يُوسُفَ - عَنْ شَرِيكٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْرَائِيلُ، كُلُّهُمْ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، وَقَالَ، إِسْرَائِيلُ عَنْ أَبِي الأَحْوَصِ، وَالأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " . قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُ حَدِيثِ سُفْيَانَ وَحَدِيثُ إِسْرَائِيلَ لَمْ يُفَسِّرْهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ وَيَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ . قَالَ أَبُو دَاوُدَ شُعْبَةُ كَانَ يُنْكِرُ هَذَا الْحَدِيثَ - حَدِيثَ أَبِي إِسْحَاقَ - أَنْ يَكُونَ مَرْفُوعًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 996
In-book reference : Book 2, Hadith 607
English translation : Book 3, Hadith 991

Narrated Wa'il ibn Hujr:

I offered prayer along with the Prophet (ﷺ). He would give the salutation to his right side (saying): Peace be upon you and the mercy of Allah and His blessings; and to his left side (saying): Peace be upon you and mercy of Allah.

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ " . وَعَنْ شِمَالِهِ " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 997
In-book reference : Book 2, Hadith 608
English translation : Book 3, Hadith 992

Jabir b. Samurah said:

When we prayed behind the Messenger of Allah(ﷺ), one of us gave the salutation and pointed with his hand to the man to his right side and left side. When he finished his prayer, he said: What is the matter that one of you points with his hand (during prayer) just like the tails of restive horses. It is sufficient for one of you, or is it not sufficient for one of you to say in this manner? And he pointed with his finger; one should salute his brother at his right and left side.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، وَوَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ أَحَدُنَا أَشَارَ بِيَدِهِ مِنْ عَنْ يَمِينِهِ وَمِنْ عَنْ يَسَارِهِ فَلَمَّا صَلَّى قَالَ " مَا بَالُ أَحَدِكُمْ يَرْمِي بِيَدِهِ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ إِنَّمَا يَكْفِي أَحَدَكُمْ - أَوْ أَلاَ يَكْفِي أَحَدَكُمْ - أَنْ يَقُولَ هَكَذَا " . وَأَشَارَ بِأُصْبُعِهِ " يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 998
In-book reference : Book 2, Hadith 609
English translation : Book 2, Hadith 993

The aforesaid tradition has also been narrated by Mis'ar through a different chain of transmitters to the same effect. This version adds:

Is it not sufficient for one of you or for one of them that he puts his hand on his thigh, and then gives the salutation to his brother to his right and left sides.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مِسْعَرٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " أَمَا يَكْفِي أَحَدَكُمْ - أَوْ أَحَدَهُمْ - أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 999
In-book reference : Book 2, Hadith 610
English translation : Book 2, Hadith 994

Jabir b. Samurah said:

The Messenger of Allah (ﷺ) entered upon us while the people were raising their hands. The narrator Zubair said: I think(they were raising the hands) during prayer. He (the prophet) said: What is the matter, I see you raising your hands as if they are the tails of restive horses! Maintain tranquility during prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ رَافِعُو أَيْدِيهِمْ - قَالَ زُهَيْرٌ أُرَاهُ قَالَ - فِي الصَّلاَةِ فَقَالَ " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ اسْكُنُوا فِي الصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1000
In-book reference : Book 2, Hadith 611
English translation : Book 2, Hadith 995

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(192) Chapter: Responding To The Imam

(192) باب الرَّدِّ عَلَى الإِمَامِ

Narrated Samurah ibn Jundub:
The Prophet (ﷺ) commanded us to respond to the salutation of the imam. and to love each other, and to salute each other.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ أَبُو الْجَمَاهِرِ، حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَرُدَّ عَلَى الإِمَامِ وَأَنْ نَتَحَابَّ وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1001
In-book reference : Book 2, Hadith 612
English translation : Book 3, Hadith 996

(193) Chapter: The Takbir After The Salat

(193) باب التَّكْبِيرِ بَعْدَ الصَّلاَةِ

Ibn ‘Abbas said:

The end of the prayer of the Messenger of Allah (ﷺ) was known by the takbir (pronounced aloud).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ يُعْلَمُ انْقِضَاءُ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالتَّكْبِيرِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1002
In-book reference : Book 2, Hadith 613
English translation : Book 2, Hadith 997

Ibn Abbas said :

To raise the voice for making the mention of Allah after the people had finished their obligatory prayer was for in vogue the time of the Messenger of Allah (May peace be upon him).

Ibn ‘Abbas said : I used to know by it when they finished the prayer and would listen to it (making the mention of Allah).

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ لِلذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَّ ابْنَ عَبَّاسٍ قَالَ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ وَأَسْمَعُهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1003
In-book reference : Book 2, Hadith 614
English translation : Book 2, Hadith 998

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(194) Chapter: Shortening The Taslim

(194) باب حَذْفِ التَّسْلِيمِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Shortening the salutation is sunnah (commendable).

The narrator 'Isa said: Ibn al-Mubarak prohibited me from reporting this tradition as a statement of the Prophet (ﷺ).

Abu Dawud said: I heard Abu 'Umar 'Isa b. Yunus al-Fakhuri al-Ramil saying: When al-Firyabi returned from Mecca, he gave up narrating this tradition as a statement of the Prophet (ﷺ). He said: Ahmad b. Hanbal forbade to report this tradition directly from the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حَذْفُ السَّلاَمِ سُنَّةٌ " . قَالَ عِيسَى نَهَانِي ابْنُ الْمُبَارَكِ عَنْ رَفْعِ هَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَبَا عُمَيْرٍ عِيسَى بْنَ يُونُسَ الْفَاخُورِيَّ الرَّمْلِيَّ قَالَ لَمَّا رَجَعَ الْفِرْيَابِيُّ مِنْ مَكَّةَ تَرَكَ رَفْعَ هَذَا الْحَدِيثِ قَالَ نَهَاهُ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ رَفْعِهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1004
In-book reference : Book 2, Hadith 615
English translation : Book 3, Hadith 999

(195) Chapter: If One Breaks Wudu' During Prayer, He Must Start From The Beginning

(195) باب إِذَا أَحْدَثَ فِي صَلاَتِهِ يَسْتَقْبِلُ

'Ali b. Talq reported the Messenger of Allah (ﷺ) as saying:

When any of you breaks wind during prayer, he must withdraw, perform ablution, and repeat the prayer.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلاَّمٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا فَسَا أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيُعِدْ صَلاَتَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1005
In-book reference : Book 2, Hadith 616
English translation : Book 2, Hadith 1000

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(196) Chapter: A Person Praying Voluntary Prayers In The Same Place That He Prayed The Obligatory Prayer

(196) باب فِي الرَّجُلِ يَتَطَوَّعُ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Cannot any one of you (according to the version of the narrator AbdulWarith) step forward or backward or at his right or left. The version of Hammad added: during prayer; that is, in supererogatory prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، وَعَبْدُ الْوَارِثِ، عَنْ لَيْثٍ، عَنِ الْحَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيَعْجِزُ أَحَدُكُمْ " . قَالَ عَنْ عَبْدِ الْوَارِثِ " أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ " . زَادَ فِي حَدِيثِ حَمَّادٍ " فِي الصَّلاَةِ " . يَعْنِي فِي السُّبْحَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1006
In-book reference : Book 2, Hadith 617
English translation : Book 3, Hadith 1001

Narrated Al-Azraq ibn Qays:

An imam of ours, whose kunyah (surname) was AbuRimthah, led us in prayer and said: I prayed this prayer, or one like it, with the Prophet (ﷺ). AbuBakr and Umar were standing in the front row on his right and there was a man who had been present at the first takbir in the prayer. The Prophet of Allah (ﷺ) offered the prayer, then gave the salutation to his right and his left so that we saw the whiteness of his cheeks, then turned away as AbuRimthah (meaning himself) had done.
The man who has been present with him at the first takbir in the prayer then got up to pray another prayer, whereupon Umar leaped up and, seizing him by the shoulders, shook him and said: Sit down, for the People of the Book perished for no other reason than that there was no interval between their prayers.

The Prophet (ﷺ) raised his eyes and said: Allah has made you say what is right, son of al-Khattab.
Abu Dawud said: Sometimes the name of Abu Umayyah is narrated instead of Abu Rimthah.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ، عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنِ الأَزْرَقِ بْنِ قَيْسٍ، قَالَ صَلَّى بِنَا إِمَامٌ لَنَا يُكْنَى أَبَا رِمْثَةَ فَقَالَ صَلَّيْتُ هَذِهِ الصَّلاَةَ - أَوْ مِثْلَ هَذِهِ الصَّلاَةِ - مَعَ النَّبِيِّ صلى الله عليه وسلم . قَالَ وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقُومَانِ فِي الصَّفِّ الْمُقَدَّمِ عَنْ يَمِينِهِ وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيرَةَ الأُولَى مِنَ الصَّلاَةِ فَصَلَّى نَبِيُّ اللَّهِ صلى الله عليه وسلم ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَّيْهِ ثُمَّ انْفَتَلَ كَانْفِتَالِ أَبِي رِمْثَةَ - يَعْنِي نَفْسَهُ - فَقَامَ الرَّجُلُ الَّذِي أَدْرَكَ مَعَهُ التَّكْبِيرَةَ الأُولَى مِنَ الصَّلاَةِ يَشْفَعُ فَوَثَبَ إِلَيْهِ عُمَرُ فَأَخَذَ بِمَنْكِبِهِ فَهَزَّهُ ثُمَّ قَالَ اجْلِسْ فَإِنَّهُ لَمْ يَهْلِكْ أَهْلُ الْكِتَابِ إِلاَّ أَنَّهُ لَمْ يَكُنْ بَيْنَ صَلَوَاتِهِمْ فَصْلٌ . فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم بَصَرَهُ فَقَالَ " أَصَابَ اللَّهُ بِكَ يَا ابْنَ الْخَطَّابِ " . قَالَ أَبُو دَاوُدَ وَقَدْ قِيلَ أَبُو أُمَيَّةَ مَكَانَ أَبِي رِمْثَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1007
In-book reference : Book 2, Hadith 618
English translation : Book 3, Hadith 1002

(197) Chapter: (Prostrating For) Forgetfulness After The Two Prostrations (Rak'ah)

(197) باب السَّهْوِ فِي السَّجْدَتَيْنِ

Abu Hurairah said:

The Messenger of Allah (ﷺ) led us in one of the evening (‘Asha) prayers, noon or afternoon. He led us in two Rak’ahs and gave the salutation. He then got up going towards a piece of wood which was placed in the front part of the mosque. He placed his hands upon it, one on the other, looking from his face as if he were angry. The people came out hastily saying: the prayer has been shortened. Abu Bakr and ‘Umar were among the people, but they were too afraid to speak to him. A man whom the Messenger of Allah (ﷺ) would call “ the possessor of arms” (Dhu al-Yadain) stood up (asking him): Have you forgotten. The Messenger of Allah, or has the prayer been shortened? He said: I have neither forgotten nor has it been shortened. He said : Messenger of Allah , you have forgotten. The Messenger of Allah (ﷺ) turned towards the people and asked : did the possessor of arms speak the truth? They made a sign , that is, yes. The Messenger of Allah (ﷺ) returned to his place and prayed the remaining two Rak’ahs, then gave the salutation; he then uttered the takbir and prostrated himself as usual or prolonged. He then raised his head and uttered the takbir; then he uttered the takbir and made prostration as usual or made longer (prostration). Then he raised his head his and uttered the takbir (Allah is most great). The narrator Muhammad was asked : Did he give the salutation (while prostrating) dueto forgetfulness? He said : I do not remember it from Abu Hurairah. But we Are sure that ‘Imran b. Husain (in his version) said; he then gave the salutation.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِحْدَى صَلاَتَىِ الْعَشِيِّ - الظُّهْرَ أَوِ الْعَصْرَ قَالَ - فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا

إِحْدَاهُمَا عَلَى الأُخْرَى يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ ثُمَّ خَرَجَ سَرَعَانُ النَّاسِ وَهُمْ يَقُولُونَ قَصُرَتِ الصَّلاَةُ قَصُرَتِ الصَّلاَةُ وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يُكَلِّمَاهُ فَقَامَ رَجُلٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَمِّيهِ ذَا الْيَدَيْنِ فَقَالَ يَا رَسُولَ اللَّهِ أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاَةُ قَالَ " لَمْ أَنْسَ وَلَمْ تَقْصُرِ الصَّلاَةُ " . قَالَ بَلْ نَسِيتَ يَا رَسُولَ اللَّهِ . فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْقَوْمِ فَقَالَ " أَصَدَقَ ذُو الْيَدَيْنِ " . فَأَوْمَئُوا أَىْ نَعَمْ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى مَقَامِهِ فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ وَكَبَّرَ . قَالَ فَقِيلَ لِمُحَمَّدٍ سَلَّمَ فِي السَّهْوِ فَقَالَ لَمْ أَحْفَظْهُ عَنْ أَبِي هُرَيْرَةَ وَلَكِنْ نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ ثُمَّ سَلَّمَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1008
In-book reference : Book 2, Hadith 619
English translation : Book 2, Hadith 1003

This tradition has been narrated through a different chain of transmitters; but the version of Hammad is more perfect. This version goes; then the Messenger of Allah (ﷺ) prayed; it does not have the words, "led us (in prayer)," nor the words "they made a sign". Thereupon the people said :

Yes. He then raised his head. The version does not mention the words "he uttered the takbir. He then uttered the takbir and made the prostration as usual or prolonged it. He then raised his head". The narrator then prostration as usual or prolonged it. He then raised his head". The narrator then finished the tradition and did not mention the words that follow it. He did not mention the words "they made a sign", but Hammad b. Zaid mentioned them in his version.

Abu dawud said: Anyone who narrated this tradition did not mention the words " then he uttered the takbir", nor the words "he returned"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، بِإِسْنَادِهِ - وَحَدِيثُ حَمَّادٍ أَتَمُّ - قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم لَمْ يَقُلْ بِنَا . وَلَمْ يَقُلْ فَأَوْمَئُوا . قَالَ فَقَالَ النَّاسُ نَعَمْ . قَالَ ثُمَّ رَفَعَ - وَلَمْ يَقُلْ وَكَبَّرَ - ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ وَتَمَّ حَدِيثُهُ لَمْ يَذْكُرْ مَا بَعْدَهُ وَلَمْ يَذْكُرْ فَأَوْمَئُوا . إِلاَّ حَمَّادُ بْنُ زَيْدٍ . قَالَ أَبُو دَاوُدَ وَكُلُّ مَنْ رَوَى هَذَا الْحَدِيثَ لَمْ يَقُلْ فَكَبَّرَ وَلاَ ذَكَرَ رَجَعَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1009
In-book reference : Book 2, Hadith 620
English translation : Book 2, Hadith 1004

Abu Hurairah said ; The Messenger of Allah (ﷺ) led us in prayer. He then narrated the same version reported by Hammad up to the words "we are sure that 'Imran b. Husain said:

then he gave the salutation." The narrator said: I asked; What about the Tashahud? He replied: I did not hear thing about the tashahhud, but it is more liking to me that one should recite the tashahhud. This version has not the words

“whom he called the possessor of arms(Dhu al-yadain).” Nor the words “they made a sign,” nor the word “anger”. The tradition narrated by Hammad from Ayyub is more perfect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ عَلْقَمَةَ - عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَمَّادٍ كُلِّهِ إِلَى آخِرِ قَوْلِهِ نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ ثُمَّ سَلَّمَ . قَالَ قُلْتُ فَالتَّشَهُّدُ قَالَ لَمْ أَسْمَعْ فِي التَّشَهُّدِ وَأَحَبُّ إِلَىَّ أَنْ يَتَشَهَّدَ وَلَمْ يَذْكُرْ كَانَ يُسَمِّيهِ ذَا الْيَدَيْنِ . وَلاَ ذَكَرَ فَأَوْمَئُوا . وَلاَ ذَكَرَ الْغَضَبَ وَحَدِيثُ حَمَّادٍ عَنْ أَيُّوبَ أَتَمُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1010
In-book reference : Book 2, Hadith 621
English translation : Book 2, Hadith 1005

The above mentioned tradition has also been narrated by Abu Hurairah through a different chain of transmitters. This version goes :

the Prophet (ﷺ) uttered the takbir and prostrated himself (in a tradition relating to the incidence of the possessor of arms [Dhu al-yadain]). The narrator Hisham, I,e, Ibn Hassan said: he uttered the takbir ; then he uttered the takbir and prostrated himself.

Abu Dawud said : This tradition has also been narrated by Habib b. al-shahid, Humaid, Yunus, and Asim b. al-Ahwal, from Muhammad on the authority of abu Hurairah none of them mentioned what Hammad b. Zaid mentioned from from Hisham that he uttered the takbir; then uttered the takbir and prostrated himself. Hammad b. Sulaimah and Abu BAkr b. ‘Ayyash also narrated this tradition from Hisham, but they did not narrate from him what HAmmad b. zaid narrated that he uttered the takbir and again uttered the takbir.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَهِشَامٍ، وَيَحْيَى بْنِ عَتِيقٍ، وَابْنِ، عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي قِصَّةِ ذِي الْيَدَيْنِ أَنَّهُ كَبَّرَ وَسَجَدَ . وَقَالَ هِشَامٌ يَعْنِي ابْنَ حَسَّانَ كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ أَيْضًا حَبِيبُ بْنُ الشَّهِيدِ وَحُمَيْدٌ وَيُونُسُ وَعَاصِمٌ الأَحْوَلُ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ هَذَا الْحَدِيثَ عَنْ هِشَامٍ لَمْ يَذْكُرَا عَنْهُ هَذَا الَّذِي ذَكَرَهُ حَمَّادُ بْنُ زَيْدٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ .

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) حكم:

Reference : Sunan Abi Dawud 1011
In-book reference : Book 2, Hadith 622
English translation : Book 2, Hadith 1006

This tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version goes:

he did not make two prostrations (at the end of prayer) due to forgetfulness until Allah gave him satisfaction about it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ، بِهَذِهِ الْقِصَّةِ قَالَ وَلَمْ يَسْجُدْ سَجْدَتَىِ السَّهْوِ حَتَّى يَقَّنَهُ اللَّهُ ذَلِكَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1012
In-book reference : Book 2, Hadith 623
English translation : Book 2, Hadith 1007

Ibn Shihab (al-Zuhr) reported on the authority of Abu Bakr b. Sulaiman b. Abi Hathmah that the Messenger of Allah (ﷺ) did not make two prostrations when are made when one is doubtful until the people met him.

Abu Dawud said; this tradition has also been transmitted by al-Zahidi from al-zuhr from Abu Bakr b. Sulaiman b. Abi HAthman from thre prophet (ﷺ). This version goes :
he did not make two prostrations on account of forgetfulness.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا بَكْرِ بْنَ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، أَخْبَرَهُ أَنَّهُ، بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بِهَذَا الْخَبَرِ قَالَ وَلَمْ يَسْجُدِ السَّجْدَتَيْنِ اللَّتَيْنِ تُسْجَدَانِ إِذَا شَكَّ حَتَّى لَقَّاهُ النَّاسُ . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي بِهَذَا الْخَبَرِ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ . قَالَ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرِ بْنُ الْحَارِثِ بْنِ هِشَامٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ . قَالَ أَبُو دَاوُدَ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ وَعِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَالْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ جَمِيعًا عَنْ أَبِي هُرَيْرَةَ بِهَذِهِ الْقِصَّةِ وَلَمْ يَذْكُرْ أَنَّهُ سَجَدَ السَّجْدَتَيْنِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِيهِ وَلَمْ يَسْجُدْ سَجْدَتَىِ السَّهْوِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1013
In-book reference : Book 2, Hadith 624
English translation : Book 2, Hadith 1008

Abu Hurairah reported; The Prophet (ﷺ) offered the noon prayer and he gave the salutation at the end of two rakahs. He was asked. Has the prayer been shortened ? then he offered two rakahs of the prayer and made two prostrations (at the end of it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ فَسَلَّمَ فِي الرَّكْعَتَيْنِ فَقِيلَ لَهُ نَقَصَتِ الصَّلاَةُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1014
In-book reference : Book 2, Hadith 625
English translation : Book 2, Hadith 1009

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated AbuHurayrah:
When the Prophet (ﷺ) finished two rak'ahs of an obligatory prayer, a man asked him: Messenger of Allah, has the prayer been shortened, or have you forgotten? he replied: I did not do all that. The people said: Messenger of Allah, you did that. Therefore, he offered another two rak'ahs or prayer and did not make two prostrations due to forgetfulness.
Abu Dawud said: This tradition has also been narrated by Dawud al-Hussain from Abu Sufyan, freed slave of Ibn Abi Ahmad on the authority of Abu Hurairah from the Prophet (ﷺ). This version goes: He then made two prostrations while he was sitting after the salutation.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ، أَخْبَرَنَا شَبَابَةُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم انْصَرَفَ مِنَ الرَّكْعَتَيْنِ مِنْ صَلاَةِ الْمَكْتُوبَةِ فَقَالَ لَهُ رَجُلٌ أَقَصُرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ قَالَ " **كُلَّ ذَلِكَ لَمْ أَفْعَلْ** " . فَقَالَ النَّاسُ قَدْ فَعَلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ . فَرَكَعَ رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ انْصَرَفَ وَلَمْ يَسْجُدْ سَجْدَتَىِ السَّهْوِ . قَالَ أَبُو دَاوُدَ رَوَاهُ دَاوُدُ بْنُ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ قَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ .

حكم: **شاذ السهو** (الألباني)

Reference : Sunan Abi Dawud 1015
In-book reference : Book 2, Hadith 626
English translation : Book 3, Hadith 1010

Abu Hurairah reported; He then made two prostration on account of forgetfulness after he had given the salutation.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ الْهِفَّانِيِّ، حَدَّثَنِي أَبُو هُرَيْرَةَ، بِهَذَا الْخَبَرِ قَالَ ثُمَّ سَجَدَ سَجْدَتَىِ السَّهْوِ بَعْدَ مَا سَلَّمَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1016
In-book reference : Book 2, Hadith 627
English translation : Book 2, Hadith 1011

Ibn ‘Umar said :

The Messenger of Allah (ﷺ) led us in prayer and gave the salutation after two rakahs of prayer. He narrated this tradition like that of Ibn Sirin from Abu Hurairah. This version adds; he gave the salutation and prostrated two prostrations due to forgetfulness.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا أَبُو أُسَامَةَ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ فِي الرَّكْعَتَيْنِ . فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ ثُمَّ سَجَدَ سَجْدَتَىِ السَّهْوِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1017
In-book reference : Book 2, Hadith 628
English translation : Book 2, Hadith 1012

'Imran b. Husain said :

The Messenger of Allah (ﷺ) gave the salutation at the end of three rakahs in the afternoon prayer, then went into the apartment (according to the version of maslamah). A man called al-Khirbaq who had long arms got up and said ; has the prayer been shortened, Messenger of Allah ? He came out angrily trailing his cloak and said : Is he telling the truth ? they said; Yes. He then prayed that rakah, then gave the salutation, then made two prostrations, then gave the salutation.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، حَدَّثَنَا أَبُو قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ ثُمَّ دَخَلَ - قَالَ عَنْ مَسْلَمَةَ - الْحُجَرَ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ كَانَ طَوِيلَ الْيَدَيْنِ فَقَالَ لَهُ أَقَصُرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ فَخَرَجَ مُغْضَبًا يَجُرُّ رِدَاءَهُ فَقَالَ " أَصَدَقَ " . قَالُوا نَعَمْ . فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1018
In-book reference : Book 2, Hadith 629
English translation : Book 2, Hadith 1013

(198) Chapter: If One Prays Five Rak'ah (198) باب إِذَا صَلَّى خَمْسًا

'Abd Allah (b. Mas'ud) said :

The Messenger of Allah (ﷺ) prayed five rak'ahs in the noon prayer. He was asked whether the prayer had been extended. He asked what they meant by that. The people said : you prayed five rak'ahs. Then he made two prostrations after having given the salutation.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالَ حَفْصٌ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ خَمْسًا . فَقِيلَ لَهُ أَزِيدَ فِي الصَّلاَةِ قَالَ " وَمَا ذَاكَ " . قَالَ صَلَّيْتَ خَمْسًا . فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1019
In-book reference : Book 2, Hadith 630
English translation : Book 2, Hadith 1014

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Mas'ud:
The Messenger of Allah (ﷺ) offered prayer. The version of the narrator Ibrahim goes: I do not know whether he increased or decreased (the rak'ahs of prayer).
When he gave the salutation, he was asked: Has something new happened in the prayer, Messenger of Allah? He said: What is it? They said: You prayed so many and so many (rak'ahs). He then relented his foot and faced the Qiblah and made two prostrations. He then gave the salutation. When he turned away (finished the prayer), he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ إِبْرَاهِيمُ فَلاَ أَدْرِي زَادَ أَمْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ أَحَدَثَ فِي الصَّلاَةِ شَىْءٌ . قَالَ " وَمَا ذَاكَ " . قَالُوا صَلَّيْتَ كَذَا وَكَذَا . فَثَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ سَلَّمَ فَلَمَّا انْفَتَلَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ صلى الله عليه وسلم فَقَالَ " إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ أَنْبَأْتُكُمْ بِهِ وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي " . وَقَالَ " إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لْيُسَلِّمْ ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1020
In-book reference : Book 2, Hadith 631
English translation : Book 3, Hadith 1015

This tradition has also been transmitted by ‘Abd Allah (b. Mas’ud) through a different chain of narrators. This version goes; when one of you forgets (in his prayer), he should perform two prostrations. Then he turned away, and performed two prostrations (due to forgetfulness).

Abu Dawud said:
The narrator Husain also reported it like al-A'mash.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، بِهَذَا قَالَ " فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ " . ثُمَّ تَحَوَّلَ فَسَجَدَ سَجْدَتَيْنِ . قَالَ أَبُو دَاوُدَ رَوَاهُ حُصَيْنٌ نَحْوَ حَدِيثِ الأَعْمَشِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1021
In-book reference : Book 2, Hadith 632
English translation : Book 2, Hadith 1016

'Abd Allah (b. Mas'ud) said; The Messenger of Allah (ﷺ) led us in five rak'ahs of prayer. When he turned away (i,e, finished his prayer), the people whispered among themselves. He asked; what is the matter with you ? They said :

Messenger of Allah, has (the number of the rak'ahs of) the prayer been increased ? he said : No. they said; you have offered five rak'ahs of prayer. He then turned away and performed two prostrations, and afterwards gave the salutation. He then said : I am only a human being, I forget, as you forget.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، - وَهَذَا حَدِيثُ يُوسُفَ - عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم خَمْسًا فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ فَقَالَ " مَا شَأْنُكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ هَلْ زِيدَ فِي الصَّلاَةِ قَالَ " لاَ " . قَالُوا فَإِنَّكَ صَلَّيْتَ خَمْسًا . فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ " إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1022
In-book reference : Book 2, Hadith 633
English translation : Book 2, Hadith 1017

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Mu'awiyah ibn Khudayj:
One day the Messenger of Allah (ﷺ) prayed and gave the salutation while a rak'ah of the prayer remained to be offered. A man went to him and said: You forgot to offer one rak'ah of prayer. Then he returned and entered the mosque and ordered Bilal (to utter the Iqamah). He uttered the Iqamah for prayer. He then led the people in one rak'ah of prayer. I stated it to the people. They asked me: Do you know who he was? I said: No, but I can recognise him if I see him. Then the man passed by me, I said: It is he. The people said: This is Talhah ibn Ubaydullah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ سُوَيْدَ بْنَ قَيْسٍ، أَخْبَرَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيَتْ مِنَ الصَّلاَةِ رَكْعَةٌ فَأَدْرَكَهُ رَجُلٌ فَقَالَ نَسِيتَ مِنَ الصَّلاَةِ

رَكْعَةً فَرَجَعَ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ فَصَلَّى لِلنَّاسِ رَكْعَةً فَأَخْبَرْتُ بِذَلِكَ النَّاسَ . فَقَالُوا لِي أَتَعْرِفُ الرَّجُلَ قُلْتُ لاَ إِلاَّ أَنْ أَرَاهُ فَمَرَّ بِي فَقُلْتُ هَذَا هُوَ . فَقَالُوا هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1023
In-book reference : Book 2, Hadith 634
English translation : Book 3, Hadith 1018

(199) Chapter: Whoever Said The Doubt Should Be Ignored When One Is Confused Regarding Two Or Three Rak'ah

(199) باب إِذَا شَكَّ فِي الثِّنْتَيْنِ وَالثَّلاَثِ مَنْ قَالَ يُلْقِي الشَّكَّ

‘Ata’ b. Yasar said that Abu Sa’id al-Khudri reported the Messenger of Allah (ﷺ) as saying:

when one of you is in doubt about his prayer (i.e, how much he has prayed), he should throw away his doubt and base his prayer on what he is sure of. When he is sure about the completion of his prayer, he should make two prostrations (at the end of the prayer). If the prayer is complete, the additional rak’ah and the two prostrations will be supererogatory prayer. If the prayer is incomplete, the additional rak’ahs will compensate it, and the two prostrations will be a disgrace for the devil.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيُلْقِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ فَإِنْ كَانَتْ صَلاَتُهُ تَامَّةً كَانَتِ الرَّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ وَإِنْ كَانَتْ نَاقِصَةً كَانَتِ الرَّكْعَةُ تَمَامًا لِصَلاَتِهِ وَكَانَتِ السَّجْدَتَانِ مُرْغِمَتَىِ الشَّيْطَانِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ هِشَامُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم وَحَدِيثُ أَبِي خَالِدٍ أَشْبَعُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1024
In-book reference : Book 2, Hadith 635
English translation : Book 2, Hadith 1019

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Abbas:
The Prophet (ﷺ) named the two prostrations of forgetfulness disgraceful for the devil.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَمَّى سَجْدَتَىِ السَّهْوِ الْمُرْغِمَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1025
In-book reference : Book 2, Hadith 636
English translation : Book 3, Hadith 1020

Narrated Ata' ibn Yasar:

The Prophet (ﷺ) said: When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four rak'ahs, he should pray one (additional) rak'ah and make two prostrations while sitting before giving the salutation. If the (additional) rak'ah which he prayed is the fifth one, he will make it an even number by these two prostrations. If it is the fourth one, the two prostrations will be a disgrace for the devil.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلاَ يَدْرِي كَمْ صَلَّى ثَلاَثًا أَوْ أَرْبَعًا فَلْيُصَلِّ رَكْعَةً وَيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ فَإِنْ كَانَتِ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَاتَيْنِ وَإِنْ كَانَتْ رَابِعَةً فَالسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1026
In-book reference : Book 2, Hadith 637
English translation : Book 3, Hadith 1021

Zaid b. Aslam reported on the authority of the chain of Malik:

The Prophet (ﷺ) said: If one of you is in doubt about his prayer, and if he is sure that he prayed three rak'ah, he should stand and complete one rak'ah along with its prostrations. Then he should sit and recite the tashahhud. When he finishes the prayer, and there remains nothing except salutation, he should make two prostrations while he is sitting and afterwards should give the salutation. The narrator then narrated the tradition similar to that of Malik.

Abu Dawud said: Similarly, this tradition has been narrated by Ibn Wahb from Malik, Hafs b. Maisarah, Dawud b. Qais and Hisham b. Sa'd. But Hisham projected it to Abu Sa'id al-Khudri.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِإِسْنَادِ مَالِكٍ قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَإِنِ اسْتَيْقَنَ أَنْ قَدْ صَلَّى ثَلاَثًا فَلْيَقُمْ فَلْيُتِمَّ رَكْعَةً بِسُجُودِهَا ثُمَّ يَجْلِسْ فَيَتَشَهَّدْ فَإِذَا فَرَغَ فَلَمْ يَبْقَ إِلاَّ أَنْ يُسَلِّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ لْيُسَلِّمْ " . ثُمَّ ذَكَرَ مَعْنَى مَالِكٍ . قَالَ أَبُو دَاوُدَ كَذَلِكَ رَوَاهُ ابْنُ وَهْبٍ عَنْ مَالِكٍ وَحَفْصِ بْنِ مَيْسَرَةَ وَدَاوُدَ بْنِ قَيْسٍ وَهِشَامِ بْنِ سَعْدٍ إِلاَّ أَنَّ هِشَامًا بَلَغَ بِهِ أَبَا سَعِيدٍ الْخُدْرِيَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1027

In-book reference : Book 2, Hadith 638
English translation : Book 3, Hadith 1022

(200) Chapter: Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgement

(200) باب مَنْ قَالَ يُتِمُّ عَلَى أَكْبَرِ ظَنِّهِ

AbuUbaydah reported, on the authority of his father Abdullah (ibn Mas'ud), the Messenger of Allah (ﷺ) as saying:

When you offer the prayer, and you are in doubt about the number of rak'ahs whether offered three or four, and you have prayed four rak'ahs in all probability in your opinion, you should recite tashahhud and make two prostrations while you are sitting before giving the salutation. afterwards you should recite the tashahhud and give the salutation again.

Abu Dawud said: This tradition has been narrated by 'Abd al-Wahid from Khusaif, but he did not report it as a statement of the Prophet (ﷺ). The version of 'Abd al-Wahid has been corroborated by Sufyan, Sharik, and Isra'il. They differed amongst themselves about the text of the tradition and they did not narrate it with the continuous chain up to the Prophet (ﷺ).

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كُنْتَ فِي صَلاَةٍ فَشَكَكْتَ فِي ثَلاَثٍ أَوْ أَرْبَعٍ وَأَكْبَرُ ظَنِّكَ عَلَى أَرْبَعٍ تَشَهَّدْتَ ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ ثُمَّ تَشَهَّدْتَ أَيْضًا ثُمَّ تُسَلِّمُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الْوَاحِدِ عَنْ خُصَيْفٍ وَلَمْ يَرْفَعْهُ وَوَافَقَ عَبْدَ الْوَاحِدِ أَيْضًا سُفْيَانُ وَشَرِيكٌ وَإِسْرَائِيلُ وَاخْتَلَفُوا فِي الْكَلاَمِ فِي مَتْنِ الْحَدِيثِ وَلَمْ يُسْنِدُوهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1028
In-book reference : Book 2, Hadith 639
English translation : Book 3, Hadith 1023

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: When one of you prays, and he does not know whether he prayed more or less rak'ahs (than those prescribed by the Shari'ah), he should perform two prostrations while he is sitting. If the devil comes to him, and tells him (suggests him): "You have been defiled," he should say: "You have told a lie," except that he feels smell with his nose, or sound with his ears (then his ablution will break). These are the wording; of the tradition reported by Aban.
Abu Dawud said: Ma'mar and 'Abi b. al-Mubarak mentioned the name "Iyad b. Hilal and al-Awza'i mentioned the name of Iyad b. Abi Zuhair.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنَا عِيَاضٌ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ هِلاَلِ بْنِ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ فَإِذَا أَتَاهُ الشَّيْطَانُ فَقَالَ إِنَّكَ قَدْ

أَحْدَثْتَ فَلْيَقُلْ كَذَبْتَ إِلاَّ مَا وَجَدَ رِيحًا بِأَنْفِهِ أَوْ صَوْتًا بِأُذُنِهِ " . وَهَذَا لَفْظُ حَدِيثِ أَبَانَ . قَالَ أَبُو دَاوُدَ وَقَالَ مَعْمَرٌ وَعَلِيُّ بْنُ الْمُبَارَكِ عِيَاضُ بْنُ هِلاَلٍ وَقَالَ الأَوْزَاعِيُّ عِيَاضُ بْنُ أَبِي زُهَيْرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1029
In-book reference : Book 2, Hadith 640
English translation : Book 3, Hadith 1024

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying; When one of you stands up to pray, the devil comes to him and confuses him so that he does not know how much he has prayed. If any of you has such an experience, he should perform two prostrations while he is sitting.

Abu Dawud said; This tradition has been narrated in a similar manner by Ibn ‘Uyainab, Ma’mar and al-Laith.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لاَ يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ " . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ وَاللَّيْثُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1030
In-book reference : Book 2, Hadith 641
English translation : Book 2, Hadith 1025

This tradition has also been transmitted by Muhammad b. Muslim through a different chain of narrators. This version adds; “While he is sitting before he gives the salutation.”

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ زَادَ " وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1031
In-book reference : Book 2, Hadith 642
English translation : Book 2, Hadith 1026

This traditions has also been narrated by Muhammad b. Muslim al-Zuhr through a different chain of transmitters and to the same effect. This version adds; He should perform two prostrations before giving the salutation.

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا يَعْقُوبُ، أَخْبَرَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ لْيُسَلِّمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1032
In-book reference : Book 2, Hadith 643
English translation : Book 2, Hadith 1027

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(201) Chapter: Those Who Said (The Prostrations Should Be) After The Taslim

(201) باب مَنْ قَالَ بَعْدَ التَّسْلِيمِ

Narrated Abdullah ibn Ja'far:

The Prophet (ﷺ) said: Anyone who is in doubt in his prayer should make two prostrations after giving the salutation.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ، أَنَّ مُصْعَبَ بْنَ شَيْبَةَ، أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ شَكَّ فِي صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1033
In-book reference : Book 2, Hadith 644
English translation : Book 3, Hadith 1028

(202) Chapter: One Who Stands Up After The Two Rak'ah Without Performing The Tashah-hud

(202) باب مَنْ قَامَ مِنْ ثِنْتَيْنِ وَلَمْ يَتَشَهَّدْ

Narrated Abdullah ibn Buhaynah:

The Messenger of Allah (ﷺ) led us in prayer praying two rak'ahs. When he stood up and did not sit (at the end of two rak'ahs) the people stood up along with him. When he finished the prayer and we expect him to give the salutation, he said: "Allah is most great." While sitting and made two prostrations before giving the salutation. Then he gave it.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاَتَهُ وَانْتَظَرْنَا التَّسْلِيمَ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1034
In-book reference : Book 2, Hadith 645

English translation : Book 3, Hadith 1029

This tradition (mentioned above) has also been transmitted by al-Zuhri through a different chain of narrators to the same effect. This version adds:

Some of us recited the Tashahhud while they were standing.

Abu Dawud said: Ibn-Zubair made two prostrations before giving the salutation in a similar way when he stood up at the end of two rak'ahs. This is the opinion of al-Zuhrl.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبِي وَبَقِيَّةُ، قَالاَ حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِمَعْنَى إِسْنَادِهِ وَحَدِيثِهِ زَادَ وَكَانَ مِنَّا الْمُتَشَهِّدُ فِي قِيَامِهِ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ سَجَدَهُمَا ابْنُ الزُّبَيْرِ قَامَ مِنْ ثِنْتَيْنِ قَبْلَ التَّسْلِيمِ وَهُوَ قَوْلُ الزُّهْرِيِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1035
In-book reference : Book 2, Hadith 646
English translation : Book 2, Hadith 1030

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(203) Chapter: One Who Forgets The Tashah-hud While He Is Sitting

(203) باب مَنْ نَسِيَ أَنْ يَتَشَهَّدَ وَهُوَ جَالِسٌ

Narrated Al-Mughirah ibn Shu'bah:

The Prophet (ﷺ) said: When an imam stands up at the end of two rak'ahs , if he remembers before standing straight up, he should sit down, but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness.

Abu Dawud said: I have not narrated in this book of mine any hadith from Jabir Al-Ju'fi (one of the narrators) except this one.

حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، - يَعْنِي الْجُعْفِيَّ - قَالَ حَدَّثَنَا الْمُغِيرَةُ بْنُ شُبَيْلٍ الأَحْمَسِيُّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَامَ الإِمَامُ فِي الرَّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ فَإِنِ اسْتَوَى قَائِمًا فَلاَ يَجْلِسْ وَيَسْجُدُ سَجْدَتَىِ السَّهْوِ " . قَالَ أَبُو دَاوُدَ وَلَيْسَ فِي كِتَابِي عَنْ جَابِرٍ الْجُعْفِيِّ إِلاَّ هَذَا الْحَدِيثُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1036
In-book reference : Book 2, Hadith 647
English translation : Book 3, Hadith 1031

Narrated Al-Mughirah ibn Shu'bah:

Ziyad ibn Ilaqah said: Al-Mughirah ibn Shu'bah led us in prayer and he stood up at the end of two rak'ahs. We said: Glory be to Allah; he also said: Glory be to Allah, and he proceeded. When he finished the prayer and gave the

salutation, he made two prostrations of forgetfulness. When he turned (to us) he said: I saw the Messenger of Allah (ﷺ) doing so as I did.

Abu Dawud said: Ibn Abi Laila narrated this tradition in a similar manner from al-Shaibi from al-Mughirah b. Shu'bah. Abu 'Umais narrated it from Thabit b. 'Ubaid saying: "Al-Mughirah b. Shu'bah led us in prayer, like the tradition reported by Ziyad b. 'Illaqah.
Abu Dawud said: Abu 'Umais is the brother of al-Mas'udi. And Sa'd b. Abi Waqqas did the same as done by al-Mughirah, 'Imran b. Husain, Dahhak b. Qais and Mu'awiyah b. Abi Sufyan. Ibn 'Abbas and 'Umar b. 'Abd al-'Aziz issued legel verdict to the same effect.
Abu Dawud said: This applies to a person who stands up at the end of two rak'ahs and males prostration after giving the salutation.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، قَالَ صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَنَهَضَ فِي الرَّكْعَتَيْنِ قُلْنَا سُبْحَانَ اللَّهِ قَالَ سُبْحَانَ اللَّهِ وَمَضَى فَلَمَّا أَتَمَّ صَلاَتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَىِ السَّهْوِ فَلَمَّا انْصَرَفَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُ كَمَا صَنَعْتُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنِ الشَّعْبِيِّ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ وَرَفَعَهُ وَرَوَاهُ أَبُو عُمَيْسٍ عَنْ ثَابِتِ بْنِ عُبَيْدٍ قَالَ صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ مِثْلَ حَدِيثِ زِيَادِ بْنِ عِلاَقَةَ . قَالَ أَبُو دَاوُدَ أَبُو عُمَيْسٍ أَخُو الْمَسْعُودِيِّ وَفَعَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ مِثْلَ مَا فَعَلَ الْمُغِيرَةُ وَعِمْرَانُ بْنُ حُصَيْنٍ وَالضَّحَّاكُ بْنُ قَيْسٍ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَابْنُ عَبَّاسٍ أَفْتَى بِذَلِكَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ . قَالَ أَبُو دَاوُدَ هَذَا فِيمَنْ قَامَ مِنْ ثِنْتَيْنِ ثُمَّ سَجَدُوا بَعْدَ مَا سَلَّمُوا .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 1037
In-book reference : Book 2, Hadith 648
English translation : Book 3, Hadith 1032

Narrated Thawban:

The Prophet (ﷺ) said: For each forgetfulness there are two prostrations after giving the salutation.

No one except Amr (ibn Uthman) mentioned the words "from his father" (in the chain AbdurRahman ibn Jubayr ibn Nufayr from Thawban).

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَالرَّبِيعُ بْنُ نَافِعٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَشُجَاعُ بْنُ مَخْلَدٍ، - بِمَعْنَى الإِسْنَادِ - أَنَّ ابْنَ عَيَّاشٍ، حَدَّثَهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدٍ الْكَلاَعِيِّ، عَنْ زُهَيْرٍ، - يَعْنِي ابْنَ سَالِمٍ الْعَنْسِيَّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ عَمْرٌو وَحْدَهُ عَنْ أَبِيهِ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَ مَا يُسَلِّمُ** " . لَمْ يَذْكُرْ عَنْ أَبِيهِ . غَيْرُ عَمْرٍو .

Grade : **Hasan** (Al-Albani) **حسن (الألباني)** حكم:

Reference : Sunan Abi Dawud 1038
In-book reference : Book 2, Hadith 649
English translation : Book 3, Hadith 1033

(204) Chapter: The Two Prostrations Of Forgetfulness Are Accompanied By The Tashah-hud And The Taslim

(204) باب سَجْدَتَىِ السَّهْوِ فِيهِمَا تَشَهُّدٌ وَتَسْلِيمٌ

Narrated Imran ibn Husayn:
The Prophet (ﷺ) led them in prayer and forgot something, so he made prostrations and uttered the tashahhud, then gave the salutation.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى، حَدَّثَنِي أَشْعَثُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ خَالِدٍ، - يَعْنِي الْحَذَّاءَ - عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ .

Grade : **Shadh** (Al-Albani) حكم: **شاذ** (الألباني)

Reference : Sunan Abi Dawud 1039
In-book reference : Book 2, Hadith 650
English translation : Book 3, Hadith 1034

(205) Chapter: Women Leavig Before Men After Prayer

(205) باب انْصِرَافِ النِّسَاءِ قَبْلَ الرِّجَالِ مِنَ الصَّلاَةِ

Umm Salamah said; When the Messenger of Allah (ﷺ) gave the salutation, he stayed for a while. By this people thought that women should return earlier than men.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدَ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَلَّمَ مَكَثَ قَلِيلاً وَكَانُوا يَرَوْنَ أَنَّ ذَلِكَ كَيْمَا يَنْفُذَ النِّسَاءُ قَبْلَ الرِّجَالِ .

صحيح خ لكنه جعل قوله وكانوا يرون مدرجا من قول الزهري (الألباني)

حكم:

Reference : Sunan Abi Dawud 1040
In-book reference : Book 2, Hadith 651
English translation : Book 2, Hadith 1035

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(206) Chapter: How Should One Leave From The Prayer

(206) باب كَيْفَ الاِنْصِرَافُ مِنَ الصَّلاَةِ

Narrated Hulb (Yazid) at-Ta'i:
Hulb prayed along with the Prophet (ﷺ). He used to turn to both his sides (sometimes to the left and sometimes to the right).

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، - رَجُلٍ مِنْ طَيِّئٍ - عَنْ أَبِيهِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم وَكَانَ يَنْصَرِفُ عَنْ شِقَّيْهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1041

In-book reference : Book 2, Hadith 652
English translation : Book 3, Hadith 1036

'Abd Allah (b. Mas'ud) said; One of you should not give a share from his prayer to the devil, that he does not turn away expect to his right side. I saw the Messenger of Allah (ﷺ) often turning away to his left side. the narrator 'Umarah said:

I came to medina afterwards and saw that the houses of the prophet (ﷺ) were (built) in the left.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ لاَ يَجْعَلْ أَحَدُكُمْ نَصِيبًا لِلشَّيْطَانِ مِنْ صَلاَتِهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَكْثَرَ مَا يَنْصَرِفُ عَنْ شِمَالِهِ . قَالَ عُمَارَةُ أَتَيْتُ الْمَدِينَةَ بَعْدُ فَرَأَيْتُ مَنَازِلَ النَّبِيِّ صلى الله عليه وسلم عَنْ يَسَارِهِ .

حكم: صحيح ق دون قوله عمارة أتيت (الألباني)

Reference : Sunan Abi Dawud 1042
In-book reference : Book 2, Hadith 653
English translation : Book 2, Hadith 1037

(207) Chapter: A Person's Voluntary Prayer In His House

(207) باب صَلاَةِ الرَّجُلِ التَّطَوُّعَ فِي بَيْتِهِ

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:

Offer some of your prayers in your houses, and do not make them graves.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1043
In-book reference : Book 2, Hadith 654
English translation : Book 2, Hadith 1038

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Zayd ibn Thabit:
The Prophet (ﷺ) said: The prayer a man offers in his house is more excellent than his prayer in this mosque of mine except obligatory prayer.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي النَّضْرِ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلاَتِهِ فِي مَسْجِدِي هَذَا إِلاَّ الْمَكْتُوبَةَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1044
In-book reference : Book 2, Hadith 655
English translation : Book 3, Hadith 1039

(208) Chapter: Whoever Prayed Toward A Direction Other Than the Qiblah, Then Discovered The Direction Of The Qiblah

(208) باب مَنْ صَلَّى لِغَيْرِ الْقِبْلَةِ ثُمَّ عَلِمَ

Anas said:

The Prophet (ﷺ) and his Companions used to pray in the direction of Jerusalem. When the following verse was revealed: " So turn thy face towards the inviolable mosque"; and Ye (O Muslims), wheresoever ye may be, turn your face towards it"(ii. 144), a man passed by the people of Banu Salamah. He called them while they were bowing in the morning prayer facing Jerusalem: Lo, the qiblah (direction of prayer) has been changed towards the ka'bah. He called them twice. So they turned their faces towards the Ka'bah while they were bowing.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، وَحُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ كَانُوا يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ { فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ } فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَنَادَاهُمْ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْفَجْرِ نَحْوَ بَيْتِ الْمَقْدِسِ أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ مَرَّتَيْنِ فَمَالُوا كَمَا هُمْ رُكُوعٌ إِلَى الْكَعْبَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1045
In-book reference : Book 2, Hadith 656
English translation : Book 2, Hadith 1040

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(209) Chapter: The Blessing Of Friday And The Eve Of Friday

(209) باب فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ

Narrated AbuHurayrah:
The Messenger of Allah (ﷺ) said: The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place.

On Friday every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him. Ka'b said: That is one day every year. So I said: It is on every Friday. Ka'b read the Torah and said: The Messenger of Allah (ﷺ) has spoken the truth. AbuHurayrah said: I met Abdullah ibn Salam and told him of my meeting with Ka'b. Abdullah ibn Salam said: I know what time it is. AbuHurayrah said: I asked him to tell me about it. Abdullah ibn Salam said: It is at the very end of Friday. I asked: How can it be when the Messenger of Allah (ﷺ) has said: "No Muslim finds it while he is praying...." and this is the moment when no prayer is offered. Abdullah ibn Salam said: Has the Messenger of Allah (ﷺ) not said: "If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it." I said: Yes, it is so.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ إِلاَّ وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلاَّ الْجِنَّ وَالإِنْسَ وَفِيهِ سَاعَةٌ لاَ يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ حَاجَةً إِلاَّ أَعْطَاهُ إِيَّاهَا " . قَالَ كَعْبٌ ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ . فَقُلْتُ بَلْ فِي كُلِّ جُمُعَةٍ . قَالَ فَقَرَأَ كَعْبٌ التَّوْرَاةَ فَقَالَ صَدَقَ النَّبِيُّ صلى الله عليه وسلم . قَالَ أَبُو هُرَيْرَةَ ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلاَمٍ فَحَدَّثْتُهُ بِمَجْلِسِي مَعَ كَعْبٍ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ قَدْ عَلِمْتُ أَيَّةَ سَاعَةٍ هِيَ . قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ فَأَخْبِرْنِي بِهَا . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ . فَقُلْتُ كَيْفَ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي " . وَتِلْكَ السَّاعَةُ لاَ يُصَلَّى فِيهَا . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلاَةَ فَهُوَ فِي صَلاَةٍ حَتَّى يُصَلِّيَ " . قَالَ فَقُلْتُ بَلَى . قَالَ هُوَ ذَاكَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1046
In-book reference : Book 2, Hadith 657
English translation : Book 3, Hadith 1041

Narrated Aws ibn Aws:

The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَىَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَىَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيتَ . فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1047
In-book reference : Book 2, Hadith 658
English translation : Book 3, Hadith 1042

(210) Chapter: Answering Which Hour Is The Hour Of Response On Friday

(210) باب الإِجَابَةِ أَيَّةُ سَاعَةٍ هِيَ فِي يَوْمِ الْجُمُعَةِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - أَنَّ الْجُلاَحَ، مَوْلَى عَبْدِ الْعَزِيزِ حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " يَوْمُ الْجُمُعَةِ ثِنْتَا عَشْرَةَ " . يُرِيدُ سَاعَةً " لاَ يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلاَّ آتَاهُ اللَّهُ عَزَّ وَجَلَّ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1048
In-book reference : Book 2, Hadith 659
English translation : Book 3, Hadith 1043

Abu Burdah b. Abl Musa al-Asha’ri said:

‘Abd Allah b. ‘Umar said to me: Did you hear your father narrating a tradition from the Messenger of Allah (ﷺ) about an hour on Friday (when supplication is accepted by Allah)? I said: Yes, I heard it. I heard the Messenger of Allah (ﷺ) say: This hour is found during the period when the imam is seated (for giving Friday sermon) until the prayer is finished.

Abu Dawud said: By sitting is meant sitting on the pulpit.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، - يَعْنِي ابْنَ بُكَيْرٍ - عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شَأْنِ الْجُمُعَةِ يَعْنِي السَّاعَةَ . قَالَ قُلْتُ نَعَمْ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ** " . قَالَ أَبُو دَاوُدَ يَعْنِي عَلَى الْمِنْبَرِ .

حكم: ضعيف والمحفوظ موقوف (الألباني)

Reference : Sunan Abi Dawud 1049
In-book reference : Book 2, Hadith 660
English translation : Book 2, Hadith 1044

(211) Chapter: The Blessings Of The Friday Prayer

(211) باب فَضْلِ الْجُمُعَةِ

If anyone performs ablution, doing it well, then come to the Friday prayer, listens and keeps silence, his sins between that time and the next Friday will be forgiven, with three days extra; but he who touches pebbles has caused an interruption.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1050
In-book reference : Book 2, Hadith 661
English translation : Book 2, Hadith 1045

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Ali ibn AbuTalib:

Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching).

When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday.

Then he (the narrator) says in the end of this tradition: I heard the Messenger of Allah (ﷺ) say so.

Abu Dawud said: This tradition has been narrated by al-Walid b. Muslim from Ibn Jabir. This version adds: bi'l-raba'ith (instead of al-raba'ith, needs preventing the people from prayer). Further, this adds: Freed slave of his wife Umm 'Uthman b. 'Ata.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، قَالَ حَدَّثَنِي عَطَاءٌ الْخُرَاسَانِيُّ، عَنْ مَوْلَى، امْرَأَتِهِ أُمِّ عُثْمَانَ قَالَ سَمِعْتُ عَلِيًّا، - رضى الله عنه - عَلَى مِنْبَرِ الْكُوفَةِ يَقُولُ " إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَايَاتِهَا إِلَى الأَسْوَاقِ فَيَرْمُونَ النَّاسَ بِالتَّرَابِيثِ أَوِ الرَّبَائِثِ وَيُثَبِّطُونَهُمْ عَنِ الْجُمُعَةِ وَتَغْدُو الْمَلاَئِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةٍ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الإِمَامُ فَإِذَا جَلَسَ الرَّجُلُ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاِسْتِمَاعِ وَالنَّظَرِ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلاَنِ مِنْ أَجْرٍ فَإِنْ نَأَى وَجَلَسَ حَيْثُ لاَ يَسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ وَإِنْ جَلَسَ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاِسْتِمَاعِ وَالنَّظَرِ فَلَغَا وَلَمْ يُنْصِتْ كَانَ لَهُ كِفْلٌ مِنْ وِزْرٍ وَمَنْ قَالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ صَهْ . فَقَدْ لَغَا وَمَنْ لَغَا فَلَيْسَ لَهُ فِي جُمُعَتِهِ تِلْكَ شَىْءٌ " . ثُمَّ يَقُولُ فِي آخِرِ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ذَلِكَ . قَالَ أَبُو دَاوُدَ رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ قَالَ بِالرَّبَائِثِ وَقَالَ مَوْلَى امْرَأَتِهِ أُمِّ عُثْمَانَ بْنِ عَطَاءٍ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1051
In-book reference : Book 2, Hadith 662
English translation : Book 3, Hadith 1046

(212) Chapter: The Severity Of Leaving The Friday Prayer

(212) باب التَّشْدِيدِ فِي تَرْكِ الْجُمُعَةِ

Narrated Al-Ja'd ad-Damri:

The Prophet (ﷺ) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَرَكَ ثَلاَثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1052
In-book reference : Book 2, Hadith 663
English translation : Book 3, Hadith 1047

(213) Chapter: The Expiation Of One Who Leaves It

(213) باب كَفَّارَةِ مَنْ تَرَكَهَا

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: If anyone omits the Friday prayer without excuse, he must give a dinar in alms, or if he does not have as much, then half a dinar.
Abu Dawud said: Khalid b. Qais reported this tradition in this manner, but he disagreed in respect of chain (of transmitters) and agreed in respect of the text.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ الْعُجَيْفِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ " . قَالَ أَبُو دَاوُدَ وَهَكَذَا رَوَاهُ خَالِدُ بْنُ قَيْسٍ وَخَالَفَهُ فِي الإِسْنَادِ وَوَافَقَهُ فِي الْمَتْنِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1053
In-book reference : Book 2, Hadith 664
English translation : Book 3, Hadith 1048

Narrated Qudamah ibn Wabirah:

The Prophet (ﷺ) said: If anyone omits the Friday prayer without excuse, he must give one dirham or half a dirham, or one sa' or half a sa' of wheat, in alms.
Abu Dawud said: Sa'id b. Bashir reported this tradition in a like manner, except that he narrated "one mudd or half mudd" (instead of sa'). He narrated it from Samurah.

Abu Dawud said: I heard Ahmad bin Hanbal being asked about the differences over the narration of this Hadith. He said: "Hammam has a stronger memory - in my opinion - than Ayyub."

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، وَإِسْحَاقُ بْنُ يُوسُفَ، عَنْ أَيُّوبَ أَبِي الْعَلاَءِ، عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ فَاتَتْهُ الْجُمُعَةُ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِرْهَمٍ أَوْ نِصْفِ دِرْهَمٍ أَوْ صَاعِ حِنْطَةٍ أَوْ نِصْفِ صَاعٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ هَكَذَا إِلاَّ أَنَّهُ قَالَ " مُدًّا أَوْ نِصْفَ مُدٍّ " . وَقَالَ عَنْ سَمُرَةَ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنِ اخْتِلاَفِ هَذَا الْحَدِيثِ فَقَالَ هَمَّامٌ عِنْدِي أَحْفَظُ مِنْ أَيُّوبَ يَعْنِي أَبَا الْعَلاَءِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1054
In-book reference : Book 2, Hadith 665
English translation : Book 3, Hadith 1049

(214) Chapter: Who Is required To Attend The Firday Prayer?

(214) باب مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ

'A'ishah, the wife of prophet(ﷺ), said:

The people used to attend the Friday prayer from their houses and from the suburbs of Medina.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنَ الْعَوَالِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1055
In-book reference : Book 2, Hadith 666
English translation : Book 2, Hadith 1050

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Amr:

The Prophet (ﷺ) said: The Friday prayer is obligatory on him who hears the call.

Abu Dawud said: This tradition has been transmitted by a group of narrators from Sufyan. They did not narrate it as a statement of the Prophet (ﷺ); only Qabisah has transmitted it as saying of the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، - يَعْنِي الطَّائِفِيَّ - عَنْ أَبِي سَلَمَةَ بْنِ نُبَيْهٍ، عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الْجُمُعَةُ عَلَى كُلِّ مَنْ سَمِعَ النِّدَاءَ** " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنْ سُفْيَانَ مَقْصُورًا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو لَمْ يَرْفَعُوهُ وَإِنَّمَا أَسْنَدَهُ قَبِيصَةُ .

حكم: ضعيف والصحيح وقفه (الألباني)

Reference : Sunan Abi Dawud 1056
In-book reference : Book 2, Hadith 667
English translation : Book 3, Hadith 1051

(215) Chapter: The Friday Prayer On A Rainy Day

(215) باب الْجُمُعَةِ فِي الْيَوْمِ الْمَطِيرِ

Narrated Usamah ibn Umayr al-Huzali:
The rain was falling on the day when the Battle of Hunayn took place. The Prophet (ﷺ), therefore, commanded that the people should offer their prayer in their camps.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، أَنَّ يَوْمَ، حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم مُنَادِيَهُ أَنِ الصَّلاَةُ فِي الرِّحَالِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1057
In-book reference : Book 2, Hadith 668
English translation : Book 3, Hadith 1052

Abu al-Malih said:

That took place on a Friday.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ صَاحِبٍ، لَهُ عَنْ أَبِي مَلِيحٍ، أَنَّ ذَلِكَ، كَانَ يَوْمَ جُمُعَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1058
In-book reference : Book 2, Hadith 669
English translation : Book 2, Hadith 1053

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Usamah ibn Umayr al-Huzali:
Usamah attended the Prophet (ﷺ) on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet) commanded them to offer Friday prayer in their dwellings.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ سُفْيَانُ بْنُ حَبِيبٍ خَبَّرَنَا عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، أَنَّهُ شَهِدَ النَّبِيَّ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ فِي يَوْمِ جُمُعَةٍ وَأَصَابَهُمْ مَطَرٌ لَمْ تَبْتَلَّ أَسْفَلُ نِعَالِهِمْ فَأَمَرَهُمْ أَنْ يُصَلُّوا فِي رِحَالِهِمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1059

In-book reference : Book 2, Hadith 670
English translation : Book 3, Hadith 1054

(216) Chapter: Not Attending The Congregational Prayer On A Cold Night Or A Rainy Day

(216) باب التَّخَلُّفِ عَنِ الْجَمَاعَةِ، فِي اللَّيْلَةِ الْبَارِدَةِ

Nafi said:

Ibn ‘Umar stayed at Dajnan (a place between Mecca and Medina) on a cold night. He commanded an announcer (to announce). He announced that the people should offer prayer in their dwellings. Ayyub said: Nafi narrated on the authority of Ibn ‘Umar that whenever there was a cold or a rainy day night, the Messenger of Allah (ﷺ) commanded the announcer (to announce). He announced to offer prayer in the dwellings.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، نَزَلَ بِضَجْنَانَ فِي لَيْلَةٍ بَارِدَةٍ فَأَمَرَ الْمُنَادِيَ فَنَادَى أَنِ الصَّلاَةُ فِي الرِّحَالِ . قَالَ أَيُّوبُ وَحَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ مَطِيرَةٌ أَمَرَ الْمُنَادِيَ فَنَادَى الصَّلاَةُ فِي الرِّحَالِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1060
In-book reference : Book 2, Hadith 671
English translation : Book 2, Hadith 1055

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Umar:

Nafi' reported: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina). Then he announced: "Offer prayer in your dwellings:" He then narrated a tradition from the Messenger of Allah (ﷺ). He used to command an announcer who made the call to prayer. He then announced: "Pray in your dwellings" on a cold or rainy night during journey.

Abu Dawud said: This tradition has been narrated by Hammad b. Salamah from Ayyub and 'Ubaid Allah. In his version he added: During journey on a cold or a rainy night.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ نَادَى ابْنُ عُمَرَ بِالصَّلاَةِ بِضَجْنَانَ ثُمَّ نَادَى أَنْ صَلُّوا فِي رِحَالِكُمْ قَالَ فِيهِ ثُمَّ حَدَّثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي بِالصَّلاَةِ ثُمَّ يُنَادِي " أَنْ صَلُّوا فِي رِحَالِكُمْ " . فِي اللَّيْلَةِ الْبَارِدَةِ وَفِي اللَّيْلَةِ الْمَطِيرَةِ فِي السَّفَرِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ وَعُبَيْدِ اللَّهِ قَالَ فِيهِ فِي السَّفَرِ فِي اللَّيْلَةِ الْقَرَّةِ أَوِ الْمَطِيرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1061
In-book reference : Book 2, Hadith 672

English translation : Book 3, Hadith 1056

Narrated Abdullah ibn Umar:

Nafi' said: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina), on a cold and windy night. He added the words at the end of the call: "Lo! pray in your dwellings. Lo! pray in the dwellings." He then said: The Messenger of Allah (ﷺ) used to command the mu'adhdhin to announce, "Lo! pray in your dwellings." on a cold or rainy night during journey.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ نَادَى بِالصَّلاَةِ بِضَجْنَانَ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ فِي آخِرِ نِدَائِهِ أَلاَ صَلُّوا فِي رِحَالِكُمْ أَلاَ صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ فِي سَفَرٍ يَقُولُ أَلاَ صَلُّوا فِي رِحَالِكُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1062
In-book reference : Book 2, Hadith 673
English translation : Book 3, Hadith 1057

Nafi said:

Ibn ‘Umar made the call to prayer on a cold and windy night. He then said: “Lo! Pray in the dwellings. “Afterwards he said: Whenever there was a cold or rainy day night, the Messenger of Allah (ﷺ) used to command the mu’adhdin to announce: “Lo! Pray in the dwellings.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، - يَعْنِي أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ - فَقَالَ أَلاَ صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ يَقُولُ أَلاَ صَلُّوا فِي الرِّحَالِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1063
In-book reference : Book 2, Hadith 674
English translation : Book 2, Hadith 1058

Ibn ‘Umar said:

The announcer of the Messenger of Allah(ﷺ) announced for that (to pray at homes) at Medina on a rainy night or a cold morning.

Abu Dawud said: This tradition has also been narrated by Yahya b. Sa’id al-Ansari from al-Qasim from Ibn ‘Umar from the Prophet (ﷺ). This version adds the words “During the journey.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم بِذَلِكَ فِي الْمَدِينَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ وَالْغَدَاةِ الْقَرَّةِ . قَالَ أَبُو دَاوُدَ وَرَوَى هَذَا الْخَبَرَ يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ عَنِ الْقَاسِمِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِيهِ فِي السَّفَرِ .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 1064
In-book reference : Book 2, Hadith 675
English translation : Book 2, Hadith 1059

Jabir said:

We were in the company of the Messenger of Allah (ﷺ) during a journey. The rain fell upon us. The Messenger of Allah (ﷺ) said: Anyone who wants to pray in his dwelling may pray.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَمُطِرْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1065
In-book reference : Book 2, Hadith 676
English translation : Book 2, Hadith 1060

Ibn Sirin said:

Ibn ‘Abbas said to his mu’adhdhin on a rainy day: “when you utter the words ‘ I testify that Muhammad is the Messenger of Allah,” do not say,” Come to prayer” but say “Pray at your homes,” By this (announcement) the people were surprised. He said: One who was better than me has done it. The Friday prayer is an obligatory duty. But I disliked to put you to hardship so that you might walk in mud and rain.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ، صَاحِبُ الزِّيَادِيِّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ، مُحَمَّدِ بْنِ سِيرِينَ أَنَّ ابْنَ عَبَّاسٍ، قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . فَلاَ تَقُلْ حَىَّ عَلَى الصَّلاَةِ . قُلْ صَلُّوا فِي بُيُوتِكُمْ . فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ فَقَالَ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ فَتَمْشُونَ فِي الطِّينِ وَالْمَطَرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1066
In-book reference : Book 2, Hadith 677
English translation : Book 2, Hadith 1061

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(217) Chapter: The Friday Prayer For The Slave And The Woman

(217) باب الْجُمُعَةِ لِلْمَمْلُوكِ وَالْمَرْأَةِ

Narrated Tariq ibn Shihab:

The Prophet (ﷺ) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person.

Abu Dawud said: Tariq b. Shihab had seen the Prophet (ﷺ) but not heard anything from him.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُرَيْمٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلاَّ أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوِ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ " . قَالَ أَبُو دَاوُدَ طَارِقُ بْنُ شِهَابٍ قَدْ رَأَى النَّبِيَّ صلى الله عليه وسلم وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1067
In-book reference : Book 2, Hadith 678
English translation : Book 3, Hadith 1062

(218) Chapter: The Friday Prayer In Villages

(218) باب الْجُمُعَةِ فِي الْقُرَى

Ibn 'Abbas said:

The Friday prayer first offered in Islam after the Friday prayer offered in the mosque of the Messenger of Allah (ﷺ) is Friday prayer offered at Juwatha, a village from the villages of al-Bahrain. The narrator 'Uthman said: it is a village from the village of the tribe of 'Abd al-Qais.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، - لَفْظُهُ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ فِي الإِسْلاَمِ بَعْدَ جُمُعَةٍ جُمِّعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ لَجُمُعَةٌ جُمِّعَتْ بِجُوَاثَاءَ قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ . قَالَ عُثْمَانُ قَرْيَةٌ مِنْ قُرَى عَبْدِ الْقَيْسِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1068
In-book reference : Book 2, Hadith 679
English translation : Book 2, Hadith 1063

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كتاب الصلاة

Narrated Ka'b ibn Malik:

AbdurRahman ibn Ka'b ibn Malik said: When Ka'b ibn Malik heard the call to prayer on Friday, he prayed for As'ad ibn Zurarah. I asked him: What is the matter that when you hear the call to prayer, you pray for As'ad ibn Zurarah? He replied: This is because he held the Friday prayer for the first time for us at Hazm an-Nabit of Harrah belonging to Banu Bayadah in Naqi', called Naqi' al-Khadumat. I asked him: How many were you at that time ? He said: Forty.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، - وَكَانَ قَائِدَ أَبِيهِ بَعْدَ مَا ذَهَبَ بَصَرُهُ عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ إِذَا سَمِعَ النِّدَاءَ، يَوْمَ الْجُمُعَةِ تَرَحَّمَ

لأَسْعَدَ بْنِ زُرَارَةَ . فَقُلْتُ لَهُ إِذَا سَمِعْتَ النِّدَاءَ، تَرَحَّمْتَ لأَسْعَدَ بْنِ زُرَارَةَ قَالَ لأَنَّهُ أَوَّلُ مَنْ جَمَّعَ بِنَا فِي هَزْمِ النَّبِيتِ مِنْ حَرَّةِ بَنِي بَيَاضَةَ فِي نَقِيعٍ يُقَالُ لَهُ نَقِيعُ الْخَضِمَاتِ . قُلْتُ كَمْ أَنْتُمْ يَوْمَئِذٍ قَالَ أَرْبَعُونَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1069
In-book reference : Book 2, Hadith 680
English translation : Book 3, Hadith 1064

(219) Chapter: If 'Eid Occurs On A Friday

(219) باب إِذَا وَافَقَ يَوْمُ الْجُمُعَةِ يَوْمَ عِيدٍ

Narrated Zayd ibn Arqam:
Ilyas ibn AbuRamlah ash-Shami said: I witnessed Mu'awiyah ibn AbuSufyan asking Zayd ibn Arqam: Did you offer along with the Messenger of Allah (ﷺ) the Friday and 'Id prayers synchronised on the same day? He said: Yes. He asked: How did he do? He replied: He offered the 'Id prayer, then granted concession to offer the Friday prayer, and said: If anyone wants to offer it, he may offer.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ إِيَاسِ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ، قَالَ شَهِدْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بْنَ أَرْقَمَ قَالَ أَشَهِدْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عِيدَيْنِ اجْتَمَعَا فِي يَوْمٍ قَالَ نَعَمْ . قَالَ فَكَيْفَ صَنَعَ قَالَ صَلَّى الْعِيدَ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ فَقَالَ " مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1070
In-book reference : Book 2, Hadith 681
English translation : Book 3, Hadith 1065

Narrated Abdullah ibn Abbas:

Ata' ibn AbuRabah said: Ibn az-Zubayr led us in the 'Id prayer on Friday early in the morning. When we went to offer the Friday, he did not come out to us. So we prayed ourselves alone. At that time Ibn Abbas was present in at-Ta'if. When he came to us, we mentioned this (incident) to him. He said: He followed the sunnah.

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ، حَدَّثَنَا أَسْبَاطٌ، عَنِ الأَعْمَشِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ صَلَّى بِنَا ابْنُ الزُّبَيْرِ فِي يَوْمِ عِيدٍ فِي يَوْمِ جُمُعَةٍ أَوَّلَ النَّهَارِ ثُمَّ رُحْنَا إِلَى الْجُمُعَةِ فَلَمْ يَخْرُجْ إِلَيْنَا فَصَلَّيْنَا وُحْدَانًا وَكَانَ ابْنُ عَبَّاسٍ بِالطَّائِفِ فَلَمَّا قَدِمَ ذَكَرْنَا ذَلِكَ لَهُ فَقَالَ أَصَابَ السُّنَّةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1071
In-book reference : Book 2, Hadith 682
English translation : Book 3, Hadith 1066

'Ata' said:

The Friday and the ‘id prayers synchronized during the time of Ibn al-Zubair. He said: Two festivals (‘id and Friday) synchronized on the same day. He combined them and offered two rak’ahs in the morning and did not add anything to them until he offered the afternoon prayer.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ قَالَ عَطَاءٌ اجْتَمَعَ يَوْمُ جُمُعَةٍ وَيَوْمُ فِطْرٍ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَقَالَ عِيدَانِ اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَجَمَعَهُمَا جَمِيعًا فَصَلاَّهُمَا رَكْعَتَيْنِ بُكْرَةً لَمْ يَزِدْ عَلَيْهِمَا حَتَّى صَلَّى الْعَصْرَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1072
In-book reference : Book 2, Hadith 683
English translation : Book 2, Hadith 1067

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كتاب الصلاة

Narrated AbuHurayrah:
The Prophet (ﷺ) said: Two festivals ('Id and Friday) have synchronised on this day. If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him. But we shall offer the Friday prayer.
This tradition has been narrated by 'Umar from Shu'bah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، وَعُمَرُ بْنُ حَفْصٍ الْوَصَّابِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ الضَّبِّيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ قَدِ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجَمِّعُونَ ‏"‏ ‏.‏ قَالَ عُمَرُ عَنْ شُعْبَةَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1073
In-book reference : Book 2, Hadith 684
English translation : Book 3, Hadith 1068

(220) Chapter: What Is Recited During The Subh Prayer On Friday

(220) باب مَا يُقْرَأُ فِي صَلاَةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ

Ibn ‘Abbas said:

the Messenger of Allah (ﷺ) used to recite in the morning prayer on Friday Surah Tanzil al-Sajdah (xxxii.) and Surah al-Dahr(lxxi.).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ تَنْزِيلَ السَّجْدَةِ وَ ‏{‏ هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ ‏}‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1074
In-book reference : Book 2, Hadith 685
English translation : Book 2, Hadith 1069

This tradition has also been transmitted through a different chain of narrators. This version adds:

In the Friday prayer he would recite Surah al-Jumu'ah (lxxi) and Surah al-Munafiqunn .

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ، بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ فِي صَلاَةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ { إِذَا جَاءَكَ الْمُنَافِقُونَ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1075
In-book reference : Book 2, Hadith 686
English translation : Book 2, Hadith 1070

(221) Chapter: The Clothes That Should Be Worn For Friday Prayer

(221) باب اللُّبْسِ لِلْجُمُعَةِ

'Abd Allah b. 'Umar said:

'Umar b. al-Khattab saw a silken suit sold at the gate of the mosque. He said: Messenger of Allah, would that you purchase this suit and wear it on Friday and on the occasion when a delegation (from the outside) comes to you. The Messenger of Allah (ﷺ) said: One who has no share in the afterlife will put on this (suit). Afterwards suits of similar nature were brought to the Messenger of Allah (ﷺ). He gave 'Umar b. al-Khattab one of these suits. 'Umar said: Messenger of Allah, you are giving it to me for use while you had told me such-and-such about the suit of 'Utarid (I.e. sold by 'Utarid). The Messenger of Allah (ﷺ) said: I did not give it to you that you should wear it. Hence 'Umar gave it to his brother who was a disbeliever at Mecca for wearing.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى حُلَّةً سِيَرَاءَ - يَعْنِي تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ - فَقَالَ يَا رَسُولَ اللَّهِ لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ " . ثُمَّ جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهَا حُلَلٌ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ كَسَوْتَنِيهَا يَا رَسُولَ اللَّهِ وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدَ مَا قُلْتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا " . فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1076
In-book reference : Book 2, Hadith 687
English translation : Book 2, Hadith 1071

'Abd Allah b. 'Umar said:

'Umar b. al-Khattab saw a suit of silken cloth being sold in the market. He took it to the Messenger of Allah (ﷺ), and said: Purchase it ad decorate with it on 'id on the occasion of the arrival of delegations. The narrator then narrated the tradition. The former version is complete.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةَ إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوَفْدِ . ثُمَّ سَاقَ الْحَدِيثَ وَالأَوَّلُ أَتَمُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1077
In-book reference : Book 2, Hadith 688
English translation : Book 2, Hadith 1072

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Muhammad ibn Yahya ibn Habban:

The Messenger of Allah (ﷺ) said: What is the harm if any of you has two garments, if he can provide them, for Friday (prayer) in addition to the two garments for his daily work? Amr reported from Ibn Habib from Musa ibn Sa'd from Ibn Habban from Ibn Salam who heard this (tradition) from the Messenger of Allah (ﷺ) on the pulpit.

Abu Dawud said: This tradition has been reported by Yusuf b. 'Abd Allah b. Salam from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، وَعَمْرٌو، أَنَّ يَحْيَى بْنَ سَعِيدٍ الأَنْصَارِيَّ، حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ " . " مَا عَلَى أَحَدِكُمْ إِنْ وَجَدْتُمْ أَنْ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَىْ مَهْنَتِهِ " . قَالَ عَمْرٌو وَأَخْبَرَنِي ابْنُ أَبِي حَبِيبٍ عَنْ مُوسَى بْنِ سَعْدٍ عَنِ ابْنِ حَبَّانَ عَنِ ابْنِ سَلاَمٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُوسَى بْنِ سَعْدٍ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1078
In-book reference : Book 2, Hadith 689
English translation : Book 3, Hadith 1073

(222) Chapter: Gathering Before The Prayer On Friday (222) باب التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) prohibited buying and selling in the mosque, announcing aloud about a lost thing, the recitation of a poem in it, and prohibited sitting in a circle (in the mosque) on Friday before the prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ وَنَهَى عَنِ التَّحَلُّقِ قَبْلَ الصَّلاَةِ يَوْمَ الْجُمُعَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1079
In-book reference : Book 2, Hadith 690
English translation : Book 3, Hadith 1074

(223) Chapter: On Taking Minbars (223) باب فِي اتِّخَاذِ الْمِنْبَرِ

Abu Hazim b. Dinar said:

People came to Sahl b. Sa'd al-Sa'idi, when they were doubtful about the kind of wood of the pulpit (in the mosque of the Prophet). They asked him about it. He said: By Allah, I know (the wood) of which it was made; I saw it the first day when it was placed there, and the first day when the Messenger of Allah (ﷺ) sat on it. The Messenger of Allah (ﷺ) sent for a woman whom Sahl named and asked her: Order your boy, the carpenter, to construct for me a wooden pulpit so that I sit on it when I deliver a speech to the people. So she ordered him and he made a pulpit of a wood called tarfa taken from al-Ghabah (a place at a distance of nine miles from Medina). He brought it to her. She sent it to the Messenger of Allah (ﷺ). He ordered and that was placed here. I saw the Messenger of Allah (ﷺ) praying on it: he said: "Allah is most great"; he then bowed while he was on it; then he returned and prostrated in the root of the pulpit; he then returned (to the pulpit). When he finished (the prayer), he addressed himself to the people and said: O people, I did this so that you may follow me and know my prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ، حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ، أَنَّ رِجَالاً، أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُودُهُ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ وَاللَّهِ إِنِّي لأَعْرِفُ مِمَّا هُوَ وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى فُلاَنَةَ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ " أَنْ مُرِي غُلاَمَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ " . فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا فَأَرْسَلَتْهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَمَرَ بِهَا فَوُضِعَتْ هَا هُنَا فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى عَلَيْهَا وَكَبَّرَ عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلاَتِي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1080
In-book reference : Book 2, Hadith 691
English translation : Book 2, Hadith 1075

Ibn 'Umar said:

When the Prophet (ﷺ) became fat, Tamim al-Dari said to him: Should I make for you pulpit, Messenger of Allah, that will bear the burden of your body ? He said: Yes. So he made a pulpit consisting of two steps.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا بَدُنَ قَالَ لَهُ تَمِيمٌ الدَّارِيُّ أَلاَ أَتَّخِذُ لَكَ مِنْبَرًا يَا رَسُولَ اللَّهِ يَجْمَعُ - أَوْ يَحْمِلُ - عِظَامَكَ قَالَ " بَلَى " . فَاتَّخَذَ لَهُ مِنْبَرًا مِرْقَاتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1081
In-book reference : Book 2, Hadith 692
English translation : Book 2, Hadith 1076

(224) Chapter: The Place Of The Minbar

(224) باب مَوْضِعِ الْمِنْبَرِ

Salamah b. al-Akwa' said:

The space between the pulpit of the Messenger of Allah (ﷺ) and the wall (of the mosque) was such that a goat could pass.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ كَانَ بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ الْحَائِطِ كَقَدْرِ مَمَرِّ الشَّاةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1082
In-book reference : Book 2, Hadith 693
English translation : Book 2, Hadith 1077

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(225) Chapter: Praying The Friday Prayer Before The Sun Reaches Its Zenith

(225) باب الصَّلاَةِ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ

Narrated AbuQatadah:

The Prophet (ﷺ) disapproved of the offering of prayer at the meridian except on Friday. The Hell-fire is kindled except on Friday.

Abu Dawud said: This is a mursal tradition (i.e. the successor is narrating it directly from the Prophet). Mujahid is older than Abu al-Khalil, and Abu al-Khalil did not hear (any tradition from) Abu Qatadah.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَرِهَ الصَّلاَةَ نِصْفَ النَّهَارِ إِلاَّ يَوْمَ الْجُمُعَةِ وَقَالَ " **إِنَّ جَهَنَّمَ تُسْجَرُ إِلاَّ يَوْمَ الْجُمُعَةِ** " . قَالَ أَبُو دَاوُدَ هُوَ مُرْسَلٌ مُجَاهِدٌ أَكْبَرُ مِنْ أَبِي الْخَلِيلِ وَأَبُو الْخَلِيلِ لَمْ يَسْمَعْ مِنْ أَبِي قَتَادَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1083
In-book reference : Book 2, Hadith 694
English translation : Book 3, Hadith 1078

(226) Chapter: The Time Of The Friday Prayer (226) باب فِي وَقْتِ الْجُمُعَةِ

Anas b. Malik said:

The Messenger of Allah (ﷺ) used to offer the Friday prayer when the sun declined.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّيْمِيُّ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْجُمُعَةَ إِذَا مَالَتِ الشَّمْسُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1084
In-book reference : Book 2, Hadith 695
English translation : Book 2, Hadith 1079

Salamah b. al-Akwa' reported on the authority of his father:

We used to offer the Friday prayer along with the Messenger of Allah (ﷺ) and return (to our homes) while no shade of the walls was seen (at that time).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ، سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الأَكْوَعِ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطَانِ فَىْءٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1085
In-book reference : Book 2, Hadith 696
English translation : Book 2, Hadith 1080

Sahl b. Sa'd said:

We had a siesta or lunch after the Friday prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الْجُمُعَةِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1086
In-book reference : Book 2, Hadith 697
English translation : Book 2, Hadith 1081

(227) Chapter: The Call Of Prayer On Friday (227) باب النِّدَاءِ يَوْمَ الْجُمُعَةِ

Al-Sa'ib b. Yazid said:

During the time of the Prophet (ﷺ) and Abu Bakr and 'Umar the call to the Friday prayer was first made at the time when the imam was seated on the pulpit (for giving the sermon). When the time of 'Uthman came, and the people became abundant, 'Uthman ordered to make a third call to the Friday prayer. It was made on al-Zaura' (a house in Medina). The rule of action continued to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، أَنَّ الأَذَانَ، كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ - رضى الله عنهما - فَلَمَّا كَانَ خِلاَفَةُ عُثْمَانَ وَكَثُرَ النَّاسُ أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالأَذَانِ الثَّالِثِ فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1087
In-book reference : Book 2, Hadith 698
English translation : Book 2, Hadith 1082

Sa'id b. Yazid said:

The call to the (Friday) prayer was made at the gate of the mosque in front of the Messenger of Allah (ﷺ) when he sat on the pulpit, and of Abu Bakr and 'Umar. The narrator then repeated the same tradition as reported by Yunus.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كَانَ يُؤَذَّنُ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرَ ‏.‏ ثُمَّ سَاقَ نَحْوَ حَدِيثِ يُونُسَ ‏.‏

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 1088
In-book reference : Book 2, Hadith 699
English translation : Book 2, Hadith 1083

Sa'ib said:

There was no other mu'adhdhin (pronouncer) of the Messenger of Allah (ﷺ) except Bilal.

The narrator then reported the tradition to the same effect.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ، قَالَ لَمْ يَكُنْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ مُؤَذِّنٌ وَاحِدٌ بِلاَلٌ ثُمَّ ذَكَرَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1089
In-book reference : Book 2, Hadith 700
English translation : Book 2, Hadith 1084

Sa'ib said:

There was no other mu'adhdhin of the Messenger of Allah (ﷺ). He then narrated the tradition which is incomplete.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ السَّائِبَ بْنَ يَزِيدَ ابْنَ أُخْتِ، نَمِرٍ أَخْبَرَهُ قَالَ وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم غَيْرُ مُؤَذِّنٍ وَاحِدٍ . وَسَاقَ هَذَا الْحَدِيثَ وَلَيْسَ بِتَمَامِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1090
In-book reference : Book 2, Hadith 701
English translation : Book 2, Hadith 1085

(228) Chapter: The Imam Talking To Someobe During His Khutbah

(228) باب الإِمَامِ يُكَلِّمُ الرَّجُلَ فِي خُطْبَتِهِ

Jabir said:

When the Messenger of Allah (ﷺ) seated himself on the pulpit on a Friday he said, Sit down. Ibn Mas'ud heard that and sat down at the door of mosque, and when the Messenger of Allah (ﷺ) saw him, he said: Come here, 'Abd Allah b. Mas'ud.

Abu Dawud said: This tradition is known as mursal (the successor reports directly from the Prophet, omitting then name of the Companion). The people narrated it from the Prophet (ﷺ) on the authority of 'Ata'. Makhlad is his teacher.

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الأَنْطَاكِيُّ، حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ لَمَّا اسْتَوَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ قَالَ " اجْلِسُوا " . فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَعَالَ يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ " . قَالَ أَبُو دَاوُدَ هَذَا يُعْرَفُ مُرْسَلاً إِنَّمَا رَوَاهُ النَّاسُ عَنْ عَطَاءٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَمَخْلَدٌ هُوَ شَيْخٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1091
In-book reference : Book 2, Hadith 702
English translation : Book 2, Hadith 1086

(229) Chapter: Sitting Down On The Minbar

(229) باب الْجُلُوسِ إِذَا صَعِدَ الْمِنْبَرَ

Ibn 'Umar said:

The Prophet (ﷺ) used to deliver two sermons. He would sit down when he ascended the pulpit till he (I think he meant the mu'adhdhin) finished. He would then stand up and preach, then sit down and say nothing, then stand up and preach.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ خُطْبَتَيْنِ كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرُغَ - أُرَاهُ قَالَ الْمُؤَذِّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ ثُمَّ يَجْلِسُ فَلاَ يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1092
In-book reference : Book 2, Hadith 703
English translation : Book 2, Hadith 1087

(230) Chapter: Giving The Khutbah While Standing

(230) باب الْخُطْبَةِ قَائِمًا

Jabir b. Samurah said:

The Messenger of Allah (ﷺ) used to deliver the sermon standing, then he would sit down, then stand and preach standing. If anyone tells you he preached sitting, he is lying. I swear by Allah that I offered along with more than two thousand prayers.

حَدَّثَنَا النُّفَيْلِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَالَ فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَىْ صَلاَةٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1093
In-book reference : Book 2, Hadith 704
English translation : Book 2, Hadith 1088

Jabir b. Samurah said:

The Messenger of Allah (ﷺ) gave two sermons between which he sat, recited the Quran and gave the people an exhortation.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - عَنْ أَبِي الأَحْوَصِ، حَدَّثَنَا سِمَاكٌ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خُطْبَتَانِ كَانَ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1094
In-book reference : Book 2, Hadith 705
English translation : Book 2, Hadith 1089

Jabir b. Samurah said:

I saw the Prophet (ﷺ) would deliver the sermon standing, then sit down without saying anything. The narrator then reported the tradition in full.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لاَ يَتَكَلَّمُ . وَسَاقَ الْحَدِيثَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1095
In-book reference : Book 2, Hadith 706
English translation : Book 2, Hadith 1090

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(231) Chapter: A Person Giving The Khutbah While Leaning On A Bow

(231) باب الرَّجُلِ يَخْطُبُ عَلَى قَوْسٍ

Shu'ayb ibn Zurayq at-Ta'ifi said:

I sat with a man who had been in the company of the Messenger of Allah (ﷺ). He was called al-Hakam ibn Hazn al-Kulafi. He began to narrate a tradition to us saying: I came to the Messenger of Allah (ﷺ) in a delegation consisting of seven or nine persons. We entered upon him and said: Messenger of Allah, we have visited you, so pray Allah what is good for us. He ordered to give us some dates. The Muslims in those days were weak. We stayed there for several days and offered the Friday prayer along with the Messenger of Allah (ﷺ). He stood leaning on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words. Then he said: O people, you have no power to obey or you cannot obey what you are ordered. But be straight and give good tidings.

Abu 'Ali said: Did you hear Abu Dawud ? He said: Some of my companions reminded me of some words that were omitted from writing on the paper.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ، حَدَّثَنِي شُعَيْبُ بْنُ رُزَيْقٍ الطَّائِفِيُّ، قَالَ جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يُقَالُ لَهُ الْحَكَمُ بْنُ حَزْنٍ الْكُلَفِيُّ فَأَنْشَأَ يُحَدِّثُنَا قَالَ وَفَدْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَابِعَ سَبْعَةٍ أَوْ تَاسِعَ تِسْعَةٍ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا يَا رَسُولَ اللَّهِ زُرْنَاكَ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ فَأَمَرَ بِنَا أَوْ أَمَرَ لَنَا بِشَىْءٍ مِنَ التَّمْرِ وَالشَّأْنُ إِذْ ذَاكَ دُونٌ فَأَقَمْنَا بِهَا أَيَّامًا شَهِدْنَا فِيهَا الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ مُتَوَكِّئًا عَلَى عَصًا أَوْ قَوْسٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ ثُمَّ قَالَ " أَيُّهَا النَّاسُ إِنَّكُمْ لَنْ تُطِيقُوا أَوْ لَنْ تَفْعَلُوا كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدِّدُوا وَأَبْشِرُوا " . قَالَ أَبُو عَلِيٍّ سَمِعْتُ أَبَا دَاوُدَ قَالَ ثَبَّتَنِي فِي شَىْءٍ مِنْهُ بَعْضُ أَصْحَابِنَا وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1096
In-book reference : Book 2, Hadith 707
English translation : Book 3, Hadith 1091

Narrated Abdullah ibn Mas'ud:

When the Messenger of Allah (ﷺ) addressed, he would say: Praise be to Allah, from Whom we seek help and pardon,and we seek refuge in Allah from the evils of our souls. He whom Allah guide has no one who can lead him astray, and he whom He leads astray has no one to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and apostle. He sent him before the coming of the last hour with truth giving good tidings and warning. He who obeys Allah and His Apostle follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا تَشَهَّدَ قَالَ " الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَىِ السَّاعَةِ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا فَإِنَّهُ لاَ يَضُرُّ إِلاَّ نَفْسَهُ وَلاَ يَضُرُّ اللَّهَ شَيْئًا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1097
In-book reference : Book 2, Hadith 708
English translation : Book 3, Hadith 1092

Narrated Ibn Shihab:

Yunus asked Ibn Shihab about the address of the Messenger of Allah (ﷺ) on Friday. He mentioned it in like manner.

He added: Anyone who disobeys them (Allah and His Apostle) goes astray. We beseech Allah, our Lord, to make us from those who obey Him and obey His Apostle, and follow what He likes, and abstain from His anger; we are due to Him and we belong to Him.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ تَشَهُّدِ، رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ فَذَكَرَ نَحْوَهُ قَالَ " وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى " . وَنَسْأَلُ اللَّهَ رَبَّنَا أَنْ يَجْعَلَنَا مِمَّنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ وَيَتَّبِعُ رِضْوَانَهُ وَيَجْتَنِبُ سَخَطَهُ فَإِنَّمَا نَحْنُ بِهِ وَلَهُ .

Grade : **Da'if** (Al-Albani) **حكم: ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1098
In-book reference : Book 2, Hadith 709
English translation : Book 3, Hadith 1093

'Adi b. Hatim said:

A speaker delivered a speech in the presence of the Prophet (ﷺ). He said: Anyone who obeys Allah and His Apostle, and one who disobeys them. He said: Go away, you are a bad speaker.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ بْنِ سَعِيدٍ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ خَطِيبًا، خَطَبَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَمَنْ يَعْصِهِمَا فَقَالَ " قُمْ - أَوِ اذْهَبْ - بِئْسَ الْخَطِيبُ أَنْتَ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح** (الألباني)

Reference : Sunan Abi Dawud 1099
In-book reference : Book 2, Hadith 710
English translation : Book 2, Hadith 1094

Bint al-Harith b. al-Nu'man said:

I memorized Surah al-Qaf from the mouth of the Messenger of Allah (ﷺ); he would recite it in his speech on every friday. Our oven and his oven were same.

Abu Dawud said: Rawh b. 'Ubadah reported on the authority of Shu'bah the name Bint Harithah b. al-Nu'man ; and Ibn Ishaq reported the name of Umm Hisham hint Harithah b. al-Nu'man.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ، عَنْ بِنْتِ الْحَارِثِ بْنِ النُّعْمَانِ، قَالَتْ مَا حَفِظْتُ ق إِلاَّ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ قَالَتْ وَكَانَ تَنُّورُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَنُّورُنَا وَاحِدًا قَالَ أَبُو دَاوُدَ قَالَ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ قَالَ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ وَقَالَ ابْنُ إِسْحَاقَ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح** (الألباني)

Reference : Sunan Abi Dawud 1100
In-book reference : Book 2, Hadith 711

English translation : Book 2, Hadith 1095

Jabir b. Samurah said:

The prayer offered by the Messenger of Allah (ﷺ) was moderate, and the sermon given by him was (also) moderate. He would recite a few verses from the Qur'an and exhort the people.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي سِمَاكٌ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَصْدًا وَخُطْبَتُهُ قَصْدًا يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ وَيُذَكِّرُ النَّاسَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1101
In-book reference : Book 2, Hadith 712
English translation : Book 2, Hadith 1096

'Umrah reported on the authority of her sister:

I memorized Surah al-Qaf from the mouth of the Messenger of Allah (ﷺ); he used to recite it on every friday.

Abu Dawud said: This tradition has been narrated in a similar way by Yahya b. Ayyub, Ibn Abu Ar-Rijal, from Yahya b. Sa'id, from 'Umrah from Umm Hisham hint Harithah b. al-Nu'man.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مَرْوَانُ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِهَا، قَالَتْ مَا أَخَذْتُ Þ إِلاَّ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَؤُهَا فِي كُلِّ جُمُعَةٍ . قَالَ أَبُو دَاوُدَ كَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ وَابْنُ أَبِي الرِّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1102
In-book reference : Book 2, Hadith 713
English translation : Book 2, Hadith 1097

This tradition has also been transmitted to the same effect through a different chain of narrators by 'Umrah from her sister 'Umrah daughter of 'Abd al-Rahman who was older than her.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتٍ، لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1103
In-book reference : Book 2, Hadith 714
English translation : Book 2, Hadith 1098

(232) Chapter: Raising The Hands While On The Minbar

(232) باب رَفْعِ الْيَدَيْنِ عَلَى الْمِنْبَرِ

'Umarah b. Ruwaibah said that he saw Bishr b. Marwan (on the pulpit) praying on Friday (by raising his hands). 'Umarah said:

May Allah reject these hands! I have seen the Messenger of Allah (ﷺ) on the pulpit gesturing no more than this pointing with his forefinger.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ رَأَى عُمَارَةُ بْنُ رُؤَيْبَةَ بِشْرَ بْنَ مَرْوَانَ وَهُوَ يَدْعُو فِي يَوْمِ جُمُعَةٍ فَقَالَ عُمَارَةُ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ . قَالَ زَائِدَةُ قَالَ حُصَيْنٌ حَدَّثَنِي عُمَارَةُ قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ مَا يَزِيدُ عَلَى هَذِهِ يَعْنِي السَّبَّابَةَ الَّتِي تَلِي الإِبْهَامَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 1104
In-book reference : Book 2, Hadith 715
English translation : Book 2, Hadith 1099

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Sahl ibn Sa'd:

I never saw the Messenger of Allah (ﷺ) raising his hands and praying on the pulpit or otherwise. But I saw him saying (doing) this way, and he would point with his forefinger making a circle by joining the middle finger with his thumb.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنِ ابْنِ أَبِي ذُبَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم شَاهِرًا يَدَيْهِ قَطُّ يَدْعُو عَلَى مِنْبَرِهِ وَلاَ عَلَى غَيْرِهِ وَلَكِنْ رَأَيْتُهُ يَقُولُ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَعَقَدَ الْوُسْطَى بِالإِبْهَامِ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 1105
In-book reference : Book 2, Hadith 716
English translation : Book 3, Hadith 1100

(233) Chapter: Shortening The Khutbah

(233) باب إِقْصَارِ الْخُطَبِ

Narrated Ammar ibn Yasir:

The Messenger of Allah (ﷺ) commanded us to shorten the speeches.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْعَلاَءُ بْنُ صَالِحٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِإِقْصَارِ الْخُطَبِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1106
In-book reference : Book 2, Hadith 717
English translation : Book 3, Hadith 1101

Narrated Jabir ibn Samurah as-Suwa'i:

The Messenger of Allah (ﷺ) would not lengthen the sermon on Friday. He would say a few words.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، أَخْبَرَنِي شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَائِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1107
In-book reference : Book 2, Hadith 718
English translation : Book 3, Hadith 1102

(234) Chapter: Coming Close To The Imam During The Admonition

(234) باب الدُّنُوِّ مِنَ الإِمَامِ عِنْدَ الْمَوْعِظَةِ

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ وَلَمْ أَسْمَعْهُ مِنْهُ قَالَ قَتَادَةُ عَنْ يَحْيَى بْنِ مَالِكٍ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " احْضُرُوا الذِّكْرَ وَادْنُوا مِنَ الإِمَامِ فَإِنَّ الرَّجُلَ لاَ يَزَالُ يَتَبَاعَدُ حَتَّى يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1108
In-book reference : Book 2, Hadith 719
English translation : Book 3, Hadith 1103

(235) Chapter: The Imam Interrupting The Khutbah Due To An Incident

(235) باب الإِمَامِ يَقْطَعُ الْخُطْبَةَ لِلأَمْرِ يَحْدُثُ

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (ﷺ) delivered a speech to us; meanwhile al-Hasan and al-Husayn came upon there stumbling, wearing red shirts. He came down from the pulpit, took them and ascended it with them. He then said: Allah truly said: "Your property and your children are only trial" (Ixiv.15). I saw both of them, and I could not wait. Afterwards he resumed the speech.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ زَيْدَ بْنَ حُبَابٍ، حَدَّثَهُمْ حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ - رضى الله عنهما - عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ وَيَقُومَانِ فَنَزَلَ

فَأَخَذَهُمَا فَصَعِدَ بِهِمَا الْمِنْبَرَ ثُمَّ قَالَ " صَدَقَ اللَّهُ { إِنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ } رَأَيْتُ هَذَيْنِ فَلَمْ أَصْبِرْ " . ثُمَّ أَخَذَ فِي الْخُطْبَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1109
In-book reference : Book 2, Hadith 720
English translation : Book 3, Hadith 1104

(236) Chapter: Sitting In The Ihtiba Position While The Imam Gives Khutbah

(236) باب الاِحْتِبَاءِ وَالإِمَامُ يَخْطُبُ

Narrated Anas ibn Malik:
The Messenger of Allah (ﷺ) prohibited to sit on hips by erecting feet, sticking them to the stomach and holding them with hands on Friday while the imam is delivering the sermon.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحُبْوَةِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1110
In-book reference : Book 2, Hadith 721
English translation : Book 3, Hadith 1105

Ya'la b. Shaddad b. Aws said:

I came to Mu'awiyah in Jerusalem. He led us in the Friday prayer. I saw that most of the people in the mosque were the Companions of the Prophet (ﷺ). I saw them sitting in ihtiba condition, i.e. sitting on hips erecting the feet and sticking them to the stomach and holding them with hands or tying them with a cloth to the back, while the imam was giving sermon.

Abu Dawud said: Ibn 'Umar used to sit in ihtiba position while the imam gave the Friday sermon. Anas b. Malik, Shuraih, Sa'sa'ah b. Sawhan, Sa'id b. al-Musayyib, Ibrahim al-Nakha'i, Makhul, Isma'il, Ismail b. Muhammad b. Sa'd, and Nu'aim b. Sulamah said: There is no harm in sitting in ihtiba position.
Abu Dawud said: I do not know whether anyone considered it disapproved except 'Ubadah b. Nasayy.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ الرَّقِّيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ الزِّبْرِقَانِ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، قَالَ شَهِدْتُ مَعَ مُعَاوِيَةَ بَيْتَ الْمَقْدِسِ فَجَمَّعَ بِنَا فَنَظَرْتُ فَإِذَا جُلُّ مَنْ فِي الْمَسْجِدِ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فَرَأَيْتُهُمْ مُحْتَبِينَ وَالإِمَامُ يَخْطُبُ . قَالَ أَبُو دَاوُدَ كَانَ ابْنُ عُمَرَ يَحْتَبِي وَالإِمَامُ يَخْطُبُ وَأَنَسُ بْنُ مَالِكٍ وَشُرَيْحٌ وَصَعْصَعَةُ بْنُ صُوحَانَ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَإِبْرَاهِيمُ النَّخَعِيُّ وَمَكْحُولٌ وَإِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ وَنُعَيْمُ بْنُ سَلاَمَةَ قَالَ لاَ بَأْسَ بِهَا . قَالَ أَبُو دَاوُدَ وَلَمْ يَبْلُغْنِي أَنَّ أَحَدًا كَرِهَهَا إِلاَّ عُبَادَةُ بْنُ نُسَيٍّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1111
In-book reference : Book 2, Hadith 722
English translation : Book 2, Hadith 1106

(237) Chapter: Speaking While The Imam Delivers The Khutbah

(237) باب الْكَلاَمِ وَالإِمَامُ يَخْطُبُ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

When you tell (your brother on Friday) to be silent while the imam is giving the sermon you are guilty of idle talk.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قُلْتَ أَنْصِتْ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1112
In-book reference : Book 2, Hadith 723
English translation : Book 2, Hadith 1107

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Amr ibn al-'As:
The Prophet (ﷺ) said: Three types of people attend Friday prayer; One is present in a frivolous way and that is all he gets from it; another comes with a supplication, Allah may grant or refuse his request as He wishes; another is present silently and quietly with-out stepping over a Muslim or annoying anyone, and that is an atonement for his sins till the next Friday and three days more, the reason being that Allah, the Exalted, says: "He who does a good deed will have ten times as much" (vi.160).

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَحْضُرُ الْجُمُعَةَ ثَلاَثَةُ نَفَرٍ رَجُلٌ حَضَرَهَا يَلْغُو وَهُوَ حَظُّهُ مِنْهَا وَرَجُلٌ حَضَرَهَا يَدْعُو فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ { مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا } " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1113
In-book reference : Book 2, Hadith 724
English translation : Book 3, Hadith 1108

(238) Chapter: Should The One Who Commits Hadath (Breaks His Wudu') Ask Permission From The Imam To Leave ?

(238) باب اسْتِئْذَانِ الْمُحْدِثِ الإِمَامَ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) said: When one of you becomes defiled during prayer, he should hold his nose and then turn away.

Abu Dawud said: This tradition has been narrated by Hammad b. Salamah and Abu Usamah from Hisham on the authority of his father from the Prophet (Saws). They did not mention the name of 'Aishah.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَحْدَثَ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ " . قَالَ أَبُو دَاوُدَ رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِذَا دَخَلَ وَالإِمَامُ يَخْطُبُ " . لَمْ يَذْكُرَا عَائِشَةَ رضى الله عنها .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1114
In-book reference : Book 2, Hadith 725
English translation : Book 3, Hadith 1109

(239) Chapter: If A Person Enters While The Imam Is Delivering The Khutbah

(239) باب إِذَا دَخَلَ الرَّجُلُ وَالإِمَامُ يَخْطُبُ

Jabir said:

I came (to the mouse) while the Prophet (ﷺ) was giving the (Friday) sermon. He asked: Did you pray, so-and-so? He replied: No. He said: Stand and pray.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، - وَهُوَ ابْنُ دِينَارٍ - عَنْ جَابِرٍ، أَنَّ رَجُلاً، جَاءَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ " أَصَلَّيْتَ يَا فُلاَنُ " . قَالَ لاَ . قَالَ " قُمْ فَارْكَعْ " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1115
In-book reference : Book 2, Hadith 726
English translation : Book 2, Hadith 1110

Jabir and Abu Salih reported on the authority of Abu Hurairah:

Sulaik al-Ghatafani came (to the mosque) while the Messenger of Allah (ﷺ) was giving the (Friday) sermon. He asked him: Did you pray something ? He said: No. He said: Offer two rak'ahs and make them short.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالاَ جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ فَقَالَ لَهُ " أَصَلَّيْتَ شَيْئًا " . قَالَ لاَ . قَالَ " صَلِّ رَكْعَتَيْنِ تَجَوَّزْ فِيهِمَا " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1116
In-book reference : Book 2, Hadith 727
English translation : Book 2, Hadith 1111

This tradition has also been transmitted through a different chain of narrators by Jabir b. 'Abd Allah. This version adds:

He (the Prophet) turned to the people and said: When one of you comes (on Friday) while the imam is preaching, he should pray two rak'ahs and make them short.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ سَعِيدٍ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ طَلْحَةَ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ سُلَيْكًا، جَاءَ فَذَكَرَ نَحْوَهُ زَادَ ثُمَّ أَقْبَلَ عَلَى النَّاسِ قَالَ " إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1117
In-book reference : Book 2, Hadith 728
English translation : Book 2, Hadith 1112

(240) Chapter: Stepping Over People's Neck On Friday

(240) باب تَخَطِّي رِقَابِ النَّاسِ يَوْمَ الْجُمُعَةِ

Abu al-Zahiriyyah said:

We were in the company of 'Abd Allah b. Busr, the Companion of the Prophet (ﷺ), on a Friday. A man came and stepped over the people. 'Abd Allah b. Busr said: A man came and stepped over the people while the Prophet (ﷺ) was giving the sermon on Friday. The Prophet (ﷺ) said: Sit down, you have annoyed (the people).

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، قَالَ كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ بُسْرٍ صَاحِبِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرٍ جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " اجْلِسْ فَقَدْ آذَيْتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1118
In-book reference : Book 2, Hadith 729
English translation : Book 2, Hadith 1113

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كتاب الصلاة

(241) Chapter: A Person Yawns When The Imam Delivers The Khutbah

(241) باب الرَّجُلِ يَنْعَسُ وَالإِمَامُ يَخْطُبُ

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) said: When any of you dozes in the mosque (on Friday), he should change his place.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، عَنِ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ فِي الْمَسْجِدِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1119
In-book reference : Book 2, Hadith 730
English translation : Book 3, Hadith 1114

(242) Chapter: The Imam Speaking After He Comes Down From The Minbar

(242) باب الإِمَامِ يَتَكَلَّمُ بَعْدَ مَا يَنْزِلُ مِنَ الْمِنْبَرِ

Narrated Anas ibn Malik:
I saw the Apostle (ﷺ) would descend from the pulpit and a man stop him for his need. He would remain standing with him until his need was fulfilled. Then he would stand and pray.
Abu Dawud said: This tradition is not well known from the narrator Thabit. Jarir b. Hazim is the only narrator of this tradition.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، - هُوَ ابْنُ حَازِمٍ لاَ أَدْرِي كَيْفَ قَالَهُ مُسْلِمٌ أَوْ لاَ - عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْزِلُ مِنَ الْمِنْبَرِ فَيَعْرِضُ لَهُ الرَّجُلُ فِي الْحَاجَةِ فَيَقُومُ مَعَهُ حَتَّى يَقْضِيَ حَاجَتَهُ ثُمَّ يَقُومُ فَيُصَلِّي . قَالَ أَبُو دَاوُدَ الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ ثَابِتٍ هُوَ مِمَّا تَفَرَّدَ بِهِ جَرِيرُ بْنُ حَازِمٍ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1120
In-book reference : Book 2, Hadith 731
English translation : Book 3, Hadith 1115

(243) Chapter: One Who Catches One Rak'ah Of The Friday Prayer

(243) باب مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone obtains a rak'ah in the prayer (along with the imam), he has obtained the whole prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1121
In-book reference : Book 2, Hadith 732
English translation : Book 2, Hadith 1116

(244) Chapter: What Should Be Recited During The Friday Prayer

(244) باب مَا يُقْرَأُ بِهِ فِي الْجُمُعَةِ

Al-Nu'man b. Bashir said:

The Messenger of Allah (ﷺ) used to recite at the two 'Ids (festivals) and on Friday, "Glorify the name of your most high Lord." (87) and "Has the story of the overwhelming reached you?" (88) He said: When a festival ('Id) and a Friday coincided, he recited them both (at the two prayers).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمِ الْجُمُعَةِ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } وَ { هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ } قَالَ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1122
In-book reference : Book 2, Hadith 733
English translation : Book 2, Hadith 1117

Al-Dahhak b. Qais asked al-Nu'man b. Bashir:

What did the Messenger of Allah (ﷺ) recited on Friday after reciting the Surah al-Jumu'ah (62). He replied: He used to recite, "Had the story of overwhelming event reached you ?" (88).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ، سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ فَقَالَ كَانَ يَقْرَأُ { هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1123
In-book reference : Book 2, Hadith 734
English translation : Book 2, Hadith 1118

Ibn Abi Rafi' said:

Abu Hurairah led us in the Friday prayer and recited Surah al-Jumu'ah and "When the hypocrites come to you" (63) in the last rak'ah. He said: I met Abu Hurairah when he finished the prayer and said to him: You recited the two surah that 'Ali used to recite at Kufah. Abu Hurairah said: I heard the Messenger of Allah (ﷺ) reciting them on Friday.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ، قَالَ صَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ وَفِي الرَّكْعَةِ الآخِرَةِ { إِذَا جَاءَكَ الْمُنَافِقُونَ } قَالَ فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ - رضى الله عنه - يَقْرَأُ بِهِمَا بِالْكُوفَةِ . قَالَ أَبُو هُرَيْرَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1124
In-book reference : Book 2, Hadith 735
English translation : Book 2, Hadith 1119

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Samurah ibn Jundub:
The Messenger of Allah (ﷺ) used to recite in the Friday prayer: "Glorify the name of your most high Lord" (Surah 87) and Has the story of the overwhelming event reached you? (Surah 88).

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الْجُمُعَةِ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } وَ { هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1125
In-book reference : Book 2, Hadith 736
English translation : Book 3, Hadith 1120

(245) Chapter: A Person Praying Behind The Imam While There Is A Wall Between Them

(245) باب الرَّجُلِ يَأْتَمُّ بِالإِمَامِ وَبَيْنَهُمَا جِدَارٌ

'Aishah said:

The Messenger of Allah (ﷺ) offered the prayer in his apartment and people were following him behind apartment.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حُجْرَتِهِ وَالنَّاسُ يَأْتَمُّونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1126
In-book reference : Book 2, Hadith 737
English translation : Book 2, Hadith 1121

(246) Chapter: Praying After The Friday Prayer

(246) باب الصَّلاَةِ بَعْدَ الْجُمُعَةِ

Nafi' said:

Ibn 'Umar saw a man praying two rak'ahs after the Friday prayer on the same place (where he offered the Friday prayer). He pushed him and said: Do you offer four rak'ahs of Friday prayer ? 'Abd Allah (b. 'Umar) used to pray two rak'ahs in his house after the Friday prayer, and he used to say: This is how the Messenger of Allah (ﷺ) did.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، وَسُلَيْمَانُ بْنُ دَاوُدَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، رَأَى رَجُلاً يُصَلِّي رَكْعَتَيْنِ يَوْمَ الْجُمُعَةِ فِي مَقَامِهِ فَدَفَعَهُ وَقَالَ أَتُصَلِّي الْجُمُعَةَ أَرْبَعًا وَكَانَ عَبْدُ اللَّهِ يُصَلِّي يَوْمَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ وَيَقُولُ هَكَذَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

حكم: صحيح ق المرفوع منه (الألباني)

Reference	: Sunan Abi Dawud 1127
In-book reference	: Book 2, Hadith 738
English translation	: Book 2, Hadith 1122

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Abdullah ibn Umar:
Nafi' said: Ibn Umar used to lengthen his prayer before the Friday prayer and would offer two rak'ahs after it in his house. He used to say that the Messenger of Allah (ﷺ) would do that.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يُطِيلُ الصَّلاَةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رَكْعَتَيْنِ فِي بَيْتِهِ وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ .

حكم: صحيح ق المرفوع منه (الألباني)

Reference	: Sunan Abi Dawud 1128
In-book reference	: Book 2, Hadith 739
English translation	: Book 3, Hadith 1123

'Umar b. 'Ata' b. Abu al-Khuwar said that Nafi' b. Jubair sent him to al-Sa'ib b. Yazid b. Ukht Namir to ask him about something Mu'awiyyah had seen him do in prayer. He said:

I offered the Friday prayer along with him in enclosure. When I uttered the salutation I stood up in my place and prayed. When he went in, he sent me a message saying: Never again do what you have done. When you pray the Friday prayer, you must not join another prayer to it till you have engaged in conversation or gone out, for the Prophet of Allah (ﷺ) gave the precise command not to join on prayer till you have engaged in conversation or gone out.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ، أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَىْءٍ، رَأَى مِنْهُ مُعَاوِيَةُ فِي الصَّلاَةِ فَقَالَ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ فَلَمَّا سَلَّمْتُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَ إِلَىَّ فَقَالَ لاَ تَعُدْ لِمَا صَنَعْتَ إِذَا صَلَّيْتَ الْجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ فَإِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَ بِذَلِكَ أَنْ لاَ تُوصَلَ صَلاَةٌ بِصَلاَةٍ حَتَّى يَتَكَلَّمَ أَوْ يَخْرُجَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1129
In-book reference : Book 2, Hadith 740
English translation : Book 2, Hadith 1124

'Ata said:

When Ibn 'Umar offered the Friday prayer in Mecca he would go forward and pray two rak'ahs, he would then go forward and pray four rak'ahs; but when he was in Medina, he offered the Friday prayer, then returned to his house and prayed two rak'ahs, not praying them in the mosque. Someone mentioned this to him and he replied that the Messenger of Allah (ﷺ) used to do it.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ الْمَرْوَزِيُّ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا وَإِذَا كَانَ بِالْمَدِينَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ وَلَمْ يُصَلِّ فِي الْمَسْجِدِ فَقِيلَ لَهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَفْعَلُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1130
In-book reference : Book 2, Hadith 741
English translation : Book 2, Hadith 1125

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying (this is the version of the narrator Ibn al-Sabbah):

If anyone of you prays after the Friday prayer, he should say for rak'ahs. According to the version of the narrator Ibn Yunus, the tradition goes: When you have offered the Friday prayer, pray after it four rak'ahs. He said: My father said to me: My son, if you have said two rak'ahs in the mosque, then you comes to your house, pray two rak'ahs more.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ ابْنُ الصَّبَّاحِ قَالَ - " مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا " . وَتَمَّ حَدِيثُهُ وَقَالَ ابْنُ يُونُسَ " إِذَا صَلَّيْتُمُ الْجُمُعَةَ فَصَلُّوا بَعْدَهَا أَرْبَعًا " . قَالَ فَقَالَ لِي أَبِي يَا بُنَىَّ فَإِنْ صَلَّيْتَ فِي الْمَسْجِدِ رَكْعَتَيْنِ ثُمَّ أَتَيْتَ الْمَنْزِلَ أَوِ الْبَيْتَ فَصَلِّ رَكْعَتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1131
In-book reference : Book 2, Hadith 742
English translation : Book 2, Hadith 1126

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) used to pray two rak'ahs in his house after the Friday prayer.

Abu Dawud said: This tradition has been transmitted in a similar way by 'Abd Allah b. Dinar from Ibn 'Umar.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1132
In-book reference : Book 2, Hadith 743
English translation : Book 3, Hadith 1127

Narrated Abdullah ibn Umar:

Ibn Jurayj said: Ata' told me that he saw Ibn Umar pray after the Friday prayer. He moved a little from the place where he offered the Friday prayer. Then he would pray two rak'ahs. He then walked far away from that place and would offer four rak'ahs. I asked Ata': How many times did you see Ibn Umar do that? He replied: Many times. AbuDawud said: This has been narrated by AbdulMalik ibn AbuSulayman, but did not narrate it completely.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّهُ رَأَى ابْنَ عُمَرَ يُصَلِّي بَعْدَ الْجُمُعَةِ فَيَنْمَازُ عَنْ مُصَلاَّهُ الَّذِي، صَلَّى فِيهِ الْجُمُعَةَ قَلِيلاً غَيْرَ كَثِيرٍ قَالَ فَيَرْكَعُ رَكْعَتَيْنِ قَالَ ثُمَّ يَمْشِي أَنْفَسَ مِنْ ذَلِكَ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ قُلْتُ لِعَطَاءٍ كَمْ رَأَيْتَ ابْنَ عُمَرَ يَصْنَعُ ذَلِكَ قَالَ مِرَارًا قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَلَمْ يُتِمَّهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1133
In-book reference : Book 2, Hadith 744
English translation : Book 3, Hadith 1128

(247) Chapter: The 'Eid Prayers

(247) باب صَلاَةِ الْعِيدَيْنِ

Narrated Anas ibn Malik:

When the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ " مَا هَذَانِ الْيَوْمَانِ " . قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الأَضْحَى وَيَوْمَ الْفِطْرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1134
In-book reference : Book 2, Hadith 745
English translation : Book 3, Hadith 1130

(248) Chapter: The Time For Going Out To The 'Eid (Prayer)

(248) باب وَقْتِ الْخُرُوجِ إِلَى الْعِيدِ

Narrated Abdullah ibn Busr:

Yazid ibn Khumayr ar-Rahbi said: Abdullah ibn Busr, the Companion of the Messenger of Allah (ﷺ) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا صَفْوَانُ، حَدَّثَنَا يَزِيدُ بْنُ خُمَيْرٍ الرَّحْبِيُّ، قَالَ خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرٍ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرٍ أَوْ أَضْحَى فَأَنْكَرَ إِبْطَاءَ الإِمَامِ فَقَالَ إِنَّا كُنَّا قَدْ فَرَغْنَا سَاعَتَنَا هَذِهِ وَذَلِكَ حِينَ التَّسْبِيحِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1135
In-book reference : Book 2, Hadith 746
English translation : Book 3, Hadith 1131

(249) Chapter: Women Going Out To The 'Eid

(249) باب خُرُوجِ النِّسَاءِ فِي الْعِيدِ

Umm 'Atiyyah said:

The Messenger of Allah (ﷺ) commanded us to bring out the secluded women on the day of 'Id (festival). He was asked: What about the menstruous women ? He said: They should be present at the place of virtue and the supplications of the Muslims. A woman said: Messenger of Allah, what should we do it one of us does not possess an outer garment ? He replied: Let her friend lend a part of her garment.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَيُونُسَ، وَحَبِيبٍ، وَيَحْيَى بْنِ عَتِيقٍ، وَهِشَامٍ، - فِي آخَرِينَ - عَنْ مُحَمَّدٍ، أَنَّ أُمَّ عَطِيَّةَ، قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُخْرِجَ ذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ . قِيلَ فَالْحُيَّضُ قَالَ " لِيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ " . قَالَ فَقَالَتِ امْرَأَةٌ يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لإِحْدَاهُنَّ ثَوْبٌ كَيْفَ تَصْنَعُ قَالَ " تُلْبِسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1136
In-book reference : Book 2, Hadith 747
English translation : Book 2, Hadith 1132

This tradition has also been narrated by Umm 'Atiyyah in a similar manner through a different chain. She added:

The menstruating women should keep themselves away from the place of prayer of the Muslims. She did not mention the garment. She narrated this tradition from Hafsah mentioning a woman who asked about another woman saying: O Messenger of Allah ....She then reported the tradition like that narrated by Musa mentioning the garment.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، بِهَذَا الْخَبَرِ قَالَ " وَيَعْتَزِلُ الْحُيَّضُ مُصَلَّى الْمُسْلِمِينَ " . وَلَمْ يَذْكُرِ الثَّوْبَ . قَالَ وَحَدَّثَ عَنْ حَفْصَةَ عَنِ امْرَأَةٍ تُحَدِّثُهُ عَنِ امْرَأَةٍ أُخْرَى قَالَتْ قِيلَ يَا رَسُولَ اللَّهِ فَذَكَرَ مَعْنَى حَدِيثِ مُوسَى فِي الثَّوْبِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1137
In-book reference : Book 2, Hadith 748
English translation : Book 2, Hadith 1133

This tradition has also been narrated by Umm 'Atiyyah though a different chain of transmitters. She said:

We were commanded to go out (for offering the 'Id prayer). She further said: The menstruating women stood behind the people and they uttered the takbir (Allah is most great) along with the people.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ بِهَذَا الْخَبَرِ قَالَتْ وَالْحُيَّضُ يَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ مَعَ النَّاسِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1138
In-book reference : Book 2, Hadith 749
English translation : Book 2, Hadith 1134

Umm 'Atiyyah said:

When the Messenger of Allah (ﷺ) came to Medina, he gathered the women of Ansar in a house, and sent to us (to them) 'Umar b. al-Khattab. He stood at the door and gave the salutation to us and we returned it (the salutation) to him. Thereupon, he said: I am the messenger of the Messenger of Allah (ﷺ) to you. He commanded us to bring out the menstruating women and the virgins for both the 'Id prayers, and that the Friday prayer is not obligatory on us. He prohibited us to accompany the funeral procession.

حَدَّثَنَا أَبُو الْوَلِيدِ، - يَعْنِي الطَّيَالِسِيَّ - وَمُسْلِمٌ قَالاَ حَدَّثَنَا إِسْحَاقُ بْنُ عُثْمَانَ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَطِيَّةَ، عَنْ جَدَّتِهِ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الأَنْصَارِ فِي بَيْتٍ فَأَرْسَلَ إِلَيْنَا عُمَرَ بْنَ الْخَطَّابِ فَقَامَ عَلَى الْبَابِ فَسَلَّمَ عَلَيْنَا فَرَدَدْنَا عَلَيْهِ السَّلاَمَ ثُمَّ قَالَ أَنَا رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَيْكُنَّ . وَأَمَرَنَا بِالْعِيدَيْنِ أَنْ نُخْرِجَ فِيهِمَا الْحُيَّضَ وَالْعُتَّقَ وَلاَ جُمُعَةَ عَلَيْنَا وَنَهَانَا عَنِ اتِّبَاعِ الْجَنَائِزِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1139
In-book reference : Book 2, Hadith 750
English translation : Book 2, Hadith 1135

(250) Chapter: The Khutbah On The Day Of 'Eid

(250) باب الْخُطْبَةِ يَوْمَ الْعِيدِ

Abu Sa'id al-Khudri said:

Marwan brought out the pulpit on 'Id. He began preaching before the prayer. A man stood and said: You opposed the sunnah, O Marwan. You brought out the pulpit on the 'Id, it was not brought out before: and you began preaching before the prayer. Abu Sa'id al-Khudri said: Wh is this (man) ? They (people) said: So-and so son of so-and-so. He has performed his duty. I heard the Messenger of Allah (ﷺ) say: He who observes and evil deed should change it with his hand if he can do so; if he cannot do, (he should change it) then with his tongue; if he cannot do then (he should change it) with his heart, and that is the weakest degree of the faith.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ح وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ أَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ فَقَامَ رَجُلٌ فَقَالَ يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ أَخْرَجْتَ الْمِنْبَرَ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ فِيهِ وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ . فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ مَنْ هَذَا قَالُوا فُلاَنُ بْنُ فُلاَنٍ . فَقَالَ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1140
In-book reference : Book 2, Hadith 751
English translation : Book 2, Hadith 1136

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) stood on the day of the breaking of the fast ('Id) and offered prayer. He began the prayer before the sermon. He then addressed the people. When the Prophet (ﷺ) finished the sermon, he descended (from the pulpit) and went to women. He gave them an exhortation while he was leaning on the hand of Bilal. Bilal was spreading his garment in which women were putting alms; some women put their rings and others other things.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَمُحَمَّدُ بْنُ بَكْرٍ، قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ يَوْمَ الْفِطْرِ فَصَلَّى فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ

صلى الله عليه وسلم نَزَلَ فَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ تُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ قَالَ تُلْقِي الْمَرْأَةُ فَتَخَهَا وَيُلْقِينَ وَيُلْقِينَ وَقَالَ ابْنُ بَكْرٍ فَتَخَتَهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1141
In-book reference : Book 2, Hadith 752
English translation : Book 3, Hadith 1137

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) came out on 'Id (the festival day). He first offered the prayer and then delivered the sermon . He then went to women, taking Bilal with him. The narrator Ibn Kathir said: The probable opinion of Shu'bah is that he commanded them to give alms. So they began to put (their jewellery).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، قَالَ أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ وَشَهِدَ ابْنُ عَبَّاسٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ خَرَجَ يَوْمَ فِطْرٍ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ . قَالَ ابْنُ كَثِيرٍ أَكْبَرُ عِلْمِ شُعْبَةَ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1142
In-book reference : Book 2, Hadith 753
English translation : Book 3, Hadith 1138

The above mentioned tradition has also been narrated by Ibn 'Abbas to the same effect through a different chain of transmitters. This version adds:

He (the Prophet) thought that women could not hear (his sermon). So he went to them and Bilal was in his company. He gave them exhortation and commanded them to give alms. Some women put their ear-rings and other their rings in the garment of Bilal.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالاَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، بِمَعْنَاهُ قَالَ فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَمَشَى إِلَيْهِنَّ وَبِلاَلٌ مَعَهُ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَكَانَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ فِي ثَوْبِ بِلاَلٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1143
In-book reference : Book 2, Hadith 754
English translation : Book 2, Hadith 1139

The above mentioned tradition has also bee transmitted by Ibn 'Abbas through a different chain of narrators. This version adds:

The women began to give their ear-rings and rings in alms. Bilal began to collect them in his garment. He (the Prophet) then distributed them among the poor Muslims.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، فِي هَذَا الْحَدِيثِ قَالَ فَجَعَلَتِ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلاَلٌ يَجْعَلُهُ فِي كِسَائِهِ قَالَ فَقَسَمَهُ عَلَى فُقَرَاءِ الْمُسْلِمِينَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1144
In-book reference : Book 2, Hadith 755
English translation : Book 2, Hadith 1140

(251) Chapter: Delivering The Khutbah Leaning On A Bow

(251) باب يَخْطُبُ عَلَى قَوْسٍ

Al-Bara' said:

Someone presented a bow to the Prophet (ﷺ) on the 'Id (festival). So he preached leaning on it.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي جَنَابٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نُوِّلَ يَوْمَ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1145
In-book reference : Book 2, Hadith 756
English translation : Book 2, Hadith 1141

(252) Chapter: Leaving The Adhan On 'Eid

(252) باب تَرْكِ الأَذَانِ فِي الْعِيدِ

'Abd al-Rahman b. 'Abis said:

A man asked Ibb 'Abbas: Have you been present along with the Messenger of Allah (ﷺ) ? He replied: Yes. Had there been no dignity for me in his eyes, I would not have been present with him due to my minority. Then the Messenger of Allah (ﷺ) came to the point that was near the house of Kathir b. al-Salt. He prayed and afterwards preached. He (Ibn 'Abbas) did not mention the adhan (call to prayer) and the iqamah. He then commanded to give alms. The women began to point to their ears and throats (to give their jewelry in alms).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ أَشَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ وَلَوْلاَ مَنْزِلَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ وَلَمْ يَذْكُرْ أَذَانًا وَلاَ إِقَامَةً قَالَ ثُمَّ أَمَرَ بِالصَّدَقَةِ - قَالَ - فَجَعَلَ النِّسَاءُ يُشِرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ قَالَ فَأَمَرَ بِلاَلاً فَأَتَاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبِيِّ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1146
In-book reference : Book 2, Hadith 757
English translation : Book 2, Hadith 1142

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Narrated Abdullah ibn Abbas:
The Messenger of Allah (ﷺ) offered the 'Id prayer without the adhan and the iqamah. AbuBakr and Umar or Uthman also did so. The narrator Yahya is doubtful about Uthman.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْعِيدَ بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ وَأَبَا بَكْرٍ وَعُمَرَ أَوْ عُثْمَانَ شَكَّ يَحْيَى ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1147
In-book reference : Book 2, Hadith 758
English translation : Book 3, Hadith 1143

Jabir b. Samurah said:

I prayed the 'Id prayer with the Prophet (ﷺ) not once or twice (but many times) without the adhan and the iqamah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَنَّادٌ، - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، - يَعْنِي ابْنَ حَرْبٍ - عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1148
In-book reference : Book 2, Hadith 759
English translation : Book 2, Hadith 1144

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(253) Chapter: The Takbir During The Two 'Eid

(253) باب التَّكْبِيرِ فِي الْعِيدَيْنِ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) would say the takbir (Allah is most great) seven times in the first rak'ah and five times in the second rak'ah on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Id prayers, the two festivals).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالأَضْحَى فِي الأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1149
In-book reference : Book 2, Hadith 760
English translation : Book 3, Hadith 1145

The above mentioned tradition has also been narrated by Ibn Shihab through a different chain of transmitters to the same effect. This version adds:

"Except the two takers pronounced at the time of the bowing."

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ سِوَى تَكْبِيرَتَىِ الرُّكُوعِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1150
In-book reference : Book 2, Hadith 761
English translation : Book 2, Hadith 1146

'Abd b. 'Amr b. al-'As said:

The Prophet of Allah (ﷺ) said: There are seven takers in the first rak'ah and five in the second rak'ah of the prayer offered on the day of the breaking of the fast.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ، يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الأُولَى وَخَمْسٌ فِي الآخِرَةِ وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَيْهِمَا " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 1151
In-book reference : Book 2, Hadith 762
English translation : Book 2, Hadith 1147

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Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) used to say on the day of the breaking of the fast seven takbirs in the first rak'ah and then recite the Qur'an, and utter the takbir (Allah is most great). Then he would stand, and utter the takbir four times. Thereafter he would recite the Qur'an and bow.
Abu Dawud said: This has been narrated by Waki' and Ibn al-Mubarak. Their version goes: "Seven (in the first rak'ah) and five (in the second)."

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ حَيَّانَ - عَنْ أَبِي يَعْلَى الطَّائِفِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُكَبِّرُ فِي الْفِطْرِ فِي الأُولَى سَبْعًا ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ ثُمَّ يَقُومُ فَيُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ ثُمَّ يَرْكَعُ . قَالَ أَبُو دَاوُدَ رَوَاهُ وَكِيعٌ وَابْنُ الْمُبَارَكِ قَالاَ سَبْعًا وَخَمْسًا .

حسن صحيح دون قوله أربعا والصواب خمسا كما يأتي من المؤلف معلقا (الألباني) حكم:

Reference : Sunan Abi Dawud 1152
In-book reference : Book 2, Hadith 763
English translation : Book 3, Hadith 1148

Abu 'Aishah said:

Sa'id b. al-'As asked Abu Musa al-Ash'ari and Hudhaifah b. al-Yaman: How would the Messenger of Allah (ﷺ) utter the takbir (Allah is most great) in the prayer of the day of sacrifice and of the breaking of the fast. Abu Musa said: He uttered takbir four times as he did at funerals. Hudhaifah said: He is correct. Then Abu Musa said: I used to utter the takbir in a similar way when I was the governor of Basrah. Abu 'Aishah said: I was present there when Sa'id b. al-'As asked.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَابْنُ أَبِي زِيَادٍ، - الْمَعْنَى قَرِيبٌ - قَالاَ حَدَّثَنَا زَيْدٌ، - يَعْنِي ابْنَ حُبَابٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، قَالَ أَخْبَرَنِي أَبُو عَائِشَةَ، جَلِيسٌ لأَبِي هُرَيْرَةَ أَنَّ سَعِيدَ بْنَ الْعَاصِ، سَأَلَ أَبَا مُوسَى الأَشْعَرِيَّ وَحُذَيْفَةَ بْنَ الْيَمَانِ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُ فِي الأَضْحَى وَالْفِطْرِ فَقَالَ أَبُو مُوسَى كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ . فَقَالَ حُذَيْفَةُ صَدَقَ . فَقَالَ أَبُو مُوسَى كَذَلِكَ كُنْتُ أُكَبِّرُ فِي الْبَصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ . وَقَالَ أَبُو عَائِشَةَ وَأَنَا حَاضِرٌ سَعِيدَ بْنَ الْعَاصِ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1153
In-book reference : Book 2, Hadith 764
English translation : Book 2, Hadith 1149

(254) Chapter: What Should Be Recited In (The Two 'Eid Of) Al-Adha And Al-Fitr

(254) باب مَا يُقْرَأُ فِي الأَضْحَى وَالْفِطْرِ

'Ubaid Allah b. 'Abd Allah b. 'Utbah b. Mas'ud said:

'Umar b. al-Khattab asked Abu Waqid al-Laithi: What did the Messenger of Allah (ﷺ) recite during the prayer on the day of sacrifice and on the breaking of the fast ? He replied: He recited at both of them Surah al-Qaf, "By the Glorious Quran" [50] and the Surah "The Hour is nigh" (54).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الأَضْحَى وَالْفِطْرِ قَالَ كَانَ يَقْرَأُ فِيهِمَا { ق وَالْقُرْآنِ الْمَجِيدِ }وَ{ اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1154
In-book reference : Book 2, Hadith 765
English translation : Book 2, Hadith 1150

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(255) Chapter: Sitting Down For The Khutbah

(255) باب الْجُلُوسِ لِلْخُطْبَةِ

Narrated Abdullah ibn as-Sa'ib:

I attended the 'Id prayer along with the Messenger of Allah (ﷺ). When he finished the prayer, he said: We shall deliver the sermon; he who likes to sit for listening to it may sit and he who likes to go away may go away.

Abu Dawud said: this is a mursal tradition (i.e. the successor 'Ata directly reporting from the Prophet (ﷺ) and omitting the link of the Companions).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِيدَ فَلَمَّا قَضَى الصَّلاَةَ قَالَ " إِنَّا نَخْطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ " . قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ عَنْ عَطَاءٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1155
In-book reference : Book 2, Hadith 766
English translation : Book 3, Hadith 1151

(256) Chapter: Going To The 'Eid (Prayer) From One Path, And Returning From Another

(256) باب يَخْرُجُ إِلَى الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي طَرِيقٍ

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) went out by one road on the day of the 'Id (festival) and returned by another.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ يَوْمَ الْعِيدِ فِي طَرِيقٍ ثُمَّ رَجَعَ فِي طَرِيقٍ آخَرَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1156
In-book reference : Book 2, Hadith 767
English translation : Book 3, Hadith 1152

(257) Chapter: If The Imam Does Not Go Out For 'Eid On Its Day, He Should Go Out To Hold It The Next Day

(257) باب إِذَا لَمْ يَخْرُجِ الإِمَامُ لِلْعِيدِ مِنْ يَوْمِهِ يَخْرُجُ مِنَ الْغَدِ

Narrated AbuUmayr ibn Anas:

AbuUmayr reported on the authority of some of his paternal uncles who were Companions of the Prophet (ﷺ): Some men came riding to the Prophet (ﷺ) and testified that they had sighted the new moon the previous day. He (the Holy Prophet), therefore, commanded the people to break the fast and to go out to their place of prayer in the morning.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ، لَهُ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَكْبًا جَاءُوا إِلَى النَّبِيِّ صلى الله عليه وسلم يَشْهَدُونَ أَنَّهُمْ رَأَوُا الْهِلاَلَ بِالأَمْسِ فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مُصَلاَّهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1157
In-book reference : Book 2, Hadith 768
English translation : Book 3, Hadith 1153

Narrated Bakr ibn Mubashshir al-Ansari:

I used to go to the place of prayer on the day of the breaking of the fast, and on the day of sacrifice along with the Companions of the Messenger of Allah (ﷺ). We would walk through a valley known as Batn Bathan till we came to the place of prayer. Then we would pray along with the Messenger of Allah (ﷺ) and return through Batn Bathan to our house.

حَدَّثَنَا حَمْزَةُ بْنُ نُصَيْرٍ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ، أَخْبَرَنِي أُنَيْسُ بْنُ أَبِي يَحْيَى، أَخْبَرَنِي إِسْحَاقُ بْنُ سَالِمٍ، مَوْلَى نَوْفَلِ بْنِ عَدِيٍّ أَخْبَرَنِي بَكْرُ بْنُ مُبَشِّرٍ الأَنْصَارِيُّ، قَالَ كُنْتُ أَغْدُو مَعَ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى فَنَسْلُكُ بَطْنَ بَطْحَانَ حَتَّى نَأْتِيَ الْمُصَلَّى فَنُصَلِّيَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ نَرْجِعُ مِنْ بَطْنِ بَطْحَانَ إِلَى بُيُوتِنَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1158
In-book reference : Book 2, Hadith 769
English translation : Book 3, Hadith 1154

(258) Chapter: Praying After The 'Eid Prayer

(258) باب الصَّلاَةِ بَعْدَ صَلاَةِ الْعِيدِ

Ibn 'Abbas said:

The Messenger of Allah (ﷺ) came out on the day of the breaking of the fast and prayed two rak'ahs, before and after which he did not pray. He then went to women, taking Bilal with him, and commanded them to given alms. So one began to put her ear-ring and another her necklace (in the garment of Bilal).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ فِطْرٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلاَ بَعْدَهُمَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَسِخَابَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1159
In-book reference : Book 2, Hadith 770
English translation : Book 2, Hadith 1155

Prayer (Kitab Al-Salat): Details of Commencing Prayer

كتاب الصلاة

(259) Chapter: The People Praying 'Eid Is The Mosque On A Rainy Day

(259) باب يُصَلَّى بِالنَّاسِ الْعِيدُ فِي الْمَسْجِدِ إِذَا كَانَ يَوْمَ مَطَرٍ

Narrated AbuHurayrah:

The rain fell on the day of 'Id (festival) , so the Prophet (ﷺ) led them (the people) in the 'Id prayer in the mosque.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ، ح وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا رَجُلٌ، مِنَ الْفَرْوِيِّينَ - وَسَمَّاهُ الرَّبِيعُ فِي حَدِيثِهِ عِيسَى بْنَ عَبْدِ الأَعْلَى بْنِ أَبِي فَرْوَةَ - سَمِعَ أَبَا يَحْيَى عُبَيْدَ اللَّهِ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ فَصَلَّى بِهِمُ النَّبِيُّ صلى الله عليه وسلم صَلاَةَ الْعِيدِ فِي الْمَسْجِدِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1160
In-book reference : Book 2, Hadith 771
English translation : Book 3, Hadith 1156

3 - The Book Of The Prayer For Rain (1161 - 1197)

(Kitab al-Istisqa') كتاب الاستسقاء

(1) Chapter: Collection Of Chapters Regarding Salat Al-Istisqa'

(1) باب

Abbad b. Tamim (al-Muzini) reported on the authority of his uncle:

The Messenger of Allah (ﷺ) took the people out (to the place of prayer) and prayed for rain. He led them in two rak'ahs of prayer in the course of which he recited from the Qur'an in a loud voice. He turned around his cloak and raised his hands, prayed for rain and faced the qiblah

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ بِالنَّاسِ لِيَسْتَسْقِيَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهَرَ بِالْقِرَاءَةِ فِيهِمَا وَحَوَّلَ رِدَاءَهُ وَرَفَعَ يَدَيْهِ فَدَعَا وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1161
In-book reference : Book 3, Hadith 1
English translation : Book 3, Hadith 1157

Abbad b. Tamim al Mazini said on the authority of his uncle (Abd Allah b. Zaid b Asim) who was a Companion of the Messenger of Allah (ﷺ):

One day the Messenger of Allah (ﷺ) went out to make supplication for rain. He turned his back towards the people praying to Allah, the Exalted. The narrator Sulaiman b. Dawud said: He faced the qiblah and turned around his cloak and then offered two rak'ahs of prayer. The narrator Ibn Abi Dhi'b said: He recited from the Qur'an in both of them. The version of Ibn al-Sarh adds: By it he means in a loud voice.

حَدَّثَنَا ابْنُ السَّرْحِ، وَسُلَيْمَانُ بْنُ دَاوُدَ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ، أَنَّهُ سَمِعَ عَمَّهُ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ عَزَّ وَجَلَّ - قَالَ سُلَيْمَانُ بْنُ دَاوُدَ وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ - قَالَ ابْنُ أَبِي ذِئْبٍ - وَقَرَأَ فِيهِمَا زَادَ ابْنُ السَّرْحِ يُرِيدُ الْجَهْرَ .

حكم: صحيح ق وليس عند م القراءة والجهر (الألباني)

Reference : Sunan Abi Dawud 1162
In-book reference : Book 3, Hadith 2
English translation : Book 3, Hadith 1158

The above-mentioned tradition has also been transmitted by Muhammad b. Muslim through a different chain of narrators. But there is no mention of prayer in this version. The version adds:

"He turned around his cloak, putting its right side on his left shoulder and its left side on his right shoulder. Thereafter he made supplication to Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، قَالَ قَرَأْتُ فِي كِتَابِ عَمْرِو بْنِ الْحَارِثِ - يَعْنِي الْحِمْصِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنِ الزُّبَيْدِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ لَمْ يَذْكُرِ الصَّلاَةَ قَالَ وَحَوَّلَ رِدَاءَهُ فَجَعَلَ عِطَافَهُ الأَيْمَنَ عَلَى عَاتِقِهِ الأَيْسَرِ وَجَعَلَ عِطَافَهُ الأَيْسَرَ عَلَى عَاتِقِهِ الأَيْمَنِ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1163
In-book reference : Book 3, Hadith 3
English translation : Book 3, Hadith 1159

Abd Allah b. Zaid said:

The Messenger of Allah (pbuh)prayed for rain wearing a black robe with ornamented border. The Messenger of Allah (pbuh)wanted to reverse it from bottom to top by holding the bottom. But when it was too heavy he turned it round on his shoulders.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ، قَالَ اسْتَسْقَى رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ خَمِيصَةٌ لَهُ سَوْدَاءُ فَأَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَأْخُذَ بِأَسْفَلِهَا فَيَجْعَلَهُ أَعْلاَهَا فَلَمَّا ثَقُلَتْ قَلَبَهَا عَلَى عَاتِقِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1164
In-book reference : Book 3, Hadith 4
English translation : Book 3, Hadith 1160

Narrated Abdullah ibn Abbas:

Ishaq ibn Abdullah ibn Kinanah reported: Al-Walid ibn Utbah or (according to the version of Uthman) al-Walid ibn Uqbah, the then governor of Medina, sent me to Ibn Abbas to ask him about the prayer for rain offered by the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of prayer as done on the 'Id (festival).
Abu Dawud said: This is the version of al-Nufail. What is correct is Ibn Utbah's

حَدَّثَنَا النُّفَيْلِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَحْوَهُ قَالاَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هِشَامُ بْنُ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، قَالَ أَخْبَرَنِي أَبِي قَالَ، أَرْسَلَنِي الْوَلِيدُ بْنُ عُتْبَةَ - قَالَ عُثْمَانُ ابْنُ عُقْبَةَ وَكَانَ أَمِيرَ الْمَدِينَةِ - إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الاِسْتِسْقَاءِ فَقَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَبَذِّلاً مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى -

عُثْمَانُ فَرَقِيَ عَلَى الْمِنْبَرِ ثُمَّ اتَّفَقَا - وَلَمْ يَخْطُبْ خُطَبَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ ثُمَّ صَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ . قَالَ أَبُو دَاوُدَ وَالإِخْبَارُ لِلنُّفَيْلِيِّ وَالصَّوَابُ ابْنُ عُتْبَةَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1165
In-book reference : Book 3, Hadith 5
English translation : Book 3, Hadith 1163

(2) Chapter: At Which Point Does He (saws) Turn His Rida' Around When Seeking Rain?

(2) باب فِي أَىِّ وَقْتٍ يُحَوِّلُ رِدَاءَهُ إِذَا اسْتَسْقَى

Abd Allah b. Zaid said:

The Messenger of Allah (pbuh)went out to the place of prayer to pray for rain. When he wanted to make supplication, he faced the qiblah and turned around his cloak.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ ثُمَّ حَوَّلَ [illegible] .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1166
In-book reference : Book 3, Hadith 6
English translation : Book 3, Hadith 1161

Narrated Abd Allah b. Zaid al Mazini:

Abd Allah b. Zaid al Mazini said: The Messenger of Allah (pbuh) went out to the place of prayer and made supplication or rain, and turned around his cloak when the faced the qiblah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ، يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُصَلَّى فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1167
In-book reference : Book 3, Hadith 7
English translation : Book 3, Hadith 1162

(3) Chapter: Raising The Hands During Istisqa'

(3) باب رَفْعِ الْيَدَيْنِ فِي الاِسْتِسْقَاءِ

Narrated Umayr, the client of AbulLahm:

Umayr saw the Prophet (ﷺ) praying for rain at Ahjar az-Zayt near az-Zawra', standing, making supplication, praying for rain and raising his hands in front of his face, but not lifting them above his head.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، وَعُمَرَ بْنِ مَالِكٍ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُمَيْرٍ، مَوْلَى بَنِي آبِي اللَّحْمِ أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ قَرِيبًا مِنَ الزَّوْرَاءِ قَائِمًا يَدْعُو يَسْتَسْقِي رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهِ لاَ يُجَاوِزُ بِهِمَا رَأْسَهُ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1168
In-book reference : Book 3, Hadith 8
English translation : Book 3, Hadith 1164

Narrated Jabir ibn Abdullah:

The people came to the Prophet (ﷺ) weeping (due to drought). He said (making supplication): O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. He (the narrator) said: Thereupon the sky became overcast.

حَدَّثَنَا ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَتَتِ النَّبِيَّ صلى الله عليه وسلم بَوَاكِي فَقَالَ ‏ "‏ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلاً غَيْرَ آجِلٍ ‏"‏ ‏.‏ قَالَ فَأَطْبَقَتْ عَلَيْهِمُ السَّمَاءُ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1169
In-book reference : Book 3, Hadith 9
English translation : Book 3, Hadith 1165

Narrated Anas:

The Prophet (peace be upon him) was not accustomed to raise his hands in any supplication he made except when praying for rain. He would then raise them high enough so much so that the whiteness of his armpits was visible.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنَ الدُّعَاءِ إِلاَّ فِي الاِسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1170
In-book reference : Book 3, Hadith 10
English translation : Book 3, Hadith 1166

Narrated Anas:

The Prophet (ﷺ) used to make supplication for rain in this manner. he spread his hands keeping the inner side (of hands) towards the earth, so I witnessed the whiteness of his armpits.

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَسْتَسْقِي هَكَذَا يَعْنِي وَمَدَّ يَدَيْهِ وَجَعَلَ بُطُونَهُمَا مِمَّا يَلِي الأَرْضَ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1171
In-book reference : Book 3, Hadith 11
English translation : Book 3, Hadith 1167

Narrated Muhammad b. Ibrahim:

A man who witnessed the Prophet (ﷺ) reported to me that he saw the Prophet (ﷺ) praying at Ahjar al-Zait spreading his hands.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، أَخْبَرَنِي مَنْ، رَأَى النَّبِيَّ صلى الله عليه وسلم يَدْعُو عِنْدَ أَحْجَارِ الزَّيْتِ بَاسِطًا كَفَّيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1172
In-book reference : Book 3, Hadith 12
English translation : Book 3, Hadith 1168

Narrated Aisha, Ummul Mu'minin:

The people complained to the Messenger of Allah (ﷺ) of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out.
Aisha said: The Messenger of Allah (ﷺ), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him has and promised that He will answer your prayer.
Then he said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time.
He then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two rak'ahs.
Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he (ﷺ) laughed till his back teeth were visible.

Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.

Abu Dawud said: This is a ghraib (rate) tradition, but its chain is sound. The people of Medina recite "maliki" (instead of maaliki) yawm al-din" (the master of the Day of Judgement). But this tradition (in which the word maalik occurs) is an evidence for them.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا خَالِدُ بْنُ نِزَارٍ، حَدَّثَنِي الْقَاسِمُ بْنُ مَبْرُورٍ، عَنْ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ شَكَى النَّاسُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قُحُوطَ الْمَطَرِ فَأَمَرَ بِمِنْبَرٍ فَوُضِعَ لَهُ فِي الْمُصَلَّى وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ قَالَتْ عَائِشَةُ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ بَدَا حَاجِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ صلى الله عليه وسلم وَحَمِدَ اللَّهَ عَزَّ وَجَلَّ ثُمَّ قَالَ " إِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِئْخَارَ الْمَطَرِ عَنْ إِبَّانِ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ " . ثُمَّ قَالَ " { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَلِكِ يَوْمِ الدِّينِ } لاَ إِلَهَ إِلاَّ اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلاَغًا إِلَى حِينٍ " . ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَزَلْ فِي الرَّفْعِ حَتَّى بَدَا بَيَاضُ إِبْطَيْهِ ثُمَّ حَوَّلَ عَلَى النَّاسِ ظَهْرَهُ وَقَلَّبَ أَوْ حَوَّلَ رِدَاءَهُ وَهُوَ رَافِعٌ يَدَيْهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكْعَتَيْنِ فَأَنْشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ أَمْطَرَتْ بِإِذْنِ اللَّهِ فَلَمْ يَأْتِ مَسْجِدَهُ حَتَّى سَالَتِ السُّيُولُ فَلَمَّا رَأَى سُرْعَتَهُمْ إِلَى الْكِنِّ ضَحِكَ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ فَقَالَ " أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ " . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثٌ غَرِيبٌ إِسْنَادُهُ جَيِّدٌ أَهْلُ الْمَدِينَةِ يَقْرَءُونَ { مَلِكِ يَوْمِ الدِّينِ } وَإِنَّ هَذَا الْحَدِيثَ حُجَّةٌ لَهُمْ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 1173
In-book reference : Book 3, Hadith 13
English translation : Book 3, Hadith 1169

Narrated Anas ibn Malik:

The people of Medina had a drought during the time of the Prophet (ﷺ).

While he was preaching on a Friday, a man stood up and said: Messenger of Allah, the horses have perished, the goats have perished, pray to Allah to give us water. He spread his hands and prayed.
Anas said: The sky was like a mirror (there was no cloud). Then the wind rose; a cloud appeared (in the sky) and it spread : the sky poured down the water. We came out (from the mosque after the prayer) passing through the water till we reached our homes. The rain continued till the following Friday. The same or some other person stood up and said: Messenger of Allah, the houses have been demolished, pray to Allah to stop it.
The Messenger of Allah (ﷺ) smiled and said: (O Allah), the rain may fall around us but not upon us. Then I looked at the cloud which dispersed around Medina just like a crown.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَيُونُسُ بْنُ عُبَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَصَابَ أَهْلَ الْمَدِينَةِ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَيْنَمَا هُوَ يَخْطُبُنَا يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَ الْكُرَاعُ هَلَكَ الشَّاءُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا فَمَدَّ يَدَيْهِ وَدَعَا قَالَ أَنَسٌ وَإِنَّ السَّمَاءَ لَمِثْلُ الزُّجَاجَةِ فَهَاجَتْ رِيحٌ ثُمَّ أَنْشَأَتْ سَحَابَةً ثُمَّ اجْتَمَعَتْ ثُمَّ أَرْسَلَتِ السَّمَاءُ عَزَالِيَهَا فَخَرَجْنَا نَخُوضُ الْمَاءَ حَتَّى أَتَيْنَا مَنَازِلَنَا فَلَمْ يَزَلِ الْمَطَرُ إِلَى الْجُمُعَةِ الأُخْرَى فَقَامَ

إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ فَادْعُ اللَّهَ أَنْ يَحْبِسَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " حَوَالَيْنَا وَلاَ عَلَيْنَا " . فَنَظَرْتُ إِلَى السَّحَابِ يَتَصَدَّعُ حَوْلَ الْمَدِينَةِ كَأَنَّهُ إِكْلِيلٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1174
In-book reference : Book 3, Hadith 14
English translation : Book 3, Hadith 1170

Narrated The above mentioned tradition has been narrated by Anas through a different chain of transmitters:

The Messenger of Allah (ﷺ) raised his hands in front of his face and said: O Allah! Give us water. the narrator then reported then reported the tradition like the former.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسٍ، أَنَّهُ سَمِعَهُ يَقُولُ فَذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ بِحِذَاءِ وَجْهِهِ فَقَالَ " اللَّهُمَّ اسْقِنَا " . وَسَاقَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1175
In-book reference : Book 3, Hadith 15
English translation : Book 3, Hadith 1171

Narrated 'Amr b. Suh'aib:

On his father's authority, quoted his grandfather as saying: When the Messenger of Allah (ﷺ) prayed for rain, he said: O Allah! Provide water for Your servants and Your cattle, display Your mercy and give life to Your dead land. This is the wording of Malik.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ ح وَحَدَّثَنَا سَهْلُ بْنُ صَالِحٍ حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ أَخْبَرَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَسْقَى قَالَ " اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْىِ بَلَدَكَ الْمَيِّتَ " . هَذَا لَفْظُ حَدِيثِ مَالِكٍ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 1176
In-book reference : Book 3, Hadith 16
English translation : Book 3, Hadith 1172

(4) Chapter: The Eclipse (Al-Kusuf) Prayer (4) باب صَلاَةِ الْكُسُوفِ

Narrated A'ishah (May Allah be pleased with her):

There was an eclipse of the sun in the time of the Prophet (ﷺ). The Prophet stood for a long time, accompanied by the people. He then bowed, then raised his head, then he bowed and then he raised his head, and again he bowed and prayed two rak'ahs of prayer. In each rak'ah he bowed three times. After bowing for the third time he prostrated himself. He stood for such a long time that some people became unconscious on that occasion and buckets of water had to be poured on them. When he bowed, he said, Allah is most great; and when he raised his head, he said, Allah listens to him who praises Him, till the sun became bright. then he said: The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth, but they are two of Allah's signs, He produces dread in His servants by means of them. When they are eclipsed, hasten to prayer

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَخْبَرَنِي مَنْ، أُصَدِّقُ وَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ النَّبِيُّ صلى الله عليه وسلم قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ فَرَكَعَ رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ ثَلاَثُ رَكَعَاتٍ يَرْكَعُ الثَّالِثَةَ ثُمَّ يَسْجُدُ حَتَّى إِنَّ رِجَالاً يَوْمَئِذٍ لَيُغْشَى عَلَيْهِمْ مِمَّا قَامَ بِهِمْ حَتَّى إِنَّ سِجَالَ الْمَاءِ لَتُصَبُّ عَلَيْهِمْ يَقُولُ إِذَا رَكَعَ " اللَّهُ أَكْبَرُ " . وَإِذَا رَفَعَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . حَتَّى تَجَلَّتِ الشَّمْسُ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ فَإِذَا كُسِفَا فَافْزَعُوا إِلَى الصَّلاَةِ " .

حكم: صحيح م لكن قوله ثلاث ركعات شاذ والمحفوظ ركوعان كما في الصحيحين (الألباني)

Reference : Sunan Abi Dawud 1177
In-book reference : Book 3, Hadith 17
English translation : Book 3, Hadith 1173

(5) Chapter: Whoever Said That It Should Be Prayed With Four Rak'ahs

(5) باب مَنْ قَالَ أَرْبَعُ رَكَعَاتٍ

Narrated Jabir b. Abd Allah:

There was an eclipse of the sun in the time of the Messenger of Allah (ﷺ) had died. The people began to to say that there was an eclipse on account of the death of Ibrahim. The Prophet (ﷺ) stood up and led the people in prayer performing six bowings and four prostrations. he said: Allah is most great, and then recited from the Qur'an and prolonged the recitation. He then bowed nearly as long as he stood. He then raised his head and recited from the Qur'an but it was less than the first (recitation). He then bowed nearly as long as he stood. He then raised his head and then recited from the Quran for the third time, but it was less than the second recitation. He then bowed nearly as long as he stood. he then raised his head and then recited from the Qur'an for the third time, but it was less than the second recitation. he then bowed nearly as long as he stood. Then he raised his head and went down for prostration. he made two prostrations. He then stood and made three bowings before prostrating himself, the preceding bowing being more lengthy than the following, but he bowed nearly as long as he stood. He then stepped back during the prayer and the rows (of the people) too stepped back along with him. Then he stepped forward and stood in his place, and the rows too stepped forward. he then finished the prayer and the sun had become bright. He

said: O people, the sun and the moon are two of Allah's signs; they are not eclipsed on account of a man's death. So when you see anything of that nature, offer prayer until the sun becomes bright. The narrator then narrated the rest of the tradition.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْمَلِكِ، حَدَّثَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ ذَلِكَ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّاسُ إِنَّمَا كُسِفَتْ لِمَوْتِ إِبْرَاهِيمَ ابْنِهِ صلى الله عليه وسلم فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ كَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ دُونَ الْقِرَاءَةِ الأُولَى ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ الْقِرَاءَةَ الثَّالِثَةَ دُونَ الْقِرَاءَةِ الثَّانِيَةِ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَانْحَدَرَ لِلسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ ثَلاَثَ رَكَعَاتٍ قَبْلَ أَنْ يَسْجُدَ لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا إِلاَّ أَنَّ رُكُوعَهُ نَحْوٌ مِنْ قِيَامِهِ قَالَ ثُمَّ تَأَخَّرَ فِي صَلاَتِهِ فَتَأَخَّرَتِ الصُّفُوفُ مَعَهُ ثُمَّ تَقَدَّمَ فَقَامَ فِي مَقَامِهِ وَتَقَدَّمَتِ الصُّفُوفُ فَقَضَى الصَّلاَةَ وَقَدْ طَلَعَتِ الشَّمْسُ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ لاَ يَنْكَسِفَانِ لِمَوْتِ بَشَرٍ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ " . وَسَاقَ بَقِيَّةَ الْحَدِيثِ .

حكم: صحيح وساق بقية الحديث (الألباني)

Reference : Sunan Abi Dawud 1178
In-book reference : Book 3, Hadith 18
English translation : Book 3, Hadith 1174

Narrated Jabir:

There was an eclipse of the sun in the time of the Messenger of Allah (ﷺ) on a hot day. The Messenger of Allah (ﷺ)led his Companions in prayer and prolonged the standing until the people began to fall down. He then bowed and prolonged it; then he raised his head and prolonged (the stay); then he bowed and prolonged it; then he raised his head and prolonged (the stay); then he made two prostrations and then stood up; then he did in the same manner. He thus performed four bowings and four prostrations. Then the narrator narrated the rest of the tradition.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ فَكَانَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1179
In-book reference : Book 3, Hadith 19
English translation : Book 3, Hadith 1175

Narrated A'ishah (May Allah be pleased with her):

There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ)came tot he mosque; he stood up and uttered the takbir (Allah is great); the people stood in rows behind him; the Messenger of Allah (ﷺ) recited from the Quran for a long time; then he uttered the takbir (Allah is most great) and performed bowing for a long time, then he raised his head and said: Allah listens to him who praises Him; our Lord, and to Thee be praise; then he stood up and recited from the Qur'an for a long time, but it was less than the first (recitation); he then bowed for a long time, but it was less than the first bowing; he then said, Allah listens to him who praises Him; our Lord, and to Thee be praise. he then did so in the second rak'ah. he thus completed four bowings and four prostrations. The sun had become bright before he departed.

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خُسِفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1180
In-book reference : Book 3, Hadith 20
English translation : Book 3, Hadith 1176

Narrated Abd Allah b. 'Abbas:

The Messenger of Allah (ﷺ) prayed at the solar eclipse as reported in the tradition narrated by 'Urwah from Aishah from the Messenger of Allah (ﷺ) that he offered two rak'ahs of prayer bowing twice in each rak'ah.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي كُسُوفِ الشَّمْسِ مِثْلَ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ صَلَّى رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1181
In-book reference : Book 3, Hadith 21
English translation : Book 3, Hadith 1177

Narrated Ubayy b. Ka'b:

An eclipse of the sun took place in the time of the Messenger of Allah (ﷺ). The Prophet (ﷺ) led them in prayer. He recited one of the long surahs, bowing five times and prostrating himself twice. He then stood up for the second rak'ah, recited one of the long surahs, bowed firve times, prostrated himself twice, then sat where he was facing the qiblah and made the supplication till the eclipse was over.

حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ بْنِ خَالِدٍ أَبُو مَسْعُودٍ الرَّازِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الرَّازِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، قَالَ أَبُو دَاوُدَ وَحُدِّثْتُ عَنْ عُمَرَ بْنِ شَقِيقٍ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، - وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ - عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فَقَرَأَ بِسُورَةٍ مِنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ سُورَةً مِنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كُسُوفُهَا ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1182
In-book reference : Book 3, Hadith 22
English translation : Book 3, Hadith 1178

Narrated Ibn 'Abbas:

The Prophet (ﷺ) prayed at solar eclipse; he recited from the Qur'an and then bowed; then he recited from the Qur'an and then bowed; he then recited from the Qur'an and bowed; he then recited fromt eh Qur'an and bowed. Then he prostrated himself and performed the second rak'ah similar to the first.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالأُخْرَى مِثْلُهَا ‏.‏

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 1183
In-book reference : Book 3, Hadith 23
English translation : Book 3, Hadith 1179

Narrated Samurah ibn Jundub:

When, a boy from the Ansar and I were shooting (arrows) towards two of our targets, the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called tannumah.
One of us said to his companion: Let us go to the mosque; by Allah, this incident of the sun will surely bring something new in the community of the Messenger of Allah (ﷺ).

As we reached it, we suddenly saw that he (the Prophet) had already come out (of his house). He stepped forward for a long time as much as he could do so in the prayer. But we did not hear his voice. He then performed a bowing and prolonged it as much as he could do in the prayer. But we did not hear his voice. He then prostrated himself with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second rak'ah. The sun became bright when he sat after the second rak'ah. Then he uttered the salutation. He then

stood up, praised Allah, and extolled Him, and testified that there was no god but Allah and testified that he was His servant and apostle. Ahmad ibn Yunus then narrated the address of the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، حَدَّثَنِي ثَعْلَبَةُ بْنُ عِبَادٍ الْعَبْدِيُّ، مِنْ أَهْلِ الْبَصْرَةِ أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ سَمُرَةُ بَيْنَمَا أَنَا وَغُلاَمٌ مِنَ الأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلاَثَةٍ فِي عَيْنِ النَّاظِرِ مِنَ الأُفُقِ اسْوَدَّتْ حَتَّى آضَتْ كَأَنَّهَا تَنُّومَةٌ فَقَالَ أَحَدُنَا لِصَاحِبِهِ انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هَذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي أُمَّتِهِ حَدَثًا قَالَ فَدَفَعْنَا فَإِذَا هُوَ بَارِزٌ فَاسْتَقْدَمَ فَصَلَّى فَقَامَ بِنَا كَأَطْوَلِ مَا قَامَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا قَالَ ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ مَا رَكَعَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ مَا سَجَدَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا . ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ قَالَ فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ قَالَ ثُمَّ سَلَّمَ ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُهُ وَرَسُولُهُ ثُمَّ سَاقَ أَحْمَدُ بْنُ يُونُسَ خُطْبَةَ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1184
In-book reference : Book 3, Hadith 24
English translation : Book 3, Hadith 1180

Narrated Qabisah al-Hilali:

There was an eclipse of the sun in the time of the Messenger of Allah (ﷺ). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two rak'ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are the signs by means of which Allah, the Exalted, produces dread (in His servants). When you see anything of this nature, then pray as you are praying a fresh obligatory prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ الْهِلاَلِيِّ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ فَصَلَّى رَكْعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ ثُمَّ انْصَرَفَ وَانْجَلَتْ فَقَالَ " إِنَّمَا هَذِهِ الآيَاتُ يُخَوِّفُ اللَّهُ بِهَا فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1185
In-book reference : Book 3, Hadith 25
English translation : Book 3, Hadith 1181

Narrated Qabisah al Hilali:

The solar eclipse took place... The narrator then narrated the tradition like that of Musa. The narrator again said: Until the stars appear (in the heaven).

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَيْحَانُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ هِلاَلِ بْنِ عَامِرٍ، أَنَّ قَبِيصَةَ الْهِلاَلِيَّ، حَدَّثَهُ أَنَّ الشَّمْسَ كُسِفَتْ بِمَعْنَى حَدِيثِ مُوسَى قَالَ حَتَّى بَدَتِ النُّجُومُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1186
In-book reference : Book 3, Hadith 26
English translation : Book 3, Hadith 1182

(6) Chapter: The Recitation In The Eclipse Prayer (6) باب الْقِرَاءَةِ فِي صَلاَةِ الْكُسُوفِ

Narrated Aishah:

There was an eclipse of the sun in the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) came out and led the people in prayer. he stood up and I guessed that he recited Surah al-Baqarah. The narrator then further transmitted the tradition. He (the Prophet) then prostrated himself twice, and then stood up and prolonged the recitation. then I guessed his recitation and knew that he recited Surah Al-i-Imran.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، وَعَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ، وَسُلَيْمَانُ بْنُ يَسَارٍ، كُلُّهُمْ قَدْ حَدَّثَنِي عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ فَقَامَ فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ الْبَقَرَةِ - وَسَاقَ الْحَدِيثَ - ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَأَطَالَ الْقِرَاءَةَ فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ آلِ عِمْرَانَ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1187
In-book reference : Book 3, Hadith 27
English translation : Book 3, Hadith 1183

Narrated A'ishah (May Allah be pleased with her):

The Messenger of Allah (may peace be upon on him) recited from teh Qur'an in a loud voice in the prayer at an eclipse.

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، أَخْبَرَنِي أَبِي، حَدَّثَنَا الأَوْزَاعِيُّ، أَخْبَرَنِي الزُّهْرِيُّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ قِرَاءَةً طَوِيلَةً فَجَهَرَ بِهَا يَعْنِي فِي صَلاَةِ الْكُسُوفِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1188
In-book reference : Book 3, Hadith 28
English translation : Book 3, Hadith 1184

Narrated Ibn 'Abbas:

An eclipse of the sun took place. the Messenger of Allah (ﷺ) prayed along with the people. He stood up for a long time nearly equal to the recitation of Surah al Baqarah. H then bowed. The narrator then transmitted the rest of the tradition.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، - كَذَا عِنْدَ الْقَاضِي وَالصَّوَابُ عَنِ ابْنِ عَبَّاسٍ، - قَالَ خُسِفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلاً بِنَحْوٍ مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1189
In-book reference : Book 3, Hadith 29
English translation : Book 3, Hadith 1185

(7) Chapter: Crying Out 'The Prayer' For it (7) باب يُنَادَى فِيهَا بِالصَّلاَةِ

Narrated A'ishah (May Allah be pleased with her):

There was an eclipse of the sun. The Messenger of Allah (ﷺ) commanded a man who summoned: "The prayer will be held in congregation"

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، أَنَّهُ سَأَلَ الزُّهْرِيَّ فَقَالَ الزُّهْرِيُّ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ كُسِفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً فَنَادَى أَنَّ الصَّلاَةَ جَامِعَةٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1190
In-book reference : Book 3, Hadith 30
English translation : Book 3, Hadith 1186

(8) Chapter: Giving Charity During An Eclipse (8) باب الصَّدَقَةِ فِيهَا

Narrated A'ishah (May Allah be pleased with her):

The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see that, supplicate Allah, declare His greatness, and give alms.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الشَّمْسُ وَالْقَمَرُ لاَ يُخْسَفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1191
In-book reference : Book 3, Hadith 31

English translation : Book 3, Hadith 1187

(9) Chapter: Freeing Slaves During An Eclipse

(9) باب الْعِتْقِ فِيهِ

Narrated Asma:

The Prophet (peace be upon him) used to command us to free slaves on the occasion of an eclipse

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْمُرُ بِالْعَتَاقَةِ فِي صَلاَةِ الْكُسُوفِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 1192
In-book reference : Book 3, Hadith 32
English translation : Book 3, Hadith 1188

(10) Chapter: Whoever Said That Only Two Ruku' Should Be Performed (In Eclipse Prayer)

(10) باب مَنْ قَالَ يَرْكَعُ رَكْعَتَيْنِ

Narrated An-Nu'man ibn Bashir:

There was an eclipse of the sun in the time of the Prophet (ﷺ). He began to pray a series of pairs of rak'ahs enquiring about the sun (at the end of them) till it became clear.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنِي الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ .

Grade : **Munkar** (Al-Albani) **منكر (الألباني)** حكم:

Reference : Sunan Abi Dawud 1193
In-book reference : Book 3, Hadith 33
English translation : Book 3, Hadith 1189

Narrated Abdullah ibn Amr ibn al-'As:

There was an eclipse of the sun in the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) stood up and he was not going to perform bowing till he bowed; and he was not going to raise his head till he raised (after bowing); and he was not going to prostrate himself till he prostrated himself; and he was not going to raise his head till he raised (at the end of prostration); he did similarly in the second rak'ah, he then puffed in the last prostration saying; Fie, Fie! He then said: My Lord, didst Thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of Thee. The Messenger of Allah (ﷺ) finished the prayer, and the sun was clear. The narrator then narrated the tradition (in full).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَكَدْ يَرْكَعُ ثُمَّ رَكَعَ فَلَمْ يَكَدْ يَرْفَعُ ثُمَّ رَفَعَ فَلَمْ يَكَدْ يَسْجُدُ ثُمَّ سَجَدَ فَلَمْ يَكَدْ يَرْفَعُ ثُمَّ رَفَعَ فَلَمْ يَكَدْ يَسْجُدُ ثُمَّ سَجَدَ فَلَمْ يَكَدْ يَرْفَعُ ثُمَّ رَفَعَ وَفَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ ثُمَّ نَفَخَ فِي آخِرِ سُجُودِهِ فَقَالَ " ŸÅ ŸÅ " . ثُمَّ قَالَ " رَبِّ أَلَمْ تَعِدْنِي أَنْ لاَ تُعَذِّبَهُمْ وَأَنَا فِيهِمْ أَلَمْ تَعِدْنِي أَنْ لاَ تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ " . فَفَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ صَلاَتِهِ وَقَدْ أَمْحَصَتِ الشَّمْسُ وَسَاقَ الْحَدِيثَ .

حكم: صحيح لكن بذكر الركوع مرتين كما في الصحيحين (الألباني)

Reference	: Sunan Abi Dawud 1194
In-book reference	: Book 3, Hadith 34
English translation	: Book 3, Hadith 1190

Narrated 'Abd al-Rahman b. Samurah :

During the lifetime of the Messenger of Allah (peace be upon him) I was shooting some arrows when an eclipse of the sun tok place. I, therefore , threw them (the arrows) away and said: I must see how the Messenger of Allah (ﷺ) acts in a solar eclipse today. So I came to him; he was standing (in prayer) raising his hands, glorifying Allah, praising Him, acknowledging that He is the only Deity, and making supplication till the sun was clear. He then recited two surahs and prayed two rak'ahs.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ بَيْنَمَا أَنَا أَتَرَمَّى، بِأَسْهُمٍ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ كُسِفَتِ الشَّمْسُ فَنَبَذْتُهُنَّ وَقُلْتُ لأَنْظُرَنَّ مَا أُحْدِثَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي كُسُوفِ الشَّمْسِ الْيَوْمَ فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ يُسَبِّحُ وَيُحَمِّدُ وَيُهَلِّلُ وَيَدْعُو حَتَّى حُسِرَ عَنِ الشَّمْسِ فَقَرَأَ بِسُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ .

Grade	: **Sahih** (Al-Albani)	حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 1195
In-book reference	: Book 3, Hadith 35
English translation	: Book 3, Hadith 1191

(11) Chapter: Prayer At Times Of Darkness Or Similar Occurrences

(11) باب الصَّلاَةِ عِنْدَ الظُّلْمَةِ وَنَحْوِهَا

Narrated Anas ibn Malik:

Ubaydullah ibn an-Nadr reported on the authority of his father: Darkness prevailed in the time of Anas ibn Malik, I came to Anas and said (to him): AbuHamzah, did anything like this happen to you in the time of the Messenger of Allah (ﷺ)? He replied: Take refuge in Allah. If the wind blew violently, we would run quickly towards the mosque for fear of the coming of the Day of Judgment.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ النَّضْرِ، حَدَّثَنِي أَبِي قَالَ، كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسِ بْنِ مَالِكٍ - قَالَ - فَأَتَيْتُ أَنَسًا فَقُلْتُ يَا أَبَا حَمْزَةَ هَلْ كَانَ يُصِيبُكُمْ مِثْلُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ مَعَاذَ اللَّهِ إِنْ كَانَتِ الرِّيحُ لَتَشْتَدُّ فَنُبَادِرُ الْمَسْجِدَ مَخَافَةَ الْقِيَامَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1196
In-book reference : Book 3, Hadith 36
English translation : Book 3, Hadith 1192

(12) Chapter: Prostrating At Times Of Calamities (12) باب السُّجُودِ عِنْدَ الآيَاتِ

Ikrimah said:
Ibn Abbas was informed that so-and-so, a certain wife of the Prophet (ﷺ), had died. He fell down prostrating himself. He was questioned: Why do you prostrate yourself this moment? He said: The Messenger of Allah (ﷺ) said: When you see a portent (an accident), prostrate yourselves. And which portent (accident) can be greater than the death of a wife of the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، قَالَ قِيلَ لاِبْنِ عَبَّاسٍ مَاتَتْ فُلاَنَةُ بَعْضُ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فَخَرَّ سَاجِدًا فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا** " . وَأَىُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1197
In-book reference : Book 3, Hadith 37
English translation : Book 3, Hadith 1193

4 - Prayer (Kitab Al-Salat): Detailed Rules of Law about the Prayer during Journey (1198 - 1249)

كتاب صلاة السفر

(1) Chapter: The Prayer Of The Traveler

(1) باب صَلاَةِ الْمُسَافِرِ

Narrated Aisha, Ummul Mu'minin:

The prayer was prescribed as consisting of two rak'ahs both when one was resident and when travelling. The prayer while travelling was left according to the original prescription and the prayer of one who was resident was enhanced.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَزِيدَ فِي صَلاَةِ الْحَضَرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1198
In-book reference : Book 4, Hadith 1
English translation : Book 4, Hadith 1194

Narrated Ya'la b. Umayyah:

I remarked to 'Umar al-Khattab: Have you seen the shortening of the prayer by the people today while Allah has said: "If you fear that those who are infidels may afflict you", whereas those days are gone now? He replied: I have wondered about the same matter for which you wondered. So I mentioned this to the Messenger of Allah (ﷺ). He said: It is an act of charity which Allah has done to you, so accept his charity.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا خُشَيْشٌ، - يَعْنِي ابْنَ أَصْرَمَ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ أَرَأَيْتَ إِقْصَارَ النَّاسِ الصَّلاَةَ وَإِنَّمَا قَالَ تَعَالَى { إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا } فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمُ . فَقَالَ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1199
In-book reference : Book 4, Hadith 2
English translation : Book 4, Hadith 1195

The above mentioned tradition has also been narrated through a different chain of transmitters by 'Abd Allah b. Abi 'Ammar who narrated it in like manner.

Abu Dawud said:

This has been transmitted by Abu 'Asim and Hammad b. Mas'adah as transmitted by Ibn Bakr.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَمُحَمَّدُ بْنُ بَكْرٍ، قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عَمَّارٍ، يُحَدِّثُ فَذَكَرَهُ نَحْوَهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبُو عَاصِمٍ وَحَمَّادُ بْنُ مَسْعَدَةَ كَمَا رَوَاهُ ابْنُ بَكْرٍ .

Reference : Sunan Abi Dawud 1200
In-book reference : Book 4, Hadith 3
English translation : Book 4, Hadith 1196

(2) Chapter: When Should The Traveler Shorten The Prayer ?

(2) باب مَتَى يُقْصِرُ الْمُسَافِرُ

Narrated Yahya b. Yazid al-Hannani:

I asked Anas b. Malik about the shortening of the prayer (while travelling). He said: When the Messenger of Allah (ﷺ) went out on a journey of three miles or three farsakh (the narrator Shu'bah doubted), he used to pray two rak'ahs.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلاَةِ، فَقَالَ أَنَسٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا خَرَجَ مَسِيرَةَ ثَلاَثَةِ أَمْيَالٍ أَوْ ثَلاَثَةِ فَرَاسِخَ - شُعْبَةُ شَكَّ - يُصَلِّي رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1201
In-book reference : Book 4, Hadith 4
English translation : Book 4, Hadith 1197

Narrated Anas b. Malik :

I prayed along with the Messenger of Allah (ﷺ) four rak'ahs at the noon prayer at Medina and two rak'ahs at the afternoon prayer in Dhu al-Hulaifah.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعَا أَنَسَ بْنَ مَالِكٍ، يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1202
In-book reference : Book 4, Hadith 5
English translation : Book 4, Hadith 1198

(3) Chapter: The Adhan During Travel

(3) باب الأَذَانِ فِي السَّفَرِ

Narrated Uqbah ibn Amir:

I heard the Messenger of Allah (ﷺ) say: Allah is pleased with a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer, Allah, the Exalted, says: Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So I forgive him and admit him to paradise.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ أَبَا عُشَّانَةَ الْمَعَافِرِيَّ، حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَعْجَبُ رَبُّكُمْ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ بِالصَّلاَةِ وَيُصَلِّي فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ الصَّلاَةَ يَخَافُ مِنِّي فَقَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1203
In-book reference : Book 4, Hadith 6
English translation : Book 4, Hadith 1199

(4) Chapter: A Traveler Praying While He Is Unsure Of The Time

(4) باب الْمُسَافِرِ يُصَلِّي وَهُوَ يَشُكُّ فِي الْوَقْتِ

Narrated Mishaj b. Musa:

I asked Anas b. Malik: Narrate to us what you heard the Messenger of Allah (ﷺ) say. He said: When we travelled along with the Messenger of Allah (ﷺ), we would say: Did the sun pass the meridian or not? But he (the Prophet) would offer the noon prayer and then proceed.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْمِسْحَاجِ بْنِ مُوسَى، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ حَدِّثْنَا مَا، سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ فَقُلْنَا زَالَتِ الشَّمْسُ أَوْ لَمْ تَزُلْ صَلَّى الظُّهْرَ ثُمَّ ارْتَحَلَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1204
In-book reference : Book 4, Hadith 7
English translation : Book 4, Hadith 1200

Narrated Anas ibn Malik:

When the Messenger of Allah (ﷺ) halted at a certain place (while on a journey), he would not leave that place till he offered the noon prayer. A man said to him: Even if in the middle of the day? He replied: Even if in the middle of the day.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي حَمْزَةُ الْعَائِذِيُّ، - رَجُلٌ مِنْ بَنِي ضَبَّةَ - قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا نَزَلَ مَنْزِلاً لَمْ يَرْتَحِلْ حَتَّى يُصَلِّيَ الظُّهْرَ فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ بِنِصْفِ النَّهَارِ قَالَ وَإِنْ كَانَ بِنِصْفِ النَّهَارِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1205
In-book reference : Book 4, Hadith 8

English translation : Book 4, Hadith 1201

(5) Chapter: Combining Between Two Prayers (5) باب الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ

Narrated Mu'adh bin Jabal :

They (the Companions) proceeded on the expedition of Tabuk along with the Messenger of Allah (ﷺ). He combined the noon and afternoon prayers and the sunset and night prayers. One day he delayed the prayer and came out (of his dwelling) and combined the noon and the afternoon prayers. He then went it and then came out and combined the sunset and the night prayers.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ، عَامِرِ بْنِ وَاثِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ، أَخْبَرَهُمْ أَنَّهُمْ، خَرَجُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَأَخَّرَ الصَّلاَةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1206
In-book reference : Book 4, Hadith 9
English translation : Book 4, Hadith 1202

Narrated Abdullah ibn Umar:

Ibn Umar was informed about the death of Safiyyah (the wife of the Prophet) when he was at Mecca. He proceeded till the sun set and the stars shined. He said: When the Prophet (ﷺ) was in a hurry about something while on a journey, he would combine both these prayers. He proceed till twilight had disappeared. He then combined both of them (the prayers).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، اسْتُصْرِخَ عَلَى صَفِيَّةَ وَهُوَ بِمَكَّةَ فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا عَجِلَ بِهِ أَمْرٌ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلاَتَيْنِ . فَسَارَ حَتَّى غَابَ الشَّفَقُ فَنَزَلَ فَجَمَعَ بَيْنَهُمَا .

حكم: صحيح خ م المرفوع منه (الألباني)

Reference : Sunan Abi Dawud 1207
In-book reference : Book 4, Hadith 10
English translation : Book 4, Hadith 1203

Narrated Mu'adh ibn Jabal:

On the expedition to Tabuk if the sun had passed the meridian before the apostle of Allah (ﷺ) moved off, he combined the noon and the afternoon prayers; but if he moved off before the sun had passed the meridian, he delayed the noon prayer till he halted for the afternoon prayer. He acted similarly for the sunset prayer; if the sun set before he moved off, he combined the sunset and the night prayers, but if he moved off before sunset, he delayed the sunset prayer till he halted for the night prayer and then combined them.

Abu Dawud said: Hisham b. 'Urwah narrated this tradition from Husain b. 'Abd Allah, from Kuraib on the authority of Ibn 'Abbas from the Prophet (ﷺ) like the tradition narrated by Mufaddal and al-Laith.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الرَّمْلِيُّ الْهَمْدَانِيُّ، حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، وَاللَّيْثُ بْنُ سَعْدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَإِنْ يَرْتَحِلْ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ وَفِي الْمَغْرِبِ مِثْلَ ذَلِكَ إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَإِنْ يَرْتَحِلْ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ ثُمَّ جَمَعَ بَيْنَهُمَا . قَالَ أَبُو دَاوُدَ رَوَاهُ هِشَامُ بْنُ عُرْوَةَ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ الْمُفَضَّلِ وَاللَّيْثِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1208
In-book reference : Book 4, Hadith 11
English translation : Book 4, Hadith 1204

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) never combined the sunset and night prayers while on a journey except once.

Abu Dawud said: This has been narrated by Ayyub from Nafi' from Ibn 'Umar as a statement of Ibn 'Umar. Ibn 'Umar was never seen combining these two prayers except on the night he was informed about the death of Safiyyah. The tradition narrated by Makhul from Nafi' indicates that he (Nafi') saw Ibn 'Umar doing so once or twice.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي يَحْيَى، عَنِ ابْنِ عُمَرَ، قَالَ مَا جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَطُّ فِي السَّفَرِ إِلاَّ مَرَّةً . قَالَ أَبُو دَاوُدَ وَهَذَا يُرْوَى عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ أَنَّهُ لَمْ يُرَ ابْنُ عُمَرَ جَمَعَ بَيْنَهُمَا قَطُّ إِلاَّ تِلْكَ اللَّيْلَةَ يَعْنِي لَيْلَةَ اسْتُصْرِخَ عَلَى صَفِيَّةَ وَرُوِيَ مِنْ حَدِيثِ مَكْحُولٍ عَنْ نَافِعٍ أَنَّهُ رَأَى ابْنَ عُمَرَ فَعَلَ ذَلِكَ مَرَّةً أَوْ مَرَّتَيْنِ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 1209
In-book reference : Book 4, Hadith 12
English translation : Book 4, Hadith 1205

Narrated 'Abd Allah b. 'Abbas:

The Messenger of Allah (ﷺ) combined the noon and the afternoon prayers, and combined the sunset and night prayers without any danger or journey. Malik said: I think it so happened during rain.

Abu Dawud said: Hammad b. Salamah narrated it like manner from Abu al-Zubair, it has also been narrated by Qurrah b. Khalid from Abu al-Zubair. He said: It is so happened in a journey that we made to Tabuk.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا فِي غَيْرِ خَوْفٍ وَلاَ سَفَرٍ . قَالَ مَالِكٌ أُرَى ذَلِكَ كَانَ فِي مَطَرٍ . قَالَ أَبُو حَمَّادُ بْنُ سَلَمَةَ نَحْوَهُ عَنْ أَبِي الزُّبَيْرِ وَرَوَاهُ قُرَّةُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبَيْرِ قَالَ فِي سَفْرَةٍ سَافَرْنَاهَا إِلَى تَبُوكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1210
In-book reference : Book 4, Hadith 13
English translation : Book 4, Hadith 1206

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) combined the noon and afternoon prayers, and the sunset and night prayers at Medina without any danger and rain. He was asked: What did he intend by it ? He replied: He intended that his community might not fall into hardship.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلاَ مَطَرٍ . فَقِيلَ لاِبْنِ عَبَّاسٍ مَا أَرَادَ إِلَى ذَلِكَ قَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1211
In-book reference : Book 4, Hadith 14
English translation : Book 4, Hadith 1207

Narrated Abdullah ibn Waqid:

The mu'adhdhin of Ibn Umar said: prayer (i.e. the time of prayer has come). He said: Go ahead. He then alighted before the disappearance. He then offered the night prayer. He then said: When the Messenger of Allah (ﷺ) was in a hurry about something, he would do as I did. Then he travelled and covered a distance of three days' journey on the day.
Abu Dawud said: A similar tradition has been transmitted by Ibn Jabir from Nafi' with the same chain.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ وَاقِدٍ، أَنَّ مُؤَذِّنَ ابْنِ عُمَرَ، قَالَ الصَّلاَةُ . قَالَ سِرْ سِرْ . حَتَّى إِذَا كَانَ قَبْلَ غُيُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ انْتَظَرَ حَتَّى غَابَ الشَّفَقُ وَصَلَّى الْعِشَاءَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا عَجِلَ بِهِ أَمْرٌ صَنَعَ مِثْلَ الَّذِي صَنَعْتُ فَسَارَ فِي ذَلِكَ الْيَوْمِ وَاللَّيْلَةِ مَسِيرَةَ ثَلاَثٍ . قَالَ أَبُو وَاهُ ابْنُ جَابِرٍ عَنْ نَافِعٍ نَحْوَ هَذَا بِإِسْنَادِهِ .

صحيح لكن قوله قبل غيوب الشفق شاذ والمحفوظ بعد غياب الشفق

حكم: **نافع نحو هذا بإسناده (الألباني)**

Reference : Sunan Abi Dawud 1212

In-book reference : Book 4, Hadith 15
English translation : Book 4, Hadith 1208

This tradition has also been transmitted by Ibrahim b. Musa al-Razi, from 'Isa, on the authority of Ibn Jabir to the same effect.

Abu Dawud said:

'Abd Allah b. al-'Ala' narrated on the authority of Nafi' saying: When the twilight was about to disappear, he alighted and combined both (the prayers).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنِ ابْنِ جَابِرٍ، بِهَذَا الْمَعْنَى . قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ اللَّهِ بْنُ الْعَلاَءِ عَنْ نَافِعٍ، قَالَ حَتَّى إِذَا كَانَ عِنْدَ ذَهَابِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1213
In-book reference : Book 4, Hadith 16
English translation : Book 4, Hadith 1209

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) led us in prayer at Medina eight of seven rak'ahs, in the noon and afternoon prayers, and the sunset and night prayers. The narrator Sulaiman and Musaddad did not say the words "led us".

Abu Dawud said: The aforesaid tradition has also been narrated by Salih, the client of Tu'mah on the authority if Ibn 'Abbas saying: "Not during rain."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ ثَمَانِيًا وَسَبْعًا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ . وَلَمْ يَقُلْ سُلَيْمَانُ وَمُسَدَّدٌ بِنَا . قَالَ أَبُو دَاوُدَ وَرَوَاهُ صَالِحٌ مَوْلَى التَّوْأَمَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ فِي غَيْرِ مَطَرٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1214
In-book reference : Book 4, Hadith 17
English translation : Book 4, Hadith 1210

Narrated Jabir ibn Abdullah:

When the sun set at Mecca, the Messenger of Allah (ﷺ) combined the two prayers at Sarif.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَابَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرِفَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1215
In-book reference : Book 4, Hadith 18
English translation : Book 4, Hadith 1211

Narrated Hisham b. Sa'd:

There was a distance of ten miles between them, that is, Mecca and Sarif.

حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ، جَارُ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، قَالَ بَيْنَهُمَا عَشْرَةُ أَمْيَالٍ يَعْنِي بَيْنَ مَكَّةَ وَسَرِفَ ‏.‏

Grade : **Maqtu'** (Al-Albani) حكم: **مقطوع** (الألباني)

Reference : Sunan Abi Dawud 1216
In-book reference : Book 4, Hadith 19
English translation : Book 4, Hadith 1212

Narrated Abdullah ibn Umar:

Abdullah ibn Dinar said: The sun set when I was with Abdullah ibn Umar. We proceeded, and when we saw that the evening came, we said prayer. He went on travelling until the twilight disappeared and the stars became thick. He then slighted and combined the two prayers. Then he said: I saw the Messenger of Allah (ﷺ); when he hastened his travelling, he would pray like this prayer of mine. He said: He would combine the two prayers after the passing of a part of night. AbuDawud said: This has been transmitted by Asim ibn Muhammad from his brother on the authority of Salim and this has also been narrated by Ibn AbuNajih from Isma'il ibn AbdurRahman ibn Dhuwayb saying that Ibn Umar would combine the two prayers after the disappearance of twilight.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، قَالَ قَالَ رَبِيعَةُ - يَعْنِي كَتَبَ إِلَيْهِ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ غَابَتِ الشَّمْسُ وَأَنَا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَسِرْنَا فَلَمَّا رَأَيْنَاهُ قَدْ أَمْسَى قُلْنَا الصَّلاَةُ ‏.‏ فَسَارَ حَتَّى غَابَ الشَّفَقُ وَتَصَوَّبَتِ النُّجُومُ ثُمَّ إِنَّهُ نَزَلَ فَصَلَّى الصَّلاَتَيْنِ جَمِيعًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا جَدَّ بِهِ السَّيْرُ صَلَّى صَلاَتِي هَذِهِ يَقُولُ يَجْمَعُ بَيْنَهُمَا بَعْدَ لَيْلٍ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَاهُ عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَخِيهِ عَنْ سَالِمٍ وَرَوَاهُ ابْنُ أَبِي نَجِيحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ذُؤَيْبٍ أَنَّ الْجَمْعَ بَيْنَهُمَا مِنِ ابْنِ عُمَرَ كَانَ بَعْدَ غُيُوبِ الشَّفَقِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1217
In-book reference : Book 4, Hadith 20
English translation : Book 4, Hadith 1213

Narrated Anas b. Malik :

When the Messenger of Allah (ﷺ) proceeded before the sun had declined, he delayed the noon prayer till the time of the afternoon prayer, he would then alight and combine the two prayers. If the sun declined before he moved off, he would offer the noon prayer and rode (the beast) - may peace be upon him.

Abu Dawud said: The narrator Mufaddal was the judge of Egypt. His supplication was accepted by Allah; he was the son of Fudalah.

حَدَّثَنَا قُتَيْبَةُ، وَابْنُ، مَوْهَبٍ - الْمَعْنَى - قَالاَ حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ كَانَ مُفَضَّلٌ قَاضِيَ مِصْرَ وَكَانَ مُجَابَ الدَّعْوَةِ وَهُوَ ابْنُ فَضَالَةَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1218
In-book reference : Book 4, Hadith 21
English translation : Book 4, Hadith 1214

The above mentioned tradition has also been reported by 'Uqail through a different chain of narrators. He said:

He would delay the evening prayer till he combined the evening and the night prayers when the twilight disappeared.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1219
In-book reference : Book 4, Hadith 22
English translation : Book 4, Hadith 1215

Narrated Mu'adh ibn Jabal:

The Prophet (ﷺ) was engaged in the Battle of Tabuk. If he moved off before the sun had declined, he would delay the noon prayer till he would combine it with the afternoon prayer and would offer them together. If he moved off after the sun had declined, he would combine the noon and afternoon prayers, and then he proceeded; if he moved off before the evening prayer, he would delay the evening prayer; he would offer it along with the night prayer, he would delay the evening prayer; he would offer it along with the night prayer. If he moved off after the evening prayer, he would offer the night prayer earlier and offer it along with the evening prayer.
Abu Dawud said: This tradition has not been narrated by anyone except by Qutaibah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ، عَامِرِ بْنِ وَاثِلَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلاَّهَا مَعَ الْمَغْرِبِ . قَالَ أَبُو دَاوُدَ وَلَمْ يَرْوِ هَذَا الْحَدِيثَ إِلاَّ قُتَيْبَةُ وَحْدَهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1220
In-book reference : Book 4, Hadith 23
English translation : Book 4, Hadith 1216

(6) Chapter: Shortening The Recitation During Travel

(6) باب قِصَرِ قِرَاءَةِ الصَّلاَةِ فِي السَّفَرِ

Narrated Al-Bara' :

We went out on a journey along with the Messenger of Allah (ﷺ). He led us in the night prayer and he recited in one of the rak'ahs: "By the fig and the olive."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَصَلَّى بِنَا الْعِشَاءَ الآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 1221
In-book reference : Book 4, Hadith 24
English translation : Book 4, Hadith 1217

(7) Chapter: The Voluntary Prayers During Travel

(7) باب التَّطَوُّعِ فِي السَّفَرِ

Narrated Al-Bara' ibn Azib:

I accompanied the Messenger of Allah (ﷺ) on eighteen journeys and I never saw him fail to pray two rak'ahs when the sun had passed the meridian before offering the noon prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُسْرَةَ الْغِفَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ الأَنْصَارِيِّ، قَالَ صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَمَانِيَةَ عَشَرَ سَفَرًا فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 1222
In-book reference : Book 4, Hadith 25
English translation : Book 4, Hadith 1218

Narrated Hafs b. 'Asim:

I accompanied Ibn 'Umar on the way (on a journey). He led us in two rak'ah's of (the noon) prayer. Then he proceeded and saw some people standing. He asked: What are they doing ? I replied: They are glorifying Allah (i.e. offering supererogatory prayer). He said: If I had offered the supererogatory prayer (while travelling), I would have completed prayer, my cousin. I accompanied the Messenger of Allah (ﷺ) during the journey, he did not pray more than two raka'at until his death. I also accompanied Abu Bakr, and he prayed two raka'at and nothing more until he died. I also accompanied 'Umar, and he prayed two raka'at and nothing more until he died. I also accompanied 'Uthman, and he prayed two raka'at and nothing more until he died. Indeed Allah, the Exalted, said: "Certainly you have in the Messenger of Allah an excellent exemplar"

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، قَالَ صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقٍ - قَالَ - فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ أَقْبَلَ فَرَأَى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هَؤُلاَءِ قُلْتُ يُسَبِّحُونَ . قَالَ لَوْ كُنْتُ مُسَبِّحًا أَتْمَمْتُ صَلاَتِي يَا ابْنَ أَخِي إِنِّي صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ

عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ تَعَالَى وَصَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ تَعَالَى وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ } .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1223
In-book reference : Book 4, Hadith 26
English translation : Book 4, Hadith 1219

(8) Chapter: Praying Voluntary Prayers And Witr While Riding A Mount

(8) باب التَّطَوُّعِ عَلَى الرَّاحِلَةِ وَالْوِتْرِ

Narrated Ibn 'Umar:

While travelling the Messenger of Allah (ﷺ) would pray voluntary prayer on his riding beast in whatever direction it turned; and he would observe witr prayer, but he did not offer the obligatory prayers upon it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَبِّحُ عَلَى الرَّاحِلَةِ أَىَّ وَجْهٍ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لاَ يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1224
In-book reference : Book 4, Hadith 27
English translation : Book 4, Hadith 1220

Narrated Anas ibn Malik:

When the Messenger of Allah (ﷺ) was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا رِبْعِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْجَارُودِ، حَدَّثَنِي عَمْرُو بْنُ أَبِي الْحَجَّاجِ، حَدَّثَنِي الْجَارُودُ بْنُ أَبِي سَبْرَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ الْقِبْلَةَ فَكَبَّرَ ثُمَّ صَلَّى حَيْثُ وَجَّهَهُ رِكَابُهُ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1225
In-book reference : Book 4, Hadith 28
English translation : Book 4, Hadith 1221

Narrated 'Abd Allah b. 'Umar:

I saw the Messenger of Allah (ﷺ) praying on a donkey while he was facing Khaibar.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِي الْحُبَابِ، سَعِيدِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1226
In-book reference : Book 4, Hadith 29
English translation : Book 4, Hadith 1222

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) sent me on some business, and when I came to him he was praying on (the back of) his riding beast (moving) towards the east and making the prostration lower than the bowing.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، - قَالَ - بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ قَالَ فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1227
In-book reference : Book 4, Hadith 30
English translation : Book 4, Hadith 1223

(9) Chapter: Praying Obligatory Prayers On A Mount If There Is An Excuse

(9) باب الْفَرِيضَةِ عَلَى الرَّاحِلَةِ مِنْ عُذْرٍ

Narrated Aisha, Ummul Mu'minin:

Ata' ibn AbuRabah asked Aisha: Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort. Muhammad ibn Shu'ayb said: This (prohibition) applies to the obligatory prayers.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنِ النُّعْمَانِ بْنِ الْمُنْذِرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَأَلَ عَائِشَةَ - رضى الله عنها - هَلْ رُخِّصَ لِلنِّسَاءِ أَنْ يُصَلِّينَ عَلَى الدَّوَابِّ قَالَتْ لَمْ يُرَخَّصْ لَهُنَّ فِي ذَلِكَ فِي شِدَّةٍ وَلاَ رَخَاءٍ . قَالَ مُحَمَّدٌ هَذَا فِي الْمَكْتُوبَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1228
In-book reference : Book 4, Hadith 31
English translation : Book 4, Hadith 1224

(10) Chapter: When Should The Traveler Stop Shortening The Prayer

(10) باب مَتَى يُتِمُّ الْمُسَافِرُ

Narrated Imran ibn Husayn:

I went on an expedition with the Messenger of Allah (ﷺ), and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two rak'ahs (at each time of prayer). And he said: You who live in the town must pray four; we are travellers.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ عُلَيَّةَ، - وَهَذَا لَفْظُهُ - أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَشَهِدْتُ مَعَهُ الْفَتْحَ فَأَقَامَ بِمَكَّةَ ثَمَانِيَ عَشْرَةَ لَيْلَةً لاَ يُصَلِّي إِلاَّ رَكْعَتَيْنِ وَيَقُولُ " يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا فَإِنَّا قَوْمٌ سَفْرٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1229
In-book reference : Book 4, Hadith 32
English translation : Book 4, Hadith 1225

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) had a stop of seventeen days in Mecca and he shortened the prayer (i.e. prayed two rak'ahs at each time of prayer). Ibn Abbas said: He who stays seventeen days should shorten the prayer; and who stays more than that should offer complete prayer.
Abu Dawud said: The other version transmitted by Ibn 'Abbas through a different chain adds: He (the Prophet) had a stop of nineteen days (in Mecca).
حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقَامَ سَبْعَ عَشْرَةَ بِمَكَّةَ يَقْصُرُ الصَّلاَةَ . قَالَ ابْنُ عَبَّاسٍ وَمَنْ أَقَامَ سَبْعَ عَشْرَةَ قَصَرَ وَمَنْ أَقَامَ أَكْثَرَ أَتَمَّ . قَالَ أَبُو دَاوُدَ قَالَ عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ أَقَامَ تِسْعَ عَشْرَةَ .

حكم: **صحيح خ بلفظ تسع عشرة وهو الأرجح** (الألباني)

Reference : Sunan Abi Dawud 1230
In-book reference : Book 4, Hadith 33
English translation : Book 4, Hadith 1226

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) stayed fifteen days in Mecca in the year of Conquest. Shortening the prayer.
Abu Dawud said: This tradition has also been transmitted by 'Abdah b. Sulaiman, Ahmad b. Khalid al-Wahbi, and Salamah b. Fadli on the authority of Ibn Ishaq ; but they did not mention the name of Ibn 'Abbas.
حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلاَةَ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ عَبْدَةُ بْنُ سُلَيْمَانَ وَأَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ وَسَلَمَةُ بْنُ الْفَضْلِ عَنِ ابْنِ إِسْحَاقَ لَمْ يَذْكُرُوا فِيهِ ابْنَ عَبَّاسٍ .

Grade : **Da'if Munkar** (Al-Albani) حكم: **ضعيف منكر** (الألباني)

Reference : Sunan Abi Dawud 1231
In-book reference : Book 4, Hadith 34
English translation : Book 4, Hadith 1227

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) stayed in Mecca seventeen days and prayed two rak'ahs (at each time of prayer).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنِي أَبِي، حَدَّثَنَا شَرِيكٌ، عَنِ ابْنِ الأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ .

Grade : **Da'if Munkar, and the Sahih version is 19 days as in a previous hadith.** (Al-Albani)
حكم: **ضعيف منكر, والصحيح "تسعة عشر" كما تقدم** (الألباني)

Reference : Sunan Abi Dawud 1232
In-book reference : Book 4, Hadith 35
English translation : Book 4, Hadith 1228

Narrated Anas b. Malik :

We went out from Medina to Mecca with the Messenger of Allah (ﷺ) and he prayed two rak'ahs (at each time of prayer) till we returned to Medina. We (the people) said: Did you stay there for some time ? He replied: We stayed there ten days.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ فَقُلْنَا هَلْ أَقَمْتُمْ بِهَا شَيْئًا قَالَ أَقَمْنَا بِهَا عَشْرًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1233
In-book reference : Book 4, Hadith 36
English translation : Book 4, Hadith 1229

Narrated Ali ibn AbuTalib ; Anas ibn Malik:

Muhammad reported from his father, Umar, on the authority of his grandfather, Ali ibn AbuTalib: When Ali travelled, he continued to travel till it became nearly dark. He then alighted and offered the sunset prayer. Then he would call for his dinner and eat it. Then he prayed the night prayer and then moved off.
He would say: This is how the Messenger of Allah (ﷺ) used to do.

Usamah ibn Zayd reported from Hafs ibn Ubaydullah, the son of Anas ibn Malik: Anas would combine them (the evening and night prayer) when the twilight disappeared.
He said: The Prophet (ﷺ) used to do so. Az-Zuhri also reported similarly on the authority of Anas from the Prophet (ﷺ).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ الْمُثَنَّى، - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، - قَالَ ابْنُ الْمُثَنَّى - قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ عَلِيًّا، - رضى الله عنه - كَانَ إِذَا سَافَرَ سَارَ بَعْدَ مَا تَغْرُبُ الشَّمْسُ حَتَّى تَكَادَ أَنْ تُظْلِمَ ثُمَّ يَنْزِلُ فَيُصَلِّي الْمَغْرِبَ ثُمَّ يَدْعُو بِعَشَائِهِ فَيَتَعَشَّى ثُمَّ يُصَلِّي الْعِشَاءَ ثُمَّ يَرْتَحِلُ وَيَقُولُ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ . قَالَ عُثْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ وَرَوَى أُسَامَةُ

بْنُ زَيْدٍ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ يَعْنِي ابْنَ أَنَسِ بْنِ مَالِكٍ أَنَّ أَنَسًا كَانَ يَجْمَعُ بَيْنَهُمَا حِينَ يَغِيبُ الشَّفَقُ وَيَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يَصْنَعُ ذَلِكَ وَرِوَايَةُ الزُّهْرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1234
In-book reference : Book 4, Hadith 37
English translation : Book 4, Hadith 1230

(11) Chapter: If He Encamps In Enemy Territory, He Shortens The Prayer

(11) باب إِذَا أَقَامَ بِأَرْضِ الْعَدُوِّ يَقْصُرُ

Narrated Jabir ibn Abdullah:
The Messenger of Allah (ﷺ) stayed at Tabuk twenty days; he shortened the prayer (during his stay).

Abu Dawud said: No one narrates this tradition with continuous chain except Ma'mar.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلاَةَ . قَالَ أَبُو دَاوُدَ غَيْرُ مَعْمَرٍ لاَ يُسْنِدُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1235
In-book reference : Book 4, Hadith 38
English translation : Book 4, Hadith 1231

(12) Chapter: The Prayer Of Fear (Salat-il-Khawf)

(12) باب صَلاَةِ الْخَوْفِ

Narrated AbuAyyash az-Zuraqi:
We accompanied the Messenger of Allah (ﷺ) at Usfan, and Khalid ibn al-Walid was the chief of unbelievers. We offered the noon prayer.
Thereupon, the unbelievers said: We suffered from negligence; we became careless. We should have attacked them while they were praying. Thereupon the verse was revealed, relating to the shortening of the prayer (in time of danger) between the noon and afternoon (prayer).
When the time of the afternoon prayer came, the Messenger of Allah (ﷺ) stood facing the qiblah, and the unbelievers were standing in front of him. The people stood in a row behind the Messenger of Allah (ﷺ) and there was another row behind this row. The Messenger of Allah (ﷺ) bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row.
The Messenger of Allah (ﷺ) then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Messenger of Allah (ﷺ) and the row near him (i.e. the front row) were seated, the people in the second row behind them

prostrated themselves. Then all of them were seated. (He (the Prophet) then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaym.

Abu Dawud said: This tradition has been narrated by Ayyub and Hisham from Abu al-Zubair on the authority of Jabir to the same effect from the Prophet (ﷺ). Similarly, this has been transmitted by Dawud b. Husain from 'Ikrimah, on the authority of Ibn 'Abbas. This has also been reported by 'Abd al-Malik, from 'Ata' from Jabir in like manner. This has also been narrated by Qatadah from al-Hasan from Hittan on the authority of Abu Musa in a similar way. Similarly, this has been reported by 'Ikrimah b. Khalid from Mujahid from the Prophet (ﷺ). This has also been reported by Hisham b. 'Urwah from his father from the Prophet (ﷺ). This is the opinion of al-Thawri.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعُسْفَانَ وَعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ فَصَلَّيْنَا الظُّهْرَ فَقَالَ الْمُشْرِكُونَ لَقَدْ أَصَبْنَا غِرَّةً لَقَدْ أَصَبْنَا غَفْلَةً لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ وَهُمْ فِي الصَّلاَةِ فَنَزَلَتْ آيَةُ الْقَصْرِ بَيْنَ الظُّهْرِ وَالْعَصْرِ فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُسْتَقْبِلَ الْقِبْلَةِ وَالْمُشْرِكُونَ أَمَامَهُ فَصَفَّ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَفٌّ وَصَفَّ بَعْدَ ذَلِكَ الصَّفِّ صَفٌّ آخَرُ فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَكَعُوا جَمِيعًا ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِينَ يَلُونَهُ وَقَامَ الآخَرُونَ يَحْرُسُونَهُمْ فَلَمَّا صَلَّى هَؤُلاَءِ السَّجْدَتَيْنِ وَقَامُوا سَجَدَ الآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الآخَرِينَ وَتَقَدَّمَ الصَّفُّ الأَخِيرُ إِلَى مَقَامِ الصَّفِّ الأَوَّلِ ثُمَّ رَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَكَعُوا جَمِيعًا ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الآخَرُونَ يَحْرُسُونَهُمْ فَلَمَّا جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الآخَرُونَ ثُمَّ جَلَسُوا جَمِيعًا فَسَلَّمَ عَلَيْهِمْ جَمِيعًا فَصَلاَّهَا بِعُسْفَانَ وَصَلاَّهَا يَوْمَ بَنِي سُلَيْمٍ . قَالَ أَبُو دَاوُدَ رَوَى أَيُّوبُ وَهِشَامٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ هَذَا الْمَعْنَى عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَلِكَ رَوَاهُ دَاوُدُ بْنُ حُصَيْنٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَكَذَلِكَ عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ وَكَذَلِكَ قَتَادَةُ عَنِ الْحَسَنِ عَنْ حِطَّانَ عَنْ أَبِي مُوسَى فِعْلَهُ وَكَذَلِكَ عِكْرِمَةُ بْنُ خَالِدٍ عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَلِكَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَهُوَ قَوْلُ الثَّوْرِيِّ .

Reference	: Sunan Abi Dawud 1236
In-book reference	: Book 4, Hadith 39
English translation	: Book 4, Hadith 1232

(13) Chapter: Whoever Said That One Row Should Stand With The Imam, And Another Ro Face The Enemy

(13) باب مَنْ قَالَ يَقُومُ صَفٌّ مَعَ الإِمَامِ وَصَفٌّ وِجَاهَ الْعَدُوِّ

Narrated Sahl b. Abi Hathmah:

The Prophet (ﷺ) prayed in time of danger and divided them (the people) behind him in two rows. He then led those who were near him in one rak'ah. Then he stood and remained standing till those who were in second row offered one rak'ah. Thereafter they came forward and those who were in front of them (in the first row) stepped backward. The Prophet (ﷺ) led them in one rak'ah of prayer. He sat down till those who were in the second row completed on rak'ah. He then uttered the salutation.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِأَصْحَابِهِ فِي خَوْفٍ فَجَعَلَهُمْ خَلْفَهُ صَفَّيْنِ فَصَلَّى بِالَّذِينَ يَلُونَهُ رَكْعَةً ثُمَّ قَامَ فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رَكْعَةً ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ فَصَلَّى بِهِمُ النَّبِيُّ صلى الله عليه وسلم رَكْعَةً ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً ثُمَّ سَلَّمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1237
In-book reference : Book 4, Hadith 40
English translation : Book 4, Hadith 1233

(14) Chapter: Whoever Said He Prays One Rak'ah

(14) باب مَنْ قَالَ إِذَا صَلَّى رَكْعَةً وَثَبَتَ قَائِمًا أَتَمُّوا لأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا ثُمَّ انْصَرَفُوا فَكَانُوا وِجَاهَ الْعَدُوِّ وَاخْتُلِفَ فِي السَّلاَمِ

Narrated Salih b. Khawwat:

On the authority of a person who offered the prayer in time of danger along with the Messenger of Allah (ﷺ) at the battle of Dhat al-Riqa. One section of people stood in the row of prayer along with the Messenger of Allah (ﷺ) and the other section remained standing in front of the enemy. He led those who were with him in one rak'ah and remained standing (in his place) and they completed (the second rak'ah) by themselves. Then they turned away and arrayed before the enemy. Thereafter the other section came and he led them in the rak'ah which remained from his prayer. He then remained sitting (in his place) and they completed their one rak'ah by themselves. He then uttered the salutation along with them.
Malik said: I like the tradition reported by Yazid b. Ruman (i.e. the present tradition) more than (other versions) I heard.
حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ ذَاتِ الرِّقَاعِ صَلاَةَ الْخَوْفِ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةً وِجَاهَ الْعَدُوِّ فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا وَصَفُّوا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ . قَالَ مَالِكٌ وَحَدِيثُ يَزِيدَ بْنِ رُومَانَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1238
In-book reference : Book 4, Hadith 41
English translation : Book 4, Hadith 1234

Narrated Sahl b. Abi Hathmah al-Ansari:

The prayer time of danger should be offered in the following way: The imam should stand (for prayer) and a section of the people should stand along with him. The other section should stand facing the enemy. The imam should

perform bowing and prostrate himself along with those who are with him. He then should stand (after prostration) and, when he stands straight, he should remain standing. They (the people) should (in the meantime) complete their remaining rak'ah (i.e. the second one). They they should utter the salutation, and turn away while the imam should remain standing. They should go before the enemy. Thereafter those who did not pray should come forward and utter the takbir (Allah is most great) behind imam. He should bow and prostrate along with them and utter the salutation. Then they should stand and completed their remaining rak'ah, and utter the salutation.

Abu Dawud said: The tradition reported by Yahya b. Sa'id from al-Qasim is similar to the one transmitted by Yazid b. Ruman except that he differed with him in salutation. The tradition reported by 'Ubaid Allah is like the one reported by Yahya b. Sa'id, saying: He (the Prophet) remained standing.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ الأَنْصَارِيِّ، أَنَّ سَهْلَ بْنَ أَبِي حَثْمَةَ الأَنْصَارِيَّ، حَدَّثَهُ أَنَّ صَلاَةَ الْخَوْفِ أَنْ يَقُومَ الإِمَامُ وَطَائِفَةٌ مِنْ أَصْحَابِهِ وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ فَيَرْكَعُ الإِمَامُ رَكْعَةً وَيَسْجُدُ بِالَّذِينَ مَعَهُ ثُمَّ يَقُومُ فَإِذَا اسْتَوَى قَائِمًا ثَبَتَ قَائِمًا وَأَتَمُّوا لأَنْفُسِهِمُ الرَّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمُوا وَانْصَرَفُوا وَالإِمَامُ قَائِمٌ فَكَانُوا وِجَاهَ الْعَدُوِّ ثُمَّ يُقْبِلُ الآخَرُونَ الَّذِينَ لَمْ يُصَلُّوا فَيُكَبِّرُونَ وَرَاءَ الإِمَامِ فَيَرْكَعُ بِهِمْ وَيَسْجُدُ بِهِمْ ثُمَّ يُسَلِّمُ فَيَقُومُونَ فَيَرْكَعُونَ لأَنْفُسِهِمُ الرَّكْعَةَ الْبَاقِيَةَ ثُمَّ يُسَلِّمُونَ . قَالَ أَبُو دَاوُدَ وَأَمَّا رِوَايَةُ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ نَحْوُ رِوَايَةِ يَزِيدَ بْنِ رُومَانَ إِلاَّ أَنَّهُ خَالَفَهُ فِي السَّلاَمِ وَرِوَايَةُ عُبَيْدِ اللَّهِ نَحْوُ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ قَالَ وَيَثْبُتُ قَائِمًا .

صحيح خ دون ذكر التسليم في الموضعين وهو موقوف ؤ ما قبله مزفوع, æ

حكم: فيه سلام الإمام بالطائفة الثانية وهو الآصح (الألباني)

Reference	: Sunan Abi Dawud 1239
In-book reference	: Book 4, Hadith 42
English translation	: Book 4, Hadith 1235

(15) Chapter: Whoever Said That They Say The Takbr Together

(15) باب مَنْ قَالَ يُكَبِّرُونَ جَمِيعًا وَإِنْ كَانُوا مُسْتَدْبِرِي الْقِبْلَةِ

Urwah ibn az-Zubayr reported that Marwan ibn al-Hakam asked AbuHurayrah:
Did you pray in time of danger with the Messenger of Allah (ﷺ)?

AbuHurayrah replied: Yes. Marwan then asked: When? AbuHurayrah said: On the occasion of the Battle of Najd. The Messenger of Allah (ﷺ) stood up to offer the afternoon prayer. One section stood with him (to pray) and the other was standing before the enemy, and their backs were towards the qiblah. The Messenger of Allah (ﷺ) uttered the takbir and all of them too uttered the takbir, i.e. those who were with him and those who were facing the enemy. Then the Messenger of Allah (ﷺ) offered one rak'ah and the section that was with him also prayed one rak'ah. He then prostrated himself and those who were with him also prostrated, while the other section was standing before the enemy.

The Messenger of Allah (ﷺ) then stood up and the section with him also stood up. They went and faced the enemy and the section that was previously facing the enemy stepped forward. They bowed and prostrated while the Messenger of Allah (ﷺ) was standing in the same position. Then they stood up and the Messenger of Allah (may

peace be upon) prayed another rak'ah and all of them bowed and prostrated along with him. After that the section that was standing before the enemy came forward and they bowed and prostrated, while the Messenger of Allah (ﷺ) remained seated and also those who were with him. The salutation then followed. The Messenger of Allah (ﷺ) uttered the salutation and all of them uttered it together. The Messenger of Allah (ﷺ) prayed two rak'ahs and each of the two sections prayed one rak'ah with him (and the other by themselves).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، وَابْنُ، لَهِيعَةَ قَالاَ أَخْبَرَنَا أَبُو الأَسْوَدِ، أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ، يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ قَالَ أَبُو هُرَيْرَةَ نَعَمْ . قَالَ مَرْوَانُ مَتَى فَقَالَ أَبُو هُرَيْرَةَ عَامَ غَزْوَةِ نَجْدٍ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى صَلاَةِ الْعَصْرِ فَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ ظُهُورُهُمْ إِلَى الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَبَّرُوا جَمِيعًا الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلِي الْعَدُوِّ ثُمَّ رَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَةً وَاحِدَةً وَرَكَعَتِ الطَّائِفَةُ الَّتِي مَعَهُ ثُمَّ سَجَدَ فَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالآخَرُونَ قِيَامٌ مُقَابِلِي الْعَدُوِّ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ كَمَا هُوَ ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ وَمَنْ مَعَهُ ثُمَّ كَانَ السَّلاَمُ فَسَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَلَّمُوا جَمِيعًا فَكَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَةٌ رَكْعَةٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1240
In-book reference : Book 4, Hadith 43
English translation : Book 4, Hadith 1236

Narrated Abu Hurairah:

We went out with the Messenger of Allah (ﷺ) to Najd. When we reached Dhat ar-Riqa at Nakhl (or in a valley with palm trees) he met a group of the tribe of Ghatafan. The narrator then reported the tradition to the same effect, but his version is other than that of Haywah. He added to the words "when he bowed along with those who were with him and prostrated" the words "when they stood up, they retraced their footsteps to the rows of their companions". He did not mention the words "their back was towards the qiblah".

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، وَمُحَمَّدِ بْنِ الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى نَجْدٍ حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ مِنْ نَخْلٍ لَقِيَ جَمْعًا مِنْ غَطَفَانَ فَذَكَرَ مَعْنَاهُ وَلَفْظُهُ عَلَى غَيْرِ لَفْظِ حَيْوَةَ وَقَالَ فِيهِ حِينَ رَكَعَ بِمَنْ مَعَهُ وَسَجَدَ قَالَ فَلَمَّا قَامُوا مَشَوُا الْقَهْقَرَى إِلَى مَصَافِّ أَصْحَابِهِمْ وَلَمْ يَذْكُرِ اسْتِدْبَارَ الْقِبْلَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1241
In-book reference : Book 4, Hadith 44

Abu Dawud said:

This tradition has been transmitted by 'Aishah through a different chain of narrators. She said: The Messenger of Allah (ﷺ) uttered the takbir and the section that was in the same row with him also uttered the takbir. He then bowed and they also bowed, and he prostrated and they also prostrated. Then he raised his head and they also raised (their heads). The Messenger of Allah (ﷺ) then remained seated. They prostrated alone and stood up and retraced their footsteps and stood behind them.

Then the other section came; they stood up and uttered the takbir and bowed by themselves. The Messenger of Allah (ﷺ) prostrated himself and they also prostrated with him. Then the Messenger of Allah (ﷺ) stood up and they performed the second prostration by themselves. Then both the sections stood up and prayed with the Messenger of Allah (ﷺ). He bowed and they also bowed, and then he prostrated himself and they also prostrated themselves. Then he returned and performed the second prostration and they also prostrated with him as quickly as possible, showing no slackness in quick prostration. The Messenger of Allah (ﷺ) then uttered the salutation. After that the Messenger of Allah (ﷺ) stood up. Thus everyone participated in the entire prayer.

قَالَ أَبُو دَاوُدَ وَأَمَّا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ فَحَدَّثَنَا قَالَ حَدَّثَنِي عَمِّي، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ بِهَذِهِ الْقِصَّةِ، قَالَتْ كَبَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَبَّرَتِ الطَّائِفَةُ الَّذِينَ صُفُّوا مَعَهُ ثُمَّ رَكَعَ فَرَكَعُوا ثُمَّ سَجَدَ فَسَجَدُوا ثُمَّ رَفَعَ فَرَفَعُوا ثُمَّ مَكَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسًا ثُمَّ سَجَدُوا هُمْ لأَنْفُسِهِمُ الثَّانِيَةَ ثُمَّ قَامُوا فَنَكَصُوا عَلَى أَعْقَابِهِمْ يَمْشُونَ الْقَهْقَرَى حَتَّى قَامُوا مِنْ وَرَائِهِمْ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَقَامُوا فَكَبَّرُوا ثُمَّ رَكَعُوا لأَنْفُسِهِمْ ثُمَّ سَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَجَدُوا مَعَهُ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَجَدُوا لأَنْفُسِهِمُ الثَّانِيَةَ ثُمَّ قَامَتِ الطَّائِفَتَانِ جَمِيعًا فَصَلَّوْا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَكَعَ فَرَكَعُوا ثُمَّ سَجَدَ فَسَجَدُوا جَمِيعًا ثُمَّ عَادَ فَسَجَدَ الثَّانِيَةَ وَسَجَدُوا مَعَهُ سَرِيعًا كَأَسْرَعِ الإِسْرَاعِ جَاهِدًا لاَ يَأْلُونَ سِرَاعًا ثُمَّ سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَلَّمُوا فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَارَكَهُ النَّاسُ فِي الصَّلاَةِ كُلِّهَا ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 1242
In-book reference : Book 4, Hadith 45
English translation : Book 4, Hadith 1237

(16) Chapter: Whoever Said That The Imam Should Lead Every Group In One Rak'ah, Then Say The Taslim And Every Group Should Stand Up And Pray One Rak'ah By Themselves

(16) باب مَنْ قَالَ يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ فَيَقُومُ كُلُّ صَفٍّ فَيُصَلُّونَ لأَنْفُسِهِمْ رَكْعَةً

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) led one section in one rak'ah of prayer and the other section was facing the enemy. Then they turned away and took the position of the other section. They (the other section) came and he (the Prophet) led them in the second rak'ah. He then uttered the salutation. Thereafter they stood up and completed the remaining rak'ah, they went away and the other section completed their remaining rak'ah.
Abu Dawud said: This tradition has been narrated by Nafi' and Khalid b. Ma'dan from Ibn 'Umar in like manner from the Prophet (ﷺ). This has also been transmitted similarly by Masruq ad Yusuf b. Mihran on the authority of Ibn 'Abbas. This has been narrated by Yunus from al-Hasan from Abu Musa something similarly, saying that Abu Musa has done so.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ ثُمَّ قَامَ هَؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ وَقَامَ هَؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ نَافِعٌ وَخَالِدُ بْنُ مَعْدَانَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَلِكَ قَوْلُ مَسْرُوقٍ وَيُوسُفَ بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ وَكَذَلِكَ رَوَى يُونُسُ عَنِ الْحَسَنِ عَنْ أَبِي مُوسَى أَنَّهُ فَعَلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1243
In-book reference : Book 4, Hadith 46
English translation : Book 4, Hadith 1238

(17) Chapter: Whoever Said That The Imam Should Lead Each Of The Two Groups In One Rak'ah Then Say The Taslim, Then Those That Are Behing Him Should Stand Up And Complete Another Rak'ah, Then The Other Group Should Take This Groups Place And Pray One Rak'ah

(17) باب مَنْ قَالَ يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ

Narrated Abdullah ibn Mas'ud:
The Messenger of Allah (ﷺ) led us in prayer in the time of danger. They (the people) stood in two rows. One row was behind the Messenger of Allah (ﷺ) and the other faced the enemy. The Messenger of Allah (ﷺ) led them in one rak'ah,and then the other section came and took their place; they went and faced the enemy. The Prophet (ﷺ) led them in one rak'ah and uttered the salutation. They stood up and prayed the second rak'ah by themselves and uttered the salutation and went away; they took the place of the other section facing the enemy. They came back and took their place. They prayed one rak'ah by themselves and then uttered the salutation.

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا خُصَيْفٌ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ فَقَامُوا صَفَّيْنِ صَفٌّ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَصَفٌّ مُسْتَقْبِلَ الْعَدُوِّ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَةً ثُمَّ جَاءَ الآخَرُونَ فَقَامُوا مَقَامَهُمْ وَاسْتَقْبَلَ هَؤُلاَءِ الْعَدُوَّ فَصَلَّى بِهِمُ النَّبِيُّ صلى الله عليه وسلم رَكْعَةً ثُمَّ سَلَّمَ فَقَامَ هَؤُلاَءِ فَصَلَّوْا لأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا ثُمَّ ذَهَبُوا فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ وَرَجَعَ أُولَئِكَ إِلَى مَقَامِهِمْ فَصَلَّوْا لأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1244
In-book reference : Book 4, Hadith 47
English translation : Book 4, Hadith 1239

This tradition has been transmitted by Kushaif with a different chain of narrators and to the same effect. This version adds:

The Prophet of Allah (ﷺ) uttered takbir and both rows uttered takbir together.

Abu Dawud said: This tradition has been narrated by al-Thawri to the same effect on the authority of Khusaif. 'Abd al-Rahman b. Samurah also prayed in like manner. But the section which he (the Prophet) led in one rak'ah and then uttered the salutation and went and took the place of their companions. They came and prayed one rak'ah by themselves. Then they returned to their place and they prayed (one rak'ah) by themselves.
Abu Dawud said: Muslim b. Ibrahim reported from 'Abd al-Samad b. Habib on the authority of his father that they had fought a battle at Kabul along with 'Abd al-Rahman b. Samurah. He led us in prayer in time of danger.

حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، أَخْبَرَنَا إِسْحَاقُ، - يَعْنِي ابْنَ يُوسُفَ - عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ فَكَبَّرَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَكَبَّرَ الصَّفَّانِ جَمِيعًا . قَالَ أَبُو دَاوُدَ رَوَاهُ الثَّوْرِيُّ بِهَذَا الْمَعْنَى عَنْ خُصَيْفٍ وَصَلَّى عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ هَكَذَا إِلاَّ أَنَّ الطَّائِفَةَ الَّتِي صَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ مَضَوْا إِلَى مَقَامِ أَصْحَابِهِمْ وَجَاءَ هَؤُلاَءِ فَصَلَّوْا لأَنْفُسِهِمْ رَكْعَةً ثُمَّ رَجَعُوا إِلَى مَقَامِ أُولَئِكَ فَصَلَّوْا لأَنْفُسِهِمْ رَكْعَةً . قَالَ أَبُو دَاوُدَ حَدَّثَنَا بِذَلِكَ مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ قَالَ أَخْبَرَنِي أَبِي أَنَّهُمْ غَزَوْا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ كَابُلَ فَصَلَّى بِنَا صَلاَةَ الْخَوْفِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1245
In-book reference : Book 4, Hadith 48
English translation : Book 4, Hadith 1240

(18) Chapter: Those Who Said That The Imam Should Lead Each Group For One Rak'ah And Then They Should Not Complete (The Second Rak'ah)

(18) باب مَنْ قَالَ يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً وَلاَ يَقْضُونَ

Narrated Hudhayfah:

Tha'labah ibn Zahdam said: We accompanied Sa'd ibn al-'As at Tabaristan. He stood and said: Which of you prayed along with the Messenger of Allah (ﷺ) in time of danger? Hudhayfah said: I then he led one section in one rak'ah and the other section in one rak'ah. They did not pray the second rak'ah by themselves.
Abu Dawud: This tradition has been transmitted by 'Ubaid Allah b. 'Abd Allah and Mujahid on the authority of Ibn 'Abbas from the Prophet (ﷺ) in like manner. This has also been narrated by 'Abd Allah b. Shaqiq from Abu Hurairah from the Prophet (ﷺ). Yazid al-Faqir and Abu Musa also narrated this tradition from Jabir from the Prophet (ﷺ). Some of the narrators said in the version narrated by Yazid al-Faqir that they completed their second rak'ah. This has also been narrated by Simak al-Hanafi on the authority of Ibn 'Umar from the Prophet (ﷺ) something similar.

Zaid b. Thabit also narrated from the Prophet (ﷺ) in like manner. This version adds: The people prayed on rak'ah and the Prophet (ﷺ) prayed two rak'ahs.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي الأَشْعَثُ بْنُ سُلَيْمٍ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ، قَالَ كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبَرِسْتَانَ فَقَامَ فَقَالَ أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ أَنَا فَصَلَّى بِهَؤُلاَءِ رَكْعَةً وَبِهَؤُلاَءِ رَكْعَةً وَلَمْ يَقْضُوا . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَمُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَعَبْدُ اللَّهِ بْنُ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَيَزِيدُ الْفَقِيرُ وَأَبُو مُوسَى - قَالَ أَبُو دَاوُدَ رَجُلٌ مِنَ التَّابِعِينَ لَيْسَ بِالأَشْعَرِيِّ - جَمِيعًا عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَدْ قَالَ بَعْضُهُمْ فِي حَدِيثِ يَزِيدَ الْفَقِيرِ إِنَّهُمْ قَضَوْا رَكْعَةً أُخْرَى . وَكَذَلِكَ رَوَاهُ سِمَاكٌ الْحَنَفِيُّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَلِكَ رَوَاهُ زَيْدُ بْنُ ثَابِتٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَكَانَتْ لِلْقَوْمِ رَكْعَةً رَكْعَةً وَلِلنَّبِيِّ صلى الله عليه وسلم رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1246
In-book reference : Book 4, Hadith 49
English translation : Book 4, Hadith 1241

Narrated Ibn 'Abbas:
Allah, the Exalted, prescribed prayer for you, through the tongue of your Prophet (ﷺ), four rak'ahs while resident, two rak'ahs while travelling and one rak'ah in time of danger.

حَدَّثَنَا مُسَدَّدٌ، وَسَعِيدُ بْنُ مَنْصُورٍ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ فَرَضَ اللَّهُ تَعَالَى الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ صلى الله عليه وسلم فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1247
In-book reference : Book 4, Hadith 50
English translation : Book 4, Hadith 1242

(19) Chapter: Those Who Said That Each Group Should Pray Two Rak'ahs With The Imam

(19) باب مَنْ قَالَ يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ

Narrated AbuBakrah:
The Prophet (ﷺ) offered the noon prayer in time of danger. Some of the people formed a row behind him and others arrayed themselves against the enemy. He led them in two rak'ahs and then he uttered the salutation. Then those who were with him went away and took the position of their companions before the enemy. Then they came and prayed behind him. He led them in two rak'ahs and uttered the salutation. Thus the Messenger of Allah (ﷺ) offered four rak'ahs and his companions offered two rak'ahs.
Al-Hasan used to give legal verdict on the authority of this tradition.
Abu Dawud said: This will be so in the sunset prayer. The imam will offer six rak'ahs and the people three rak'ahs.
Abu Dawud said: Yahya b. Abi Kathir narrated from Abu Salamah from Jabir from the Prophet (ﷺ) something similar. Sulaiman al-Yashkuri reported it from the Prophet (ﷺ) in like manner.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم فِي خَوْفٍ الظُّهْرَ فَصَفَّ بَعْضَهُمْ خَلْفَهُ وَبَعْضَهُمْ بِإِزَاءِ الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْطَلَقَ الَّذِينَ صَلَّوْا مَعَهُ فَوَقَفُوا مَوْقِفَ أَصْحَابِهِمْ ثُمَّ جَاءَ أُولَئِكَ فَصَلَّوْا خَلْفَهُ فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرْبَعًا وَلأَصْحَابِهِ رَكْعَتَيْنِ رَكْعَتَيْنِ . وَبِذَلِكَ كَانَ يُفْتِي الْحَسَنُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ فِي الْمَغْرِبِ يَكُونُ لِلإِمَامِ سِتُّ رَكَعَاتٍ وَلِلْقَوْمِ ثَلاَثًا ثَلاَثًا . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَلِكَ قَالَ سُلَيْمَانُ الْيَشْكُرِيُّ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1248
In-book reference : Book 4, Hadith 51
English translation : Book 4, Hadith 1243

(20) Chapter: The Prayer Of One Who Is Seeking (The Enemy)

(20) باب صَلاَةِ الطَّالِبِ

Narrated 'Abd Allah b. Unais:

The Messenger of Allah (ﷺ) sent me to Khalid b. Sufyan al-Hudhail. This was towards 'Uranah and 'Arafat. He (the Prophet) said: Go and kill him. I saw him when the time of the afternoon prayer had come. I said: I am afraid if a fight takes place between me and him (Khalid b. Sufyan), that might delay the prayer. I proceeded walking towards him while I was praying by making a sign. When I reached near him, he said to me: Who are you ? I replied: A man from the Arabs; it came to me that you were gathering (any army) for this man (i.e. Prophet). Hence I came to you in connection with this matter. He said: I am (engaged) in this (work). I then walked along with him for a while ; when it became convenient for me, I dominated him with my sword until he became cold (dead).

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، عَنْ أَبِيهِ، قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى خَالِدِ بْنِ سُفْيَانَ الْهُذَلِيِّ - وَكَانَ نَحْوَ عُرَنَةَ وَعَرَفَاتٍ - فَقَالَ " اذْهَبْ فَاقْتُلْهُ " . قَالَ فَرَأَيْتُهُ وَحَضَرَتْ صَلاَةُ الْعَصْرِ فَقُلْتُ إِنِّي لأَخَافُ أَنْ يَكُونَ بَيْنِي وَبَيْنَهُ مَا إِنْ أُؤَخِّرُ الصَّلاَةَ فَانْطَلَقْتُ أَمْشِي وَأَنَا أُصَلِّي أُومِئُ إِيمَاءً نَحْوَهُ فَلَمَّا دَنَوْتُ مِنْهُ قَالَ لِي مَنْ أَنْتَ قُلْتُ رَجُلٌ مِنَ الْعَرَبِ بَلَغَنِي أَنَّكَ تَجْمَعُ لِهَذَا الرَّجُلِ فَجِئْتُكَ فِي ذَلِكَ . قَالَ إِنِّي لَفِي ذَاكَ فَمَشَيْتُ مَعَهُ سَاعَةً حَتَّى إِذَا أَمْكَنَنِي عَلَوْتُهُ بِسَيْفِي حَتَّى بَرَدَ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1249
In-book reference : Book 4, Hadith 52
English translation : Book 4, Hadith 1244

5 - Prayer (Kitab Al-Salat): Voluntary Prayers

كتاب التطوع (1250 - 1370)

(1) Chapter: Chapters Regarding The Voluntary And Sunnah Prayers

(1) باب التَّطَوُّعِ وَرَكَعَاتِ السُّنَّةِ

Narrated Umm Habibah:

The Prophet (ﷺ) as saying: If anyone prays in a day and a night twelve rak'ahs voluntarily (supererogatory prayer), a house will be built from him in Paradise on account of these (rak'ahs).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، حَدَّثَنِي النُّعْمَانُ بْنُ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ صَلَّى فِي يَوْمٍ ثِنْتَىْ عَشْرَةَ رَكْعَةً تَطَوُّعًا بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1250
In-book reference : Book 5, Hadith 1
English translation : Book 5, Hadith 1245

Narrated Abd Allah b. Shaqiq:

I asked A'ishah about the voluntary prayers offered by the Messenger of Allah (ﷺ). She replied: Before the noon prayer he would pray four rak'ahs in my house, then go out and lead the people in prayer, then return to my house and pray two rak'ahs. He would lead the people in the sunset prayer, then return to my house and pray two rak'ahs. Then he would lead the people in the night prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including witr (prayer). At night he would pray for a long time standing and for a long time sitting. When he recited the Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when dawn came he prayed two rak'ahs, then he would come out and lead the people in the dawn prayer.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا خَالِدٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، - الْمَعْنَى - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ التَّطَوُّعِ فَقَالَتْ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا فِي بَيْتِي ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي بِهِمُ الْعِشَاءَ ثُمَّ يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوِتْرُ وَكَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا وَلَيْلاً طَوِيلاً جَالِسًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلاَةَ الْفَجْرِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1251
In-book reference : Book 5, Hadith 2
English translation : Book 5, Hadith 1246

Narrated Abd Allah b. 'Umar:

The Messenger of Allah (ﷺ) would pray two rak'ahs before and two after the noon prayer, two after the sunset prayer in his house, and two after the night prayer. He would not pray afte the Friday prayer till he departed. He would then pray two rak'ahs.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ - وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ - فِي بَيْتِهِ وَبَعْدَ صَلاَةِ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّيَ رَكْعَتَيْنِ .

حكم: صحيح خ م الركعتين بعد الجمعة فقط (الألباني)

Reference : Sunan Abi Dawud 1252
In-book reference : Book 5, Hadith 3
English translation : Book 5, Hadith 1247

Narrated 'Aishah:

The Prophet (ﷺ) never omitted four rak'ahs before the noon prayer, and two rak'ahs before the dawn prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1253
In-book reference : Book 5, Hadith 4
English translation : Book 5, Hadith 1248

(2) Chapter: On The Two Rak'ahs Of Fajr

(2) باب رَكْعَتَىِ الْفَجْرِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) was more particular about observing the supererogatory rak'ahs before the dawn prayer than about observing any of the other supererogatory prayers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ عَلَى شَىْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1254
In-book reference : Book 5, Hadith 5

English translation : Book 5, Hadith 1249

(3) Chapter: Making Them Brief

(3) باب فِي تَخْفِيفِهِمَا

Narrated 'Aishah:

The Prophet (ﷺ) would pray two rak'ahs before the dawn prayer lightly so much so that I would say: Did he recite Surah al-Fatihah in them.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُخَفِّفُ الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ حَتَّى إِنِّي لأَقُولُ هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1255
In-book reference : Book 5, Hadith 6
English translation : Book 5, Hadith 1250

Narrated Abu Hurairah:

The Prophet (ﷺ) would recite in both rak'ahs of the dawn prayer: "Say, O unbelievers" and "Say: He is Allah, the one"

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَرَأَ فِي رَكْعَتَىِ الْفَجْرِ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ هُوَ اللَّهُ أَحَدٌ } .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1256
In-book reference : Book 5, Hadith 7
English translation : Book 5, Hadith 1251

Narrated Bilal:

Ziyadah al-Kindi reported on the authority of Bilal that he (Bilal) came to the Messenger of Allah (ﷺ) to inform him about the dawn prayer. Aisha kept Bilal engaged in a matter which she asked him till the day was bright and it became fairly light. Bilal then stood up and called him to prayer and called him repeatedly. The Messenger of Allah (ﷺ) did not yet come out. When he came out, he led the people in prayer and he (Bilal) informed him that Aisha had kept him engaged in a matter which she asked him till it became fairly light; hence he became late in reaching him (in time). He (Bilal) said: Messenger of Allah, the dawn became fairly bright. He said: If the dawn became brighter than it is now, I would pray them (the two rak'ahs of the sunnah prayer), offer them well and in a more beautiful manner.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ، حَدَّثَنِي أَبُو زِيَادَةَ، عُبَيْدُ اللَّهِ بْنُ زِيَادٍ الْكِنْدِيُّ عَنْ بِلاَلٍ، أَنَّهُ حَدَّثَهُ أَنَّهُ، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم لِيُؤْذِنَهُ بِصَلاَةِ الْغَدَاةِ فَشَغَلَتْ عَائِشَةُ - رضى الله عنها - بِلاَلاً بِأَمْرٍ سَأَلَتْهُ عَنْهُ

حَتَّى فَضَحَهُ الصُّبْحُ فَأَصْبَحَ جِدًّا قَالَ فَقَامَ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ وَتَابَعَ أَذَانَهُ فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ وَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدًّا وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ فَقَالَ " إِنِّي كُنْتُ رَكَعْتُ رَكْعَتَىِ الْفَجْرِ " . فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ أَصْبَحْتَ جِدًّا . قَالَ " لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ لَرَكَعْتُهُمَا وَأَحْسَنْتُهُمَا وَأَجْمَلْتُهُمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1257
In-book reference : Book 5, Hadith 8
English translation : Book 5, Hadith 1252

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Do not omit them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ إِسْحَاقَ الْمَدَنِيَّ - عَنِ ابْنِ زَيْدٍ، عَنِ ابْنِ سِيلاَنَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَدَعُوهُمَا وَإِنْ طَرَدَتْكُمُ الْخَيْلُ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1258
In-book reference : Book 5, Hadith 9
English translation : Book 5, Hadith 1253

Narrated 'Abd Allah b. 'Abbas:

The Messenger of Allah (ﷺ) used to recite in both rak'ahs of the dawn prayer: "Say: We believe in Allah and in the revelation given to us" (3:84) . This is in the first rak'ah and in the second rak'ah (he recited): "We believe in Allah and bear witness that we submit ourself (to Him)." (3:52).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ كَثِيرًا، مِمَّا كَانَ يَقْرَأُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَكْعَتَىِ الْفَجْرِ بِـ { آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا } هَذِهِ الآيَةَ قَالَ هَذِهِ فِي الرَّكْعَةِ الأُولَى وَفِي الرَّكْعَةِ الآخِرَةِ بِـ { آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ } .

صحيح م دون إن كثيرا مما (الألباني) حكم:

Reference : Sunan Abi Dawud 1259
In-book reference : Book 5, Hadith 10
English translation : Book 5, Hadith 1254

Narrated Abu Hurairah:

That he heard the Prophet (ﷺ) recite in both rak'ahs of the dawn: "Say: We believe in Allah, and in the revelation given to us" (3:84). This is in the first rak'ah. In the second rak'ah he recited this verse: "Our Lord, we have believed in what You have sent down, and we follow the Messenger, so write us down among those who bear witness." or he

recited: "Surely, we have sent you with the truth as a bringer of glad tidings, and a warner. And you will not be asked about the inhabitants of the Blazing Fire" (2:119). Al-Darawardi doubted (which of the verse he recited).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عُمَرَ، - يَعْنِي ابْنَ مُوسَى - عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي رَكْعَتَىِ الْفَجْرِ { قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا } فِي الرَّكْعَةِ الأُولَى وَفِي الرَّكْعَةِ الأُخْرَى بِهَذِهِ الآيَةِ { رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ } أَوْ { إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ } شَكَّ الدَّرَاوَرْدِيُّ .

حكم: حسن وأخرجه البيهقي دون قوله أو إنا أرسلناك (الألباني)

Reference : Sunan Abi Dawud 1260
In-book reference : Book 5, Hadith 11
English translation : Book 5, Hadith 1255

(4) Chapter: Lying Down On One's Side After It

(4) باب الاِضْطِجَاعِ بَعْدَهَا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If any of you prays two rak'ahs before the dawn prayer, he should lie at his right side.

Marwan ibn al-Hakam said to him: Is it not enough that one of us walks to the mosque until he lies at his right side? According to the version of Ubaydullah, he (AbuHurayrah) replied: No.
This statement (of AbuHurayrah) reached Ibn Umar. He said: AbuHurayrah exceed limits on himself. He was asked: Do you look askance at what he says? He replied: No, but he dared and we showed cowardice. This (criticism of Ibn Umar) reached AbuHurayrah. He said: What is my sin if I remembered and they forgot?

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو كَامِلٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالُوا حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّى أَحَدُكُمُ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ " . فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ أَمَا يُجْزِئُ أَحَدَنَا مَمْشَاهُ إِلَى الْمَسْجِدِ حَتَّى يَضْطَجِعَ عَلَى يَمِينِهِ قَالَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ لاَ . قَالَ فَبَلَغَ ذَلِكَ ابْنَ عُمَرَ فَقَالَ أَكْثَرَ أَبُو هُرَيْرَةَ عَلَى نَفْسِهِ . قَالَ فَقِيلَ لاِبْنِ عُمَرَ هَلْ تُنْكِرُ شَيْئًا مِمَّا يَقُولُ قَالَ لاَ وَلَكِنَّهُ اجْتَرَأَ وَجَبُنَّا . قَالَ فَبَلَغَ ذَلِكَ أَبَا هُرَيْرَةَ قَالَ فَمَا ذَنْبِي إِنْ كُنْتُ حَفِظْتُ وَنَسُوا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1261
In-book reference : Book 5, Hadith 12
English translation : Book 5, Hadith 1256

Narrated 'Aishah:

When the Messenger of Allah (ﷺ) finished his prayer late in the night, he would see. If I was awake, he would talk to me. If I was sleeping, he would awaken me, and pray two rak'ahs, then he would lie down as long as the mu'adhdhin came to him and call him for the dawn prayer. Then he would pray two rak'ahs lightly and come out for prayer.

حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَضَى صَلاَتَهُ مِنْ آخِرِ اللَّيْلِ نَظَرَ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِنْ كُنْتُ نَائِمَةً أَيْقَظَنِي وَصَلَّى الرَّكْعَتَيْنِ ثُمَّ اضْطَجَعَ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ فَيُؤْذِنَهُ بِصَلاَةِ الصُّبْحِ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ .

صحيح لكن ذكر الحديث والاضطجاع قبل ركعتي الصبح شاذ (الألباني)

حكم:

Reference	: Sunan Abi Dawud 1262
In-book reference	: Book 5, Hadith 13
English translation	: Book 5, Hadith 1257

Narrated Aisha, Ummul Mu'minin:

When the Prophet (ﷺ) prayed the two rak'ahs of the dawn prayer, he would lie down if I was asleep; in case I was awake, he would talk to me.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَمَّنْ حَدَّثَهُ - ابْنِ أَبِي عَتَّابٍ، أَوْ غَيْرِهِ - عَنْ أَبِي سَلَمَةَ، قَالَ قَالَتْ عَائِشَةُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى رَكْعَتَىِ الْفَجْرِ فَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ وَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference	: Sunan Abi Dawud 1263
In-book reference	: Book 5, Hadith 14
English translation	: Book 5, Hadith 1258

Narrated AbuBakrah:

I came out with the Prophet (ﷺ) to offer the dawn prayer. When he passed by a sleeping man he called him for prayer or moved him with his foot. The narrator Ziyad said: This tradition has been reported to us by AbulFadl.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، وَزِيَادُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ، عَنْ أَبِي مَكِينٍ، حَدَّثَنَا أَبُو الْفَضْلِ، - رَجُلٌ مِنَ الأَنْصَارِ - عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ خَرَجْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لِصَلاَةِ الصُّبْحِ فَكَانَ لاَ يَمُرُّ بِرَجُلٍ إِلاَّ نَادَاهُ بِالصَّلاَةِ أَوْ حَرَّكَهُ بِرِجْلِهِ . قَالَ زِيَادٌ قَالَ حَدَّثَنَا أَبُو الْفُضَيْلِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference	: Sunan Abi Dawud 1264
In-book reference	: Book 5, Hadith 15
English translation	: Book 5, Hadith 1259

(5) Chapter: (What) If He Sees The Imam Without Having Prayed The Two Rak'ahs (Before) Fajr

(5) باب إِذَا أَدْرَكَ الإِمَامَ وَلَمْ يُصَلِّ رَكْعَتَىِ الْفَجْرِ

Narrated 'Abd Allah b. Sarjas:

A man came while the Prophet (ﷺ) was leading the people in the dawn prayer. He prayed the two rak'ahs and then joined the congregational prayer led by the Prophet (ﷺ). When he finished the prayer, the Prophet (ﷺ) said: So-and-so, which was your real prayer, the one you prayed alone or the one offered with us ?

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ جَاءَ رَجُلٌ وَالنَّبِيُّ صلى الله عليه وسلم يُصَلِّي الصُّبْحَ فَصَلَّى الرَّكْعَتَيْنِ ثُمَّ دَخَلَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الصَّلاَةِ فَلَمَّا انْصَرَفَ قَالَ " يَا فُلاَنُ أَيَّتُهُمَا صَلاَتُكَ الَّتِي صَلَّيْتَ وَحْدَكَ أَوِ الَّتِي صَلَّيْتَ مَعَنَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1265
In-book reference : Book 5, Hadith 16
English translation : Book 5, Hadith 1260

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ)as saying: When the iqamah is pronounced for prayer, no prayer is valid except the obligatory prayer.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَرْقَاءَ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1266
In-book reference : Book 5, Hadith 17
English translation : Book 5, Hadith 1261

(6) Chapter: When Should The One Who Misses Them Make Them Up ?

(6) باب مَنْ فَاتَتْهُ مَتَى يَقْضِيهَا

Narrated Qays ibn Amr:

The Messenger of Allah (ﷺ) saw a person praying after the congregational prayer at dawn was over. The Messenger of Allah (ﷺ) said: There are two rak'ahs of the dawn prayer (i.e. the prescribed rak'ahs). The man replied: I did not pray the two rak'ahs before the dawn prayer. Hence I offered them now. The Messenger of Allah (ﷺ) kept silent.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عَمْرٍو، قَالَ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً يُصَلِّي بَعْدَ صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ الصُّبْحِ رَكْعَتَانِ " . فَقَالَ الرَّجُلُ إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الآنَ . فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1267
In-book reference : Book 5, Hadith 18
English translation : Book 5, Hadith 1262

This tradition has also been transmitted by 'Ata b. Abi Rabah on the authority of Sa'd b. Sa'id through a different chain of narrators.

Abu Dawud said:
'Abd Rabbihi and Yahya b. Sa'id also narrated this tradition from the Prophet (ﷺ) omitting the name of the Companion (mursal). Their grandfather Zaid prayed along with the Prophet (ﷺ).

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ، قَالَ قَالَ سُفْيَانُ كَانَ عَطَاءُ بْنُ أَبِي رَبَاحٍ يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ سَعْدِ بْنِ سَعِيدٍ . قَالَ أَبُو دَاوُدَ وَرَوَى عَبْدُ رَبِّهِ وَيَحْيَى ابْنَا سَعِيدٍ هَذَا الْحَدِيثَ مُرْسَلاً أَنَّ جَدَّهُمْ زَيْدًا صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ .

صحيح لغيره وقوله جدهم زيدا خطأ والصواب جدهم قيس (الألباني)

حكم:

Reference : Sunan Abi Dawud 1268
In-book reference : Book 5, Hadith 19
English translation : Book 5, Hadith 1263

(7) Chapter: The Four Rak'ahs Before And After Dhuhr

(7) باب الأَرْبَعِ قَبْلَ الظُّهْرِ وَبَعْدَهَا

Narrated Umm Habibah:
The Prophet (ﷺ) said: If anyone keeps on praying regularly four rak'ahs before and four after the noon prayer, he will not enter the Hell-fire.
Abu Dawud said: Al-'Ala' bin Al-Harith and Sulaiman bin Musa reported it from Makhul with his chain, similarly.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنِ النُّعْمَانِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرُمَ عَلَى النَّارِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْعَلاَءُ بْنُ الْحَارِثِ وَسُلَيْمَانُ بْنُ مُوسَى عَنْ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1269
In-book reference : Book 5, Hadith 20
English translation : Book 5, Hadith 1264

Narrated AbuAyyub:

The Prophet (ﷺ) said: The gates of heaven are opened for four rak'ahs containing no taslim (salutation) before the noon prayer.

Abu Dawud said: Yahya b. Sa'id al-Qattan said: If I were to narrate any tradition from 'Ubaidah, I would narrate this tradition.
Abu Dawud said: 'Ubaidah is weak.
Abu Dawud said: The name of the narrator Ibn Minjab is Sahm.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عُبَيْدَةَ، يُحَدِّثُ عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ مِنْجَابٍ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تُفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ " . قَالَ أَبُو دَاوُدَ بَلَغَنِي عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ قَالَ لَوْ حَدَّثْتُ عَنْ عُبَيْدَةَ بِشَىْءٍ لَحَدَّثْتُ عَنْهُ بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ عُبَيْدَةُ ضَعِيفٌ . قَالَ أَبُو دَاوُدَ ابْنُ مِنْجَابٍ هُوَ سَهْمٌ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1270
In-book reference : Book 5, Hadith 21
English translation : Book 5, Hadith 1265

(8) Chapter: The Prayer Before 'Asr

(8) باب الصَّلاَةِ قَبْلَ الْعَصْرِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: May Allah show mercy to a man who prays four rak'ahs before the afternoon prayer.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْقُرَشِيُّ، حَدَّثَنِي جَدِّي أَبُو الْمُثَنَّى، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا " .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1271
In-book reference : Book 5, Hadith 22
English translation : Book 5, Hadith 1266

Narrated 'Ali:

That the Prophet (ﷺ) used to pray two rak'ahs before the 'Asr prayer.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ .

حكم: **حسن لكن بلفظ أربع ركعات (الألباني)**

Reference : Sunan Abi Dawud 1272
In-book reference : Book 5, Hadith 23
English translation : Book 5, Hadith 1267

(9) Chapter: The Prayer After 'Asr

(9) باب الصَّلاَةِ بَعْدَ الْعَصْرِ

Narrated Kuraib, the client of Ibn 'Abbas:

That 'Abd Allah b. Abbas, 'Abd al-Rahman b. Azhar and al-Miswar b. Makhramah sent him to 'Aishah, wife of the Prophet (ﷺ). They said: Convey our regards to her from all of us and ask her about the two rak'ahs after the 'Asr prayer, and tell her that we have been informed that she prays them, and we are told that the Messenger of Allah (ﷺ) prohibited them. I entered upon her and told her that for which they had sent me to her. She said: Ask Umm Salamah. I returned to them (Ibn 'Abbas and others) and informed them about her opinion. They sent me back to Umm Salamah with the same mission for which they had sent me to 'Aishah. Umm Salamah said: I heard the Messenger of Allah (ﷺ) prohibiting them, but later on I saw him praying them. When he prayed them, he had offered the 'Asr prayer. He then came to me while a number of women from Banu Haram from the Ansar were sitting with me. He prayed these two rak'ahs. I sent a slave girl to him and I told her: Stand beside him and tell him that Umm Salamah has asked: Messenger of Allah (ﷺ), I heard you prohibiting these two rak'ahs (after the afternoon prayer) but I see you praying them yourself. If he makes a sign with his hand, step backward from him. The slave girl did so. When he finished prayer, he said: O daughter of Abu Umayyah, you asked about the praying of two rak'ahs after the 'Asr prayer, in fact, some people of 'Abd al-Qais has come to me with the news that their people had embraced Islam. They hindered me from praying the two rak'ahs after Zuhr prayer. It is those two rak'ahs (which I offered after the 'Asr prayer)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا اقْرَأْ عَلَيْهَا السَّلاَمَ مِنَّا جَمِيعًا وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهُمَا . فَدَخَلْتُ عَلَيْهَا فَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ فَقَالَتْ سَلْ أُمَّ سَلَمَةَ . فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا أَمَّا حِينَ صَلاَّهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ فَصَلاَّهُمَا فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُومِي بِجَنْبِهِ فَقُولِي لَهُ تَقُولُ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ . قَالَتْ فَفَعَلَتِ الْجَارِيَةُ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ فَلَمَّا انْصَرَفَ قَالَ " يَا بِنْتَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلاَمِ مِنْ قَوْمِهِمْ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1273
In-book reference : Book 5, Hadith 24
English translation : Book 5, Hadith 1268

(10) Chapter: Those Who Allowed These Two Rak'ahs To Be Prayed If The Sun Is Still High (10) باب مَنْ رَخَّصَ فِيهِمَا إِذَا كَانَتِ الشَّمْسُ مُرْتَفِعَةً

Narrated Ali ibn AbuTalib:
The Prophet (ﷺ) prohibited to offer prayer after the afternoon prayer except at the time when the sun is high up in the sky.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ وَهْبِ بْنِ الأَجْدَعِ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ إِلاَّ وَالشَّمْسُ مُرْتَفِعَةٌ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1274
In-book reference : Book 5, Hadith 25
English translation : Book 5, Hadith 1269

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) would offer two rak'ahs after every obligatory prayer except the dawn and the 'Asr prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي إِثْرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ إِلاَّ الْفَجْرَ وَالْعَصْرَ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1275
In-book reference : Book 5, Hadith 26
English translation : Book 5, Hadith 1270

Narrated Abdullah ibn Abbas:

Some reliable people testified before me, and among them was Umar ibn al-Khattab, and most reliable in my eyes was Umar: The Prophet of Allah (ﷺ) said: There is no prayer after the dawn prayer until the sun rises; and there is no prayer after the 'Asr prayer until the sun sets.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ لاَ صَلاَةَ بَعْدَ صَلاَةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلاَ صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1276
In-book reference : Book 5, Hadith 27
English translation : Book 5, Hadith 1271

Narrated Amr ibn Anbasah as-Sulami:

I asked: Messenger of Allah, in which part of night the supplication is more likely to be accepted?
He replied: In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance be- comes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened.

When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it. He narrated a lengthy tradition.

Abbas said: AbuSalam narrated this tradition in a similar manner from AbuUmamah. If I have made a mistake unintentionally, I beg pardon of Allah and repent to Him.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، عَنِ الْعَبَّاسِ بْنِ سَالِمٍ، عَنْ أَبِي سَلاَّمٍ، عَنْ أَبِي أُمَامَةَ، عَنْ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ، أَنَّهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ اللَّيْلِ أَسْمَعُ قَالَ " جَوْفُ اللَّيْلِ الآخِرُ فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْتَفِعَ قِيسَ رُمْحٍ أَوْ رُمْحَيْنِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَىْ شَيْطَانٍ وَتُصَلِّي لَهَا الْكُفَّارُ ثُمَّ صَلِّ مَا شِئْتَ فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى يَعْدِلَ الرُّمْحُ ظِلَّهُ ثُمَّ أَقْصِرْ فَإِنَّ جَهَنَّمَ تُسْجَرُ وَتُفْتَحُ أَبْوَابُهَا فَإِذَا زَاغَتِ الشَّمْسُ فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَىْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ " وَقَصَّ حَدِيثًا طَوِيلاً قَالَ الْعَبَّاسُ هَكَذَا حَدَّثَنِي أَبُو سَلاَّمٍ عَنْ أَبِي أُمَامَةَ إِلاَّ أَنْ أُخْطِئَ شَيْئًا لاَ أُرِيدُهُ فَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ .

حكم: صحيح م دون جملة جوف الليل (الألباني)

Reference : Sunan Abi Dawud 1277
In-book reference : Book 5, Hadith 28
English translation : Book 5, Hadith 1272

Narrated Abdullah ibn Umar:

Yasar, the client of Ibn Umar, said: Ibn Umar saw me praying after the break of dawn. He said: O Yasar, the Messenger of Allah (ﷺ) came to us while we were offering this prayer. He (the Prophet) said: Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two rak'ahs.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا قُدَامَةُ بْنُ مُوسَى، عَنْ أَيُّوبَ بْنِ حُصَيْنٍ، عَنْ أَبِي عَلْقَمَةَ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ قَالَ رَآنِي ابْنُ عُمَرَ وَأَنَا أُصَلِّي، بَعْدَ طُلُوعِ الْفَجْرِ فَقَالَ يَا يَسَارُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَيْنَا وَنَحْنُ نُصَلِّي هَذِهِ الصَّلاَةَ فَقَالَ " لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ لاَ تُصَلُّوا بَعْدَ الْفَجْرِ إِلاَّ سَجْدَتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1278
In-book reference : Book 5, Hadith 29
English translation : Book 5, Hadith 1273

Al-Aswad and Masruq said:

We bear witness that 'Aishah said: Not a day passed but the Prophet (ﷺ) prayed two rak'ahs after the 'Asr prayer

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، وَمَسْرُوقٍ، قَالاَ نَشْهَدُ عَلَى عَائِشَةَ - رضى الله عنها - أَنَّهَا قَالَتْ مَا مِنْ يَوْمٍ يَأْتِي عَلَى النَّبِيِّ صلى الله عليه وسلم إِلاَّ صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1279
In-book reference : Book 5, Hadith 30
English translation : Book 5, Hadith 1274

Narrated Aisha, Ummul Mu'minin:

Dhakwan, the client of Aisha, reported on the authority of Aisha: The Messenger of Allah (ﷺ) used to pray after the afternoon prayer but prohibited others from it; and he would fast continuously but forbid others to do so.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ، مَوْلَى عَائِشَةَ أَنَّهَا حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي بَعْدَ الْعَصْرِ وَيَنْهَى عَنْهَا وَيُوَاصِلُ وَيَنْهَى عَنِ الْوِصَالِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1280
In-book reference : Book 5, Hadith 31
English translation : Book 5, Hadith 1275

(11) Chapter: The Prayer Before Maghrib

(11) باب الصَّلاَةِ قَبْلَ الْمَغْرِبِ

Narrated 'Abd Allah al-Muzani:

The Messenger of Allah (ﷺ) said: Pray two rak'ahs before the Maghrib prayer. He then said (again): Pray two rak'ahs before the Maghrib prayer, it applies to those who wish to do so. That was because he feared that the people might treat it as sunnah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنِ الْحُسَيْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ الْمُزَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ " . ثُمَّ قَالَ " صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ لِمَنْ شَاءَ " . خَشْيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1281
In-book reference : Book 5, Hadith 32
English translation : Book 5, Hadith 1276

Narrated Anas b. Malik :

I offered two rak'ahs of prayer before the Maghrib prayer (i.e. obligatory) during the time of the Messenger of Allah (ﷺ). I (narrator al-Mukhtar b. Fulful) asked Anas: Did the Messenger of Allah (ﷺ) se you ? He replied: Yes, but he neither commanded us nor forbade us (to do so).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الأَسْوَدِ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ صَلَّيْتُ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ قُلْتُ لأَنَسٍ أَرَآكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ رَآنَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1282
In-book reference : Book 5, Hadith 33
English translation : Book 5, Hadith 1277

Narrated 'Abd Allah b. Mughaffal:

The Messenger of Allah (ﷺ) as saying: Between the two adhans there is a prayer, between the two adhans there is prayer for one who desires (to offer).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ لِمَنْ شَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1283
In-book reference : Book 5, Hadith 34
English translation : Book 5, Hadith 1278

Narrated Tawus:

Ibn 'Umar was asked about praying two rak'ahs before the Maghrib prayer. He replied: I did not see anyone praying them during the time of the Messenger of Allah (ﷺ). He (Ibn Umar) permitted to pray two rak'ahs after the Asr prayer.
Abu Dawud said: I heard Yahya b. Ma'in say: The correct name of the narrator Abu Shu'aib is the Shu'aib. Shu'bah made a mistake in narrating his name.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي شُعَيْبٍ، عَنْ طَاوُسٍ، قَالَ سُئِلَ ابْنُ عُمَرَ عَنِ الرَّكْعَتَيْنِ، قَبْلَ الْمَغْرِبِ فَقَالَ مَا رَأَيْتُ أَحَدًا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يُصَلِّيهِمَا . وَرَخَّصَ فِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ هُوَ شُعَيْبٌ يَعْنِي وَهِمَ شُعْبَةُ فِي اسْمِهِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1284
In-book reference : Book 5, Hadith 35
English translation : Book 5, Hadith 1279

(12) Chapter: The Duha Prayer (12) باب صَلاَةِ الضُّحَى

Narrated Abu Dharr:

The Prophet (ﷺ) as saying: In the morning alms are due for every bone in man's body. His salutation to everyone he meets is alms, his enjoining good is alms, his forbidding what is evil is alms, the removal of harmful thing from the way is alms, to have sexual intercourse with one's wife if alms, and two rak'ahs which one prays in the Duha serve instead of that.

Abu Dawud said: The tradition narrated by 'Abbad is more perfect (than the version narrated by Musaddad). Musaddad did not mention in his version "the command (of good) and the prohibition (of evil)". Instead, he added in his version saying: "Such and such." Ibn Ma'na added in his version: "They (the people) said: Messenger of Allah, how is that one of us fulfills his desire and still there are alms for him (i.e. is rewarded)? He replied: What do you think if you had unlawful sexual intercourse, would he not have been a sinner ?

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ عَبَّادِ بْنِ عَبَّادٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - الْمَعْنَى - عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنِ ابْنِ آدَمَ صَدَقَةٌ تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِمَاطَتُهُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ وَبُضْعَةُ أَهْلِهِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ عَبَّادٍ أَتَمُّ وَلَمْ يَذْكُرْ مُسَدَّدٌ الأَمْرَ وَالنَّهْىَ زَادَ فِي حَدِيثِهِ وَقَالَ كَذَا وَكَذَا وَزَادَ ابْنُ مَنِيعٍ فِي حَدِيثِهِ قَالُوا يَا رَسُولَ اللَّهِ أَحَدُنَا يَقْضِي شَهْوَتَهُ وَتَكُونُ لَهُ صَدَقَةٌ قَالَ " أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حِلِّهَا أَلَمْ يَكُنْ يَأْثَمُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1285
In-book reference : Book 5, Hadith 36
English translation : Book 5, Hadith 1280

Abu al-Aswad al-Dailani said:

While we were present with Abu Dharr, he said: In the morning, alms are due for him, ever fast is alms, every pilgrimage is alms, every utterance of "Glory to be Allah" is alms, every utterance of "Allah is most great" is alms, every utterance of "Praise be to Allah" is alms. The Messenger of Allah (ﷺ) recounted all such good works. He then said: Two rak'ahs which one prays in the Duha serve instead of that.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي الأَسْوَدِ الدُّؤَلِيِّ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ أَبِي ذَرٍّ قَالَ " يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ فِي كُلِّ يَوْمٍ صَدَقَةٌ فَلَهُ بِكُلِّ صَلاَةٍ صَدَقَةٌ وَصِيَامٍ صَدَقَةٌ وَحَجٍّ صَدَقَةٌ وَتَسْبِيحٍ صَدَقَةٌ وَتَكْبِيرٍ صَدَقَةٌ وَتَحْمِيدٍ صَدَقَةٌ " . فَعَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ هَذِهِ الأَعْمَالِ الصَّالِحَةِ ثُمَّ قَالَ " يُجْزِئُ أَحَدَكُمْ مِنْ ذَلِكَ رَكْعَتَا الضُّحَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1286
In-book reference : Book 5, Hadith 37
English translation : Book 5, Hadith 1281

Narrated Mu'adh ibn Anas al-Juhani:

The Prophet (ﷺ) said: If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَعَدَ فِي مُصَلاَّهُ حِينَ يَنْصَرِفُ مِنْ صَلاَةِ الصُّبْحِ حَتَّى يُسَبِّحَ رَكْعَتَىِ الضُّحَى لاَ يَقُولُ إِلاَّ خَيْرًا غُفِرَ لَهُ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1287
In-book reference : Book 5, Hadith 38
English translation : Book 5, Hadith 1282

Narrated AbuUmamah:

The Prophet (ﷺ) said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyyun.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةٌ فِي أَثَرِ صَلاَةٍ لاَ لَغْوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1288
In-book reference : Book 5, Hadith 39
English translation : Book 5, Hadith 1283

Narrated Nu'aym ibn Hammar:

I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, says: Son of Adam, do not be helpless in performing four rak'ahs for Me at the beginning of the day: I will supply what you need till the end of it.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ أَبِي شَجَرَةَ، عَنْ نُعَيْمِ بْنِ هَمَّارٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا ابْنَ آدَمَ لاَ تُعْجِزْنِي مِنْ أَرْبَعِ رَكَعَاتٍ فِي أَوَّلِ نَهَارِكَ أَكْفِكَ آخِرَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1289
In-book reference : Book 5, Hadith 40
English translation : Book 5, Hadith 1284

Narrated Umm Hani ibn AbuTalib:

The Messenger of Allah (ﷺ) prayed on the day of the Conquest (of Mecca) eight rak'ahs saluting after every two rak'ahs.

Abu Dawud said: Ahmad b. Salih said that the Messenger of Allah offered prayer in the forenoon on the day of the Conquest of Mecca, and he narrated something similar. Ibn al-Sarh reported that Umm Hani said: The Messenger of Allah (ﷺ) entered upon me. This version does not mention the prayer in the forenoon.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ صَلَّى سُبْحَةَ الضُّحَى ثَمَانِيَ رَكَعَاتٍ يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ . قَالَ أَبُو دَاوُدَ قَالَ أَحْمَدُ بْنُ صَالِحٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ صَلَّى سُبْحَةَ الضُّحَى فَذَكَرَ مِثْلَهُ . قَالَ ابْنُ السَّرْحِ إِنَّ أُمَّ هَانِئٍ قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يَذْكُرْ سُبْحَةَ الضُّحَى بِمَعْنَاهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1290
In-book reference : Book 5, Hadith 41
English translation : Book 5, Hadith 1285

Narrated Ibn Abi Laila:

No one told us that the Prophet (ﷺ) had offered Duha prayer except Umm Hani. She said that the Prophet (ﷺ) had taken bath in her house on the day of the Conquest of Mecca and prayed eight rak'ahs. But no one saw him afterwards praying these rak'ahs.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ مَا أَخْبَرَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم صَلَّى الضُّحَى غَيْرَ أُمِّ هَانِئٍ فَإِنَّهَا ذَكَرَتْ أَنَّ النَّبِيَّ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا وَصَلَّى ثَمَانِيَ رَكَعَاتٍ فَلَمْ يَرَهُ أَحَدٌ صَلاَّهُنَّ بَعْدُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1291
In-book reference : Book 5, Hadith 42
English translation : Book 5, Hadith 1286

Narrated 'Abd Allah b. Shaqiq:

I asked 'Aishah: Did the Messenger of Allah (ﷺ) pray in the Duha? She replied: No, except when he returned from his journey. I then asked: Did the Messenger of Allah (ﷺ) recite the surahs combining each other? She said: He would do so in the mufassal surahs.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الضُّحَى فَقَالَتْ لاَ إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ . قُلْتُ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرِنُ بَيْنَ السُّورَتَيْنِ قَالَتْ مِنَ الْمُفَصَّلِ .

حكم: **صحيح م الشطر الأول منه** (الألباني)

Reference : Sunan Abi Dawud 1292
In-book reference : Book 5, Hadith 43
English translation : Book 5, Hadith 1287

Narrated 'Aishah, wife of Prophet (ﷺ):

The Messenger of Allah (ﷺ) never offered prayer in the forenoon, but I offer it. The Messenger of Allah (ﷺ) would give up an action, though he liked it to do, lest the people should continue it and it is prescribed for them.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ مَا سَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لأُسَبِّحُهَا وَإِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَدَعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 1293
In-book reference	: Book 5, Hadith 44
English translation	: Book 5, Hadith 1288

Narrated Simak:

I asked Jabir b. Samurah: Did you sit in the company of the Messenger of Allah (ﷺ) ? He replied: Yes, very often. He would not stand from the place he prayed the dawn prayer till the sunrise. When the sun rose, he would stand (to pray Duha).

حَدَّثَنَا ابْنُ نُفَيْلٍ، وَأَحْمَدُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، قَالَ قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ كَثِيرًا فَكَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي صَلَّى فِيهِ الْغَدَاةَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَامَ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 1294
In-book reference	: Book 5, Hadith 45
English translation	: Book 5, Hadith 1289

(13) Chapter: The Prayer During Daytime

(13) باب فِي صَلاَةِ النَّهَارِ

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) said: Prayer by night and day should consist of pairs of rak'ahs.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلاَةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 1295
In-book reference	: Book 5, Hadith 46
English translation	: Book 5, Hadith 1290

Narrated Muttalib:

The Prophet (ﷺ) said: Prayer is to be offered in two rak'ahs; and you should recite the tashahhud at the end of two rak'ahs, and express your distress and humility and raise your hands and say praying: O Allah, O Allah. He who does not do so does not offer a perfect prayer.
Abu Dawud was asked about offering prayer at night in two rak'ahs. He said: They may be two if you like and four if you like.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الصَّلاَةُ مَثْنَى مَثْنَى أَنْ تَشَهَّدَ فِي كُلِّ رَكْعَتَيْنِ وَأَنْ تَبَاءَسَ وَتَمَسْكَنَ وَتُقْنِعَ بِيَدَيْكَ وَتَقُولَ اللَّهُمَّ اللَّهُمَّ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ " . سُئِلَ أَبُو دَاوُدَ عَنْ صَلاَةِ اللَّيْلِ مَثْنَى قَالَ إِنْ شِئْتَ مَثْنَى وَإِنْ شِئْتَ أَرْبَعًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1296
In-book reference : Book 5, Hadith 47
English translation : Book 5, Hadith 1291

(14) Chapter: Salat At-Tasbih

(14) باب صَلاَةِ التَّسْبِيحِ

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.
These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.
If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ، حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ " يَا عَبَّاسُ يَا عَمَّاهُ أَلاَ أُعْطِيكَ أَلاَ أَمْنَحُكَ أَلاَ أَحْبُوكَ أَلاَ أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَأَهُ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلاَنِيَتَهُ عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنِ

اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي عُمُرِكَ مَرَّةً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1297
In-book reference : Book 5, Hadith 48
English translation : Book 5, Hadith 1292

Narrated Abdullah ibn Amr:

AbulJawza' said: A man who attended the company of the Prophet (ﷺ) narrated to me (it is thought that he was Abdullah ibn Amr): The Prophet (ﷺ) said to me: Come to me tomorrow; I shall give you something, I shall give you something, I shall reward you something, I shall donate something to you. I thought that he would give me some present.
He said (to me when I came to him): When the day declines, stand up and pray four rak'ahs. He then narrated something similar.
This version adds: Do not stand until you glorify Allah ten times, and praise Him ten times, and exalt Him ten times, and say, "There is no god but Allah" ten times. Then you should do that in four rak'ahs. If you are the greatest sinner on earth, you will be forgiven (by Allah) on account of this (prayer).
I asked: If I cannot pray this the appointed hour, (what should I do)? He replied: Pray that by night or by day (at any time).
Abu Dawud said: Habban b. Hilal is the maternal uncle of Hilal al-Ra'i.
Abu Dawud said: This tradition has been narrated by al-Mustamir b. al-Riyyan from Ibn al-Jawza' from 'Abd Allah b. 'Amr without referring to the Prophet (ﷺ), - narrated as a statement of 'Abd Allah b. 'Amr himself (mauquf). This has also been narrated by Rawh b. al-Musayyab, and Ja'far b. Sulaiman from 'Amr b. Malik al-Nakri from Abu al-Jauza' from Ibn 'Abbas as his own statement (and not the statement of the Prophet). But the version of Rawh has the words: "The tradition of the Prophet (ﷺ)."

حَدَّثَنَا مُحَمَّدُ بْنُ سُفْيَانَ الأُبُلِّيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ أَبُو حَبِيبٍ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، قَالَ حَدَّثَنِي رَجُلٌ، كَانَتْ لَهُ صُحْبَةٌ يُرَوْنَ أَنَّهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ائْتِنِي غَدًا أَحْبُوكَ وَأُثِيبُكَ وَأُعْطِيكَ " . حَتَّى ظَنَنْتُ أَنَّهُ يُعْطِينِي عَطِيَّةً قَالَ " إِذَا زَالَ النَّهَارُ فَقُمْ فَصَلِّ أَرْبَعَ رَكَعَاتٍ " . فَذَكَرَ نَحْوَهُ قَالَ " تَرْفَعُ رَأْسَكَ - يَعْنِي مِنَ السَّجْدَةِ الثَّانِيَةِ - فَاسْتَوِ جَالِسًا وَلاَ تَقُمْ حَتَّى تُسَبِّحَ عَشْرًا وَتَحْمَدَ عَشْرًا وَتُكَبِّرَ عَشْرًا وَتُهَلِّلَ عَشْرًا ثُمَّ تَصْنَعُ ذَلِكَ فِي الأَرْبَعِ رَكَعَاتٍ " . قَالَ " فَإِنَّكَ لَوْ كُنْتَ أَعْظَمَ أَهْلِ الأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ " . قُلْتُ فَإِنْ لَمْ أَسْتَطِعْ أَنْ أُصَلِّيَهَا تِلْكَ السَّاعَةَ قَالَ " صَلِّهَا مِنَ اللَّيْلِ وَالنَّهَارِ " . قَالَ أَبُو دَاوُدَ حَبَّانُ بْنُ هِلاَلٍ خَالُ هِلاَلٍ الرَّائِيِّ . قَالَ أَبُو دَاوُدَ رَوَاهُ الْمُسْتَمِرُّ بْنُ الرَّيَّانِ عَنْ أَبِي الْجَوْزَاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْقُوفًا وَرَوَاهُ رَوْحُ بْنُ الْمُسَيَّبِ وَجَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَمْرِو بْنِ مَالِكٍ النُّكْرِيِّ عَنْ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ وَقَالَ فِي حَدِيثِ رَوْحٍ فَقَالَ حَدِيثُ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1298
In-book reference : Book 5, Hadith 49
English translation : Book 5, Hadith 1293

Narrated 'Urwah b. Ruwaim:

That an al-Ansari narrated to him: The Messenger of Allah (ﷺ) said to Ja'far. He then narrated the tradition in like manner. This version has the words: "In the second prostration of the first rak'ah" in addition to the words transmitted by Mahdi b. Maimun (in the previous tradition).

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ عُرْوَةَ بْنِ، رُوَيْمٍ حَدَّثَنِي الأَنْصَارِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِجَعْفَرٍ بِهَذَا الْحَدِيثِ فَذَكَرَ نَحْوَهُمْ قَالَ فِي السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الأُولَى كَمَا قَالَ فِي حَدِيثِ مَهْدِيِّ بْنِ مَيْمُونٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1299
In-book reference : Book 5, Hadith 50
English translation : Book 5, Hadith 1294

(15) Chapter: Where Should The Two Rak'ahs Of Maghrib Be Prayed ?

(15) باب رَكْعَتَىِ الْمَغْرِبِ أَيْنَ تُصَلَّيَانِ

Narrated Ka'b ibn Ujrah:

The Prophet (ﷺ) came to the mosque of Banu AbdulAshhal. He prayed the sunset prayer there. When they finished the prayer, he saw them praying the supererogatory prayer after it. He said: This is the prayer to be offered in the houses.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنِي أَبُو مُطَرِّفٍ، مُحَمَّدُ بْنُ أَبِي الْوَزِيرِ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفِطْرِيُّ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَى مَسْجِدَ بَنِي عَبْدِ الأَشْهَلِ فَصَلَّى فِيهِ الْمَغْرِبَ فَلَمَّا قَضَوْا صَلاَتَهُمْ رَآهُمْ يُسَبِّحُونَ بَعْدَهَا فَقَالَ " هَذِهِ صَلاَةُ الْبُيُوتِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1300
In-book reference : Book 5, Hadith 51
English translation : Book 5, Hadith 1295

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) used to prolong the recitation of the Qur'an in the two rak'ahs after the sunset prayer until the people praying in the mosque dispersed.
Abu Dawud said: This has been reported by Nasr al-Mujaddir from Ya'qub al-Qummi with the same chain of narrators.
Abu Dawud said: Muhammad b. 'Isa b. al-tabba' transmitted from Nasr al-Mujaddir from Ya'qub in like manner.

حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ الْجَرْجَرَائِيُّ، حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُطِيلُ الْقِرَاءَةَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتَّى يَتَفَرَّقَ

أَهْلُ الْمَسْجِدِ . قَالَ أَبُو دَاوُدَ رَوَاهُ نَصْرٌ الْمُجَدَّرُ عَنْ يَعْقُوبَ الْقُمِّيِّ وَأَسْنَدَهُ مِثْلَهُ . قَالَ أَبُو دَاوُدَ حَدَّثَنَاهُ مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ حَدَّثَنَا نَصْرٌ الْمُجَدَّرُ عَنْ يَعْقُوبَ مِثْلَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1301
In-book reference : Book 5, Hadith 52
English translation : Book 5, Hadith 1296

Narrated Sa'id b. Jubair:

This tradition from the Prophet (ﷺ) without mentioning the name of the Companion in the chain (in the mursal form).
Abu dawud said: I heard Muhammad b. Humaid say: I heard Ya'qub say: Anything I narrated to you from Ja'far on the authority of Sa'id b. Jubair from the Prophet (ﷺ) is directly coming from Ibn Abbas from the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، قَالاَ حَدَّثَنَا يَعْقُوبُ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ مُرْسَلٌ . قَالَ أَبُو دَاوُدَ سَمِعْتُ مُحَمَّدَ بْنَ حُمَيْدٍ يَقُولُ سَمِعْتُ يَعْقُوبَ يَقُولُ كُلُّ شَىْءٍ حَدَّثْتُكُمْ عَنْ جَعْفَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فَهُوَ مُسْنَدٌ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1302
In-book reference : Book 5, Hadith 53
English translation : Book 5, Hadith 1297

(16) Chapter: The Prayer After 'Isha

(16) باب الصَّلاَةِ بَعْدَ الْعِشَاءِ

Narrated Aisha, Ummul Mu'minin:
Shurayh ibn Hani said: I asked Aisha about the prayer of the Messenger of Allah (ﷺ). She said: The Messenger of Allah (ﷺ) never offered the night prayer and thereafter came to me but he offered four or six rak'ahs of prayer. One night the rain fell, so we spread a piece of leather (for his prayer), and now I see as if there is a hole in it from which the water is flowing. I never saw him protecting his clothes from the earth (as he did on that occasion).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ، حَدَّثَنِي مَالِكُ بْنُ مِغْوَلٍ، حَدَّثَنِي مُقَاتِلُ بْنُ بَشِيرٍ الْعِجْلِيُّ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَ سَأَلْتُهَا عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ مَا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ قَطُّ فَدَخَلَ عَلَىَّ إِلاَّ صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْ سِتَّ رَكَعَاتٍ وَلَقَدْ مُطِرْنَا مَرَّةً بِاللَّيْلِ فَطَرَحْنَا لَهُ نِطْعًا فَكَأَنِّي أَنْظُرُ إِلَى ثُقْبٍ فِيهِ يَنْبُعُ الْمَاءُ مِنْهُ وَمَا رَأَيْتُهُ مُتَّقِيًا الأَرْضَ بِشَىْءٍ مِنْ ثِيَابِهِ قَطُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1303
In-book reference : Book 5, Hadith 54
English translation : Book 5, Hadith 1298

(17) Chapter: The Abrogation Of The (Obligation Of) Night Prayer And Facilitation (Of Choice) Regarding It

(17) باب نَسْخِ قِيَامِ اللَّيْلِ وَالتَّيْسِيرِ فِيهِ

Narrated Abdullah Ibn Abbas:

In Surat al-Muzzammil (73), the verse: "Keep vigil at night but a little, a half thereof" (2-3) has been abrogated by the following verse: "He knoweth that ye count it not, and turneth unto you in mercy. Recite then of the Qur'an that which is easy for you" (v.20). The phrase "the vigil of the night" (nashi'at al-layl) means the early hours of the night. They (the companions) would pray (the tahajjud prayer) in the early hours of the night.

He (Ibn Abbas) says: It is advisable to offer the prayer at night (tahajjud), prescribed by Allah for you (in the early hours of the night). This is because when a person sleeps, he does not know when he will awake. The words "speech more certain" (aqwamu qilan) means that this time is more suitable for the understanding of the Qur'an. He says: The verse: "Lo, thou hast by day a chain of business" (v.7) means engagement for long periods (in the day's work).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ ابْنُ شَبُّويَةَ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ فِي الْمُزَّمِّلِ { قُمِ اللَّيْلَ إِلاَّ قَلِيلاً * نِصْفَهُ } نَسَخَتْهَا الآيَةُ الَّتِي فِيهَا { عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ } وَنَاشِئَةُ اللَّيْلِ أَوَّلُهُ وَكَانَتْ صَلاَتُهُمْ لأَوَّلِ اللَّيْلِ يَقُولُ هُوَ أَجْدَرُ أَنْ تُحْصُوا مَا فَرَضَ اللَّهُ عَلَيْكُمْ مِنْ قِيَامِ اللَّيْلِ وَذَلِكَ أَنَّ الإِنْسَانَ إِذَا نَامَ لَمْ يَدْرِ مَتَى يَسْتَيْقِظُ وَقَوْلُهُ { أَقْوَمُ قِيلاً }هُوَ أَجْدَرُ أَنْ يُفْقَهَ فِي الْقُرْآنِ وَقَوْلُهُ { إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلاً } يَقُولُ فَرَاغًا طَوِيلاً .

Grade : **Hasan** (Al-Albani) — حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1304
In-book reference : Book 5, Hadith 55
English translation : Book 5, Hadith 1299

Narrated Ibn 'Abbas:

When the opening verses of Surah Al-muzammil was revealed, the Companions would pray as long as they would pray during Ramadan until its last verses were revealed. The period between the revelation of its opening and the last verses was one year.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، - يَعْنِي الْمَرْوَزِيَّ - حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ سِمَاكٍ الْحَنَفِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ أَوَّلُ الْمُزَّمِّلِ كَانُوا يَقُومُونَ نَحْوًا مِنْ قِيَامِهِمْ فِي شَهْرِ رَمَضَانَ حَتَّى نَزَلَ آخِرُهَا وَكَانَ بَيْنَ أَوَّلِهَا وَآخِرِهَا سَنَةٌ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1305
In-book reference : Book 5, Hadith 56
English translation : Book 5, Hadith 1300

(18) Chapter: The (Voluntary) Night Prayer

(18) باب قِيَامِ اللَّيْلِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: When one you sleeps, the devil ties three knots at the back of his neck, sealing every knot with, "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he

performs ablution another knot will be loosened; and if he prays, the third knot will be loosened; and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1306
In-book reference : Book 5, Hadith 57
English translation : Book 5, Hadith 1301

Narrated Aisha, Ummul Mu'minin:

Do not give up prayer at night, for the Messenger of Allah (ﷺ) would not leave it. Whenever he fell ill or lethargic, he would offer it sitting.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا أَبُو دَاوُدَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَيْسٍ، يَقُولُ قَالَتْ عَائِشَةُ رضى الله عنها لاَ تَدَعْ قِيَامَ اللَّيْلِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَدَعُهُ وَكَانَ إِذَا مَرِضَ أَوْ كَسِلَ صَلَّى قَاعِدًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1307
In-book reference : Book 5, Hadith 58
English translation : Book 5, Hadith 1302

Narrated AbuHurayrah:

The Prophet (ﷺ) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا ابْنُ عَجْلاَنَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 1308
In-book reference : Book 5, Hadith 59
English translation : Book 5, Hadith 1303

Narrated AbuSa'id and AbuHurayrah:

The Prophet (ﷺ) said: If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the (name of the)man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. Ibn Kathir did not narrate this tradition as a statement of the Prophet (ﷺ), but he reported it as a statement of Abu Sa'id.

Abu Dawud said: This tradition has been narrated by Ibn Mahdi from Sufyan and I think he mentioned the name of Sufyan. He also said: The tradition transmitted by Sufyan is a statement of the Companion (and not that of the Prophet).

حَدَّثَنَا ابْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، - الْمَعْنَى - عَنِ الأَغَرِّ، عَنْ أَبِي سَعِيدٍ، وَأَبِي، هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْ صَلَّى رَكْعَتَيْنِ جَمِيعًا كُتِبَا فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ " . وَلَمْ يَرْفَعْهُ ابْنُ كَثِيرٍ وَلاَ ذَكَرَ أَبَا هُرَيْرَةَ جَعَلَهُ كَلاَمَ أَبِي سَعِيدٍ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ قَالَ وَأُرَاهُ ذَكَرَ أَبَا هُرَيْرَةَ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ سُفْيَانَ مَوْقُوفٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1309
In-book reference : Book 5, Hadith 60
English translation : Book 5, Hadith 1304

(19) Chapter: Feeling Sleepy During The Prayer (19) باب النُّعَاسِ فِي الصَّلاَةِ

Narrated 'Aishah, wife of Prophet (ﷺ):

When one of you dozes in prayer he should sleep till his sleep is gone, for when one of you prays while he is dozing, perhaps he might curse himself if he begs pardon of Allah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1310
In-book reference : Book 5, Hadith 61
English translation : Book 5, Hadith 1305

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: When one of you gets up by night (to pray), and falters in reciting the Qur'an (due to sleep), and he does not understand what he utters, he should sleep.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيَضْطَجِعْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1311
In-book reference : Book 5, Hadith 62
English translation : Book 5, Hadith 1306

Narrated Anas:

The Messenger of Allah (ﷺ) entered the mosque (and saw that) a rope tied between two pillars. He asked: What is this rope (for) ? The people told him: This is (for) Hamnah b. Jahsh who prays (here). When she is tired, she reclines on it. The Messenger of Allah (ﷺ) said: She should pray as much as she has strength. When she is tired, she should sit down.

This version of Ziyad has: He said: What is this ? The people told him: This is for Zainab who prays. When she becomes lazy, or is tired, she holds it. He said: Undo it. One of you should pray in good spirits. When he is lazy or tired, he should sit down.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، وَهَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُمْ حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ " مَا هَذَا الْحَبْلُ " . فَقِيلَ يَا رَسُولَ اللَّهِ هَذِهِ حَمْنَةُ بِنْتُ جَحْشٍ تُصَلِّي فَإِذَا أَعْيَتْ تَعَلَّقَتْ بِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِتُصَلِّ مَا أَطَاقَتْ فَإِذَا أَعْيَتْ فَلْتَجْلِسْ " . قَالَ زِيَادٌ فَقَالَ " مَا هَذَا " . فَقَالُوا لِزَيْنَبَ تُصَلِّي فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ . فَقَالَ " حُلُّوهُ " . فَقَالَ " لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا كَسِلَ أَوْ فَتَرَ فَلْيَقْعُدْ " .

حكم: صحيح دون ذكر حمنة ق (الألباني)

Reference : Sunan Abi Dawud 1312
In-book reference : Book 5, Hadith 63
English translation : Book 5, Hadith 1307

(20) Chapter: Whoever Slept Through His Portion (Routine Of The Night Prayer) (20) باب مَنْ نَامَ عَنْ حِزْبِهِ

Narrated 'Umar bin Al-Khattab:

The Messenger of Allah (ﷺ) as saying: He who misses him daily round of recital or part of it due to sleep and he recites it between the dawn and the noon prayers, will be reckoned as if he recited it at night.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، - الْمَعْنَى - عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ السَّائِبَ بْنَ يَزِيدَ، وَعُبَيْدَ اللَّهِ، أَخْبَرَاهُ أَنَّ عَبْدَ

الرَّحْمَنِ بْنَ عَبْدٍ قَالاَ عَنِ ابْنِ وَهْبِ بْنِ عَبْدٍ الْقَارِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَىْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1313
In-book reference : Book 5, Hadith 64
English translation : Book 5, Hadith 1308

(21) Chapter: Whoever Intended To Pray But Slept

(21) باب مَنْ نَوَى الْقِيَامَ فَنَامَ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) said: Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ، عِنْدَهُ رَضِيٍّ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنِ امْرِئٍ تَكُونُ لَهُ صَلاَةٌ بِلَيْلٍ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلاَّ كُتِبَ لَهُ أَجْرُ صَلاَتِهِ وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1314
In-book reference : Book 5, Hadith 65
English translation : Book 5, Hadith 1309

(22) Chapter: What Part Of The Night Is Best (For Prayer) ?

(22) باب أَىُّ اللَّيْلِ أَفْضَلُ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and says: Who supplicated Me so that I may answer him ? Who asks of Me so that I may give to him ? Who asks My forgiveness so that I may forgive him ?

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1315
In-book reference : Book 5, Hadith 66
English translation : Book 5, Hadith 1310

(23) Chapter: The Time That The Prophet (saws) Would Pray At Night

(23) باب وَقْتِ قِيَامِ النَّبِيِّ صلى الله عليه وسلم مِنَ اللَّيْلِ

Narrated 'Aishah:

Allah, the Exalted, would awaken the Messenger of Allah (ﷺ) at night. When the dawn came, he would his finish daily round of recital.

حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُوقِظُهُ اللَّهُ عَزَّ وَجَلَّ بِاللَّيْلِ فَمَا يَجِيءُ السَّحَرُ حَتَّى يَفْرُغَ مِنْ حِزْبِهِ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن (الألباني)**

Reference : Sunan Abi Dawud 1316
In-book reference : Book 5, Hadith 67
English translation : Book 5, Hadith 1311

Masruq said:

I asked 'Aishah about the prayer of the Messenger of Allah (ﷺ), and I said to her: At what time he prayed at night ? She said: When he heard the cock crow, he got up and prayed.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا هَنَّادٌ، عَنْ أَبِي الأَحْوَصِ، - وَهَذَا حَدِيثُ إِبْرَاهِيمَ - عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهَا أَىُّ حِينٍ كَانَ يُصَلِّي قَالَتْ كَانَ إِذَا سَمِعَ الصُّرَاخَ قَامَ فَصَلَّى ‏.‏

حكم: **صحيح ق بلفظ الصارخ (الألباني)**

Reference : Sunan Abi Dawud 1317
In-book reference : Book 5, Hadith 68
English translation : Book 5, Hadith 1312

Narrated 'Aishah:

When he was with me he would sleep at dawn. By this she referred to the Prophet (ﷺ).

حَدَّثَنَا أَبُو تَوْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ : مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا، تَعْنِي النَّبِيَّ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1318
In-book reference : Book 5, Hadith 69
English translation : Book 5, Hadith 1313

Hudhaifah said:

When anything distressed the Prophet (ﷺ), he prayed.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّؤَلِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَخِي، حُذَيْفَةَ عَنْ حُذَيْفَةَ، قَالَ : كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا حَزَبَهُ أَمْرٌ صَلَّى .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 1319
In-book reference : Book 5, Hadith 70
English translation : Book 5, Hadith 1314

Narrated Rab'iah b. Ka'b al-Aslami:

I used to live with the Messenger of Allah (ﷺ) at night. I would bring water for his ablution and his need. He asked: Ask me. I said: Your company in Paradise. He said: Is there anything other than that ? I said: It is only that. He said: Help me for yourself by making prostrations abundantly.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ السَّكْسَكِيُّ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، قَالَ سَمِعْتُ رَبِيعَةَ بْنَ كَعْبٍ الأَسْلَمِيَّ، يَقُولُ : كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم آتِيهِ بِوَضُوئِهِ وَبِحَاجَتِهِ، فَقَالَ : " سَلْنِي " . فَقُلْتُ : مُرَافَقَتَكَ فِي الْجَنَّةِ . قَالَ : " أَوَغَيْرَ ذَلِكَ " . قُلْتُ : هُوَ ذَاكَ . قَالَ : " فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1320
In-book reference : Book 5, Hadith 71
English translation : Book 5, Hadith 1315

Anas b. Malik said (explaining the meaning of the Qur'anic verse "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them" (32:

16). The people used to remain awake between the sunset and the night prayers and would pray. Al-Hasan used to say: (This verse means) the prayer and vigil at night.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي هَذِهِ الآيَةِ { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ } قَالَ : كَانُوا يَتَيَقَّظُونَ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ يُصَلُّونَ، وَكَانَ الْحَسَنُ يَقُولُ : قِيَامُ اللَّيْلِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1321
In-book reference : Book 5, Hadith 72
English translation : Book 5, Hadith 1316

Anas said (explaining the meaning) of the following Qur'anic verse "They used to sleep but little of the night" (51:

17): They (the people) used to pray between the Maghrib and 'Isha. The version of Yahya adds: The verse tatajafa junubuhum also means so.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، فِي قَوْلِهِ جَلَّ وَعَزَّ { كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ } قَالَ : كَانُوا يُصَلُّونَ فِيمَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، زَادَ فِي حَدِيثِ يَحْيَى : وَكَذَلِكَ { تَتَجَافَى جُنُوبُهُمْ } .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1322
In-book reference : Book 5, Hadith 73
English translation : Book 5, Hadith 1317

(24) Chapter: Starting The Night Prayer With Two Rak'ahs

(24) باب افْتِتَاحِ صَلاَةِ اللَّيْلِ بِرَكْعَتَيْنِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: When one of you gets up at night, he should begin the prayer with two short rak'ahs.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ " .

حكم: **ضعيف والصحيح وقفه** (الألباني)

Reference : Sunan Abi Dawud 1323
In-book reference : Book 5, Hadith 74
English translation : Book 5, Hadith 1318

This tradition has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect. This version adds:

He should then prolong it afterwards as much as he likes.

Abu Dawud said: This tradition has been transmitted by Hammad b. Salamah, Zuhair b. Mu'awiyah and a group of narrators from Hisham. They transmitted it as a statement of Abu Hurairah himself (mauquf).
This tradition has also been transmitted by Ibn 'Awn from Muhammad (b. Sirin). This version has the wordings: These two rak'ahs were short.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ خَالِدٍ - عَنْ رَبَاحِ بْنِ زَيْدٍ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : "إِذَا" . بِمَعْنَاهُ زَادَ : " ثُمَّ لْيُطَوِّلْ بَعْدُ مَا شَاءَ " . قَالَ أَبُو دَاوُدَ : رَوَى هَذَا الْحَدِيثَ حَمَّادُ بْنُ سَلَمَةَ وَزُهَيْرُ بْنُ مُعَاوِيَةَ وَجَمَاعَةٌ عَنْ هِشَامٍ عَنْ مُحَمَّدٍ أَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ، وَكَذَلِكَ رَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ أَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ، وَرَوَاهُ ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ : فِيهِمَا تَجَوَّزْ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 1324
In-book reference : Book 5, Hadith 75
English translation : Book 5, Hadith 1319

Narrated Abdullah ibn Habashi al-Khath'ami:

The Prophet (ﷺ) was asked: which is the best action? He replied: To stand in prayer for a long time.

حَدَّثَنَا ابْنُ حَنْبَلٍ، - يَعْنِي أَحْمَدَ - حَدَّثَنَا حَجَّاجٌ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَلِيٍّ الأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ، : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ : " طُولُ الْقِيَامِ " .

حكم: صحيح بلفظ أي الصلاة (الألباني)

Reference : Sunan Abi Dawud 1325
In-book reference : Book 5, Hadith 76
English translation : Book 5, Hadith 1320

(25) Chapter: The (Voluntary) Night Prayer Is Performed In Units Of Two

(25) باب صَلاَةِ اللَّيْلِ مَثْنَى مَثْنَى

Narrated 'Abdullah bin 'Umar:

A man asked the Messenger of Allah (ﷺ) about the prayer at night. The Messenger of Allah (ﷺ) said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears the morning is near he should pray one rak'ah which will make his prayer an odd number for him.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، : أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1326
In-book reference : Book 5, Hadith 77
English translation : Book 5, Hadith 1321

(26) Chapter: Raising One's Voice With The Recitation During The Night Prayer

(26) باب فِي رَفْعِ الصَّوْتِ بِالْقِرَاءَةِ فِي صَلاَةِ اللَّيْلِ

Narrated Abdullah ibn Abbas:

The Prophet's (ﷺ) recitation was loud enough for one who was in the inner chamber to hear it when he was in the house.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم عَلَى قَدْرِ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1327

In-book reference : Book 5, Hadith 78
English translation : Book 5, Hadith 1322

Narrated Abu Hurairah:

The Prophet's (ﷺ) recitation at night was partly in a loud voice and partly in a low voice.

Abu Dawud said: The name of Abu Khalid al-Walibi is Hurmuz.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ : كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا . قَالَ أَبُو دَاوُدَ : أَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ هُرْمُزُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1328
In-book reference : Book 5, Hadith 79
English translation : Book 5, Hadith 1323

Narrated AbuQatadah:

The Prophet (ﷺ) went out at night and found AbuBakr praying in a low voice, and he passed Umar ibn al-Khattab who was raising his voice while praying.

When they both met the Prophet (ﷺ) together, the Prophet (ﷺ) said: I passed by you, AbuBakr, when you were praying in a low voice. He replied: I made Him hear with Whom I was holding intimate converse, Messenger of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: Messenger of Allah, I was awakening the drowsy and driving away the Devil.

Al-Hasan added in his version: The Prophet (ﷺ) said: Raise your voice a little, AbuBakr, and he said to Umar: Lower your voice a little.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي قَتَادَةَ : أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ - رضى الله عنه - يُصَلِّي يَخْفِضُ مِنْ صَوْتِهِ - قَالَ - وَمَرَّ بِعُمَرَ بْنِ الْخَطَّابِ وَهُوَ يُصَلِّي رَافِعًا صَوْتَهُ - قَالَ - فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم قَالَ النَّبِيُّ صلى الله عليه وسلم : " يَا أَبَا بَكْرٍ مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ " . قَالَ : قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُولَ اللَّهِ . قَالَ وَقَالَ لِعُمَرَ : " مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي رَافِعًا صَوْتَكَ " . قَالَ فَقَالَ : يَا رَسُولَ اللَّهِ أُوقِظُ الْوَسْنَانَ وَأَطْرُدُ الشَّيْطَانَ . زَادَ الْحَسَنُ فِي حَدِيثِهِ : فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " يَا أَبَا بَكْرٍ ارْفَعْ مِنْ صَوْتِكَ شَيْئًا " . وَقَالَ لِعُمَرَ : " اخْفِضْ مِنْ صَوْتِكَ شَيْئًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1329
In-book reference : Book 5, Hadith 80
English translation : Book 5, Hadith 1324

This tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version dies not mention that the Prophet (ﷺ) said to Abu Bakr:

Raise your voice a litte ; or he said to 'Umar: Lower your voice a little. But this version adds: (The Prophet said:) I heard you, Bilal, (reciting) ; you were reciting partly from this surah and partly from that surah. He said: This is all good speech ; Allah has combined one part with the other; The Prophet (ﷺ) said: All of you were correct.

حَدَّثَنَا أَبُو حَصِينِ بْنُ يَحْيَى الرَّازِيُّ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ لَمْ يَذْكُرْ فَقَالَ لأَبِي بَكْرٍ ‏:‏ ‏"‏ ارْفَعْ مِنْ صَوْتِكَ شَيْئًا ‏"‏ ‏.‏ وَلِعُمَرَ ‏:‏ ‏"‏ اخْفِضْ شَيْئًا ‏"‏ ‏.‏ زَادَ ‏:‏ ‏"‏ وَقَدْ سَمِعْتُكَ يَا بِلاَلُ وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ ‏"‏ ‏.‏ قَالَ ‏:‏ كَلاَمٌ طَيِّبٌ يَجْمَعُ اللَّهُ تَعَالَى بَعْضَهُ إِلَى بَعْضٍ ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏:‏ ‏"‏ كُلُّكُمْ قَدْ أَصَابَ ‏"‏ ‏.‏

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1330
In-book reference : Book 5, Hadith 81
English translation : Book 5, Hadith 1325

Narrated 'Aishah:

A man got up at night and recited the Qur'an in a loud voice. When the dawn came, the Messenger of Allah (ﷺ) said: May Allah have mercy on so-and-so who reminded me many verses that I had nearly forgotten.

Abu Dawud said: Harun al-Nahwi transmitted from Hammad b. Salamah the Quranic verse of Surah Al-'Imran: "How many of the prophet fought (in Allah's way)" (3:146)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها ‏:‏ أَنَّ رَجُلاً، قَامَ مِنَ اللَّيْلِ فَقَرَأَ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ يَرْحَمُ اللَّهُ فُلاَنًا، كَأَيِّنْ مِنْ آيَةٍ أَذْكَرَنِيهَا اللَّيْلَةَ كُنْتُ قَدْ أَسْقَطْتُهَا ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ ‏:‏ رَوَاهُ هَارُونُ النَّحْوِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ فِي سُورَةِ آلِ عِمْرَانَ فِي الْحُرُوفِ ‏{‏ وَكَأَيِّنْ مِنْ نَبِيٍّ ‏}‏ ‏.‏

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1331
In-book reference : Book 5, Hadith 82
English translation : Book 5, Hadith 1326

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ ‏:‏ اعْتَكَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ، فَكَشَفَ السِّتْرَ وَقَالَ ‏:‏ ‏"‏ أَلاَ إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ فَلاَ يُؤْذِيَنَّ بَعْضُكُمْ بَعْضًا، وَلاَ يَرْفَعْ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ ‏"‏ ‏.‏ أَوْ قَالَ ‏:‏ ‏"‏ فِي الصَّلاَةِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1332
In-book reference : Book 5, Hadith 83
English translation : Book 5, Hadith 1327

Narrated Uqbah ibn Amir al-Juhani:

The Prophet (ﷺ) said: One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1333
In-book reference : Book 5, Hadith 84
English translation : Book 5, Hadith 1328

(27) Chapter: On The Night Prayer (27) باب فِي صَلاَةِ اللَّيْلِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to pray ten rak'ahs during the night, and would observe the witr with one rak'ah, he then prayed two rak'ahs of the dawn prayer. Thus he prayed thirteen rak'ahs in all.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُوتِرُ بِسَجْدَةٍ، وَيَسْجُدُ سَجْدَتَىِ الْفَجْرِ، فَذَلِكَ ثَلاَثَ عَشْرَةَ رَكْعَةً .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1334
In-book reference : Book 5, Hadith 85
English translation : Book 5, Hadith 1329

Narrated 'Aishah, wife of Prophet (ﷺ):

The Messenger of Allah (ﷺ) used to pray eleven rak'ahs (at night, observing the witr with one rak'ahs). When he finished it (the prayer), he would lie down on his right side.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1335
In-book reference : Book 5, Hadith 86
English translation : Book 5, Hadith 1330

Narrated 'Aishah:

Between the time when the Messenger of Allah (ﷺ) finished the night prayer till the dawn broke, he used to pray eleven rak'ahs, uttering the salutation at the end of every two and observing the witr with a single one, and during that he would make a prostration about as long a one of you would take to recite fifty verses before raising his head. When the mu'adhdhin finished making the call for the dawn prayer, he stood up and prayed two short rak'ahs, then he lay down on his right side till the mu'adhdhin came to him

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، وَنَصْرُ بْنُ عَاصِمٍ، - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، - وَقَالَ نَصْرٌ : عَنِ ابْنِ أَبِي ذِئْبٍ، وَالأَوْزَاعِيِّ، - عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى أَنْ يَنْصَدِعَ الْفَجْرُ إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ مِنْ كُلِّ ثِنْتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ، وَيَمْكُثُ فِي سُجُودِهِ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ بِالأُولَى مِنْ صَلاَةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1336
In-book reference : Book 5, Hadith 87
English translation : Book 5, Hadith 1331

This tradition has been transmitted by Ibn Shihab through a different chain of narrators to the same effect. This version adds:

He would observe witr with a single rak'ah and make a prostration as long as you would take to recite fifty verses before raising his head. When the mu'adhdhin finished his call for the dawn prayer and the dawn became clear to him.... Then the narrator transmitted the rest of the tradition to the same effect.

Some narrators added something more in their version.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، وَعَمْرُو بْنُ الْحَارِثِ، وَيُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُمْ بِإِسْنَادِهِ، وَمَعْنَاهُ، قَالَ : وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاَةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ . وَسَاقَ مَعْنَاهُ . قَالَ : وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1337
In-book reference : Book 5, Hadith 88
English translation : Book 5, Hadith 1332

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night, observing a witr out of that with five, he did not sit during the five except the last and then gave the salutation.

Abu Dawud said: Ibn Numair reported it from Hisham recently.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِخَمْسٍ، لاَ يَجْلِسُ فِي شَىْءٍ مِنَ الْخَمْسِ حَتَّى يَجْلِسَ فِي الآخِرَةِ فَيُسَلِّمَ . قَالَ أَبُو دَاوُدَ : رَوَاهُ ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1338
In-book reference : Book 5, Hadith 89
English translation : Book 5, Hadith 1333

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night ; he then offered two light rak'ahs of prayer when he heard the call to the dawn prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِاللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1339
In-book reference : Book 5, Hadith 90
English translation : Book 5, Hadith 1334

Narrated 'Aishah:

The Prophet (ﷺ) used to pray thirteen rak'ahs during the night. He would offer eight rak'ahs observing the witr with one rak'ah. Then he prayed (the narrator Muslim said) two rak'ahs after witr prayer in sitting position. When he wished to bow, he stood up and bowed. He used to pray two rak'ahs between the call to the dawn prayer and the iqamah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، : أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، وَكَانَ يُصَلِّي ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِرَكْعَةٍ، ثُمَّ يُصَلِّي - قَالَ مُسْلِمٌ : بَعْدَ الْوِتْرِ، ثُمَّ اتَّفَقَا - رَكْعَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، وَيُصَلِّي بَيْنَ أَذَانِ الْفَجْرِ وَالإِقَامَةِ رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1340
In-book reference : Book 5, Hadith 91
English translation : Book 5, Hadith 1335

Abu Salamah b. 'Abd al-Rahman asked 'Aishah, the wife of the Prophet (ﷺ):

How did the Messenger of Allah (ﷺ) pray during Ramadhan ? She said: The Messenger of Allah (ﷺ) did not pray more than eleven rak'ahs during Ramadhan and other than Ramadhan. He would pray four rak'ahs. Do not ask about their elegance and length. He then would pray for rak'ahs. Do not ask about their alegance and length. Then he would pray three rak'ahs. 'Aishah said: I asked: Messenger of Allah, do you sleep before observing witr ? He replied: 'Aishah, my eyes sleep, but my heart does not sleep.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ : أَنَّهُ، سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَقَالَتْ : مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً : يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ - رضى الله عنها - فَقُلْتُ : يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ قَالَ : " يَا عَائِشَةُ إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1341
In-book reference : Book 5, Hadith 92
English translation : Book 5, Hadith 1336

Narrated Sa'd bin Hisham:

I divorced my wife. I then came to Medina to sell my land that was there so that I could buy arms and fight in battle. I met a group of the Companions of the Prophet (ﷺ). They said: Six persons of us intended to do so (i.e. divorce their wives and purchase weapons), but the Prophet (ﷺ) prohibited them. He said: For you in the Messenger of Allah there is an excellent model. I then came to Ibn 'Abbas and asked him about the witr observed by the Prophet (ﷺ). He said: I point to you a person who is most familiar with the witr observed by the Messenger of Allah (ﷺ). Go to 'Aishah. While going to her I asked Hakim b. Aflah to accompany me. He refused, but I adjured him. He, therefore, went along with me. We sought permission to enter upon 'Aishah. She said: Who is this ? He said: Hakim b. Aflah. She asked: Who is with you ? He replied: Sa'd b. Hisham. She said: Hisham son of 'Amir who was killed in the Battle of Uhud. I said: Yes. She said: What a good man 'Amir was! I said: Mother of faithful, tell me about the character of the Messenger of Allah (ﷺ). She asked: Do you not recite the Quran ? The character of Messenger of Allah (ﷺ) was the Qur'an. I asked: Tell me about his vigil and prayer at night. She replied: Do you not recite: "O thou folded in garments" (73:1). I said: Why not ?
When the opening of this Surah was revealed, the Companions stood praying (most of the night) until their fett swelled, and the concluding verses were not revealed for twelve months from heaven. At last the concluding verses were revealed and the prayer at night became voluntary after it was obligatory. I said: Tell me about the witr of the Prophet (ﷺ). She replied: He used to pray eight rak'ahs, sitting only during the eighth of them. Then he would stand up and pray another rak'ahs. He would sit only after the eighth and the ninth rak'ahs. He would utter salutation only after the ninth rak'ah. He would then pray two rak'ahs sitting and that made eleven rak'ahs, O my son. But when he grew old and became fleshy he observed a witr of seven, sitting only in sixth and seventh rak'ahs, and would utter

salutation only after the seventh rak'ah. He would then pray two rak'ahs sitting, and that made nine rak'ahs, O my son. The Messenger of Allah (ﷺ) would not pray through a whole night, or recite the whole Qur'an in a night or fast a complete month except in Ramadan. When he offered prayer, he would do that regularly. When he was overtaken by sleep at night, he would pray twelve rak'ahs.

The narrator said: I came to Ibn 'Abbas and narrated all this to him. By Allah, this is really a tradition. Has I been on speaking terms with her, I would have come to her and heard it from her mouth. I said: If I knew that you were not on speaking terms with her, I would have never narrated it to you.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ : طَلَّقْتُ امْرَأَتِي فَأَتَيْتُ الْمَدِينَةَ لأَبِيعَ عَقَارًا كَانَ لِي بِهَا، فَأَشْتَرِيَ بِهِ السِّلاَحَ وَأَغْزُوَ، فَلَقِيتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا : قَدْ أَرَادَ نَفَرٌ مِنَّا سِتَّةٌ أَنْ يَفْعَلُوا ذَلِكَ فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم وَقَالَ : " لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ " . فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ وِتْرِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ : أَدُلُّكَ عَلَى أَعْلَمِ النَّاسِ بِوِتْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأْتِ عَائِشَةَ رضى الله عنها . فَأَتَيْتُهَا فَاسْتَتْبَعْتُ حَكِيمَ بْنَ أَفْلَحَ فَأَبَى فَنَاشَدْتُهُ فَانْطَلَقَ مَعِي، فَاسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَتْ : مَنْ هَذَا قَالَ : حَكِيمُ بْنُ أَفْلَحَ . قَالَتْ : وَمَنْ مَعَكَ قَالَ : سَعْدُ بْنُ هِشَامٍ . قَالَتْ : هِشَامُ بْنُ عَامِرٍ الَّذِي قُتِلَ يَوْمَ أُحُدٍ قَالَ قُلْتُ : نَعَمْ . قَالَتْ : نِعْمَ الْمَرْءُ كَانَ عَامِرًا . قَالَ قُلْتُ : يَا أُمَّ الْمُؤْمِنِينَ حَدِّثِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَتْ : أَلَسْتَ تَقْرَأُ الْقُرْآنَ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ الْقُرْآنَ . قَالَ قُلْتُ : حَدِّثِينِي عَنْ قِيَامِ اللَّيْلِ قَالَتْ : أَلَسْتَ تَقْرَأُ { يَا أَيُّهَا الْمُزَّمِّلُ } قَالَ قُلْتُ : بَلَى . قَالَتْ : فَإِنَّ أَوَّلَ هَذِهِ السُّورَةِ نَزَلَتْ، فَقَامَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ، وَحُبِسَ خَاتِمَتُهَا فِي السَّمَاءِ اثْنَىْ عَشَرَ شَهْرًا، ثُمَّ نَزَلَ آخِرُهَا فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ . قَالَ قُلْتُ : حَدِّثِينِي عَنْ وِتْرِ النَّبِيِّ صلى الله عليه وسلم . قَالَتْ : كَانَ يُوتِرُ بِثَمَانِ رَكَعَاتٍ لاَ يَجْلِسُ إِلاَّ فِي الثَّامِنَةِ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَةً أُخْرَى، لاَ يَجْلِسُ إِلاَّ فِي الثَّامِنَةِ وَالتَّاسِعَةِ، وَلاَ يُسَلِّمُ إِلاَّ فِي التَّاسِعَةِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَىَّ، فَلَمَّا أَسَنَّ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لَمْ يَجْلِسْ إِلاَّ فِي السَّادِسَةِ وَالسَّابِعَةِ، وَلَمْ يُسَلِّمْ إِلاَّ فِي السَّابِعَةِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ هِيَ تِسْعُ رَكَعَاتٍ يَا بُنَىَّ، وَلَمْ يَقُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً يُتِمُّهَا إِلَى الصَّبَاحِ، وَلَمْ يَقْرَإِ الْقُرْآنَ فِي لَيْلَةٍ قَطُّ، وَلَمْ يَصُمْ شَهْرًا يُتِمُّهُ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنَ اللَّيْلِ بِنَوْمٍ صَلَّى مِنَ النَّهَارِ ثِنْتَىْ عَشْرَةَ رَكْعَةً . قَالَ : فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ . فَقَالَ : هَذَا وَاللَّهِ هُوَ الْحَدِيثُ، وَلَوْ كُنْتُ أُكَلِّمُهَا لأَتَيْتُهَا حَتَّى أُشَافِهَهَا بِهِ مُشَافَهَةً . قَالَ قُلْتُ : لَوْ عَلِمْتُ أَنَّكَ لاَ تُكَلِّمُهَا مَا حَدَّثْتُكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1342
In-book reference : Book 5, Hadith 93
English translation : Book 5, Hadith 1337

The above mentioned tradition has also been narrated by Qatadah through a different chain of narrators. This version adds:

He (the Prophet(used to pray eight rak'ahs during which he did not sit except the eight rak'ahs. He would sit, make mention of Allah, supplicate Him and then utter the salutation so loudly that we could hear it. He would then pray two rak'ahs sitting after he had uttered the salutation. Then he would pray one rak'ah, and that made eleven rak'ahs, O my son. When the Messenger of Allah (ﷺ) grew old and became fleshy, he offered seven rak'ahs of witr, and then he would pray two rak'ahs sitting after he had uttered the salutation. The narrator narrated the tradition to the same effect till the end.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِإِسْنَادِهِ نَحْوَهُ قَالَ : يُصَلِّي ثَمَانِ رَكَعَاتٍ لاَ يَجْلِسُ فِيهِنَّ إِلاَّ عِنْدَ الثَّامِنَةِ، فَيَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ، ثُمَّ يَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ، ثُمَّ يُصَلِّي رَكْعَةً، فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَىَّ، فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ، وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ، بِمَعْنَاهُ إِلَى مُشَافَهَةً .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1343
In-book reference : Book 5, Hadith 94
English translation : Book 5, Hadith 1338

The above tradition has also been transmitted by Yahya b. Sa'id to the same effect. The version adds the words:

"He uttered the salutation so loudly that we could hear it."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيدٌ، بِهَذَا الْحَدِيثِ قَالَ : يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا كَمَا قَالَ يَحْيَى بْنُ سَعِيدٍ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1344
In-book reference : Book 5, Hadith 95
English translation : Book 5, Hadith 1339

This tradition has also been transmitted by Sa'id through a different chain of narrators to the same effect. Ibn Bashshar narrated the tradition like that of Yahya b. Sa'id. His version has:

He uttered the salutation in a way that we could hear it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، بِهَذَا الْحَدِيثِ قَالَ ابْنُ بَشَّارٍ بِنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ إِلاَّ أَنَّهُ قَالَ : وَيُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1345
In-book reference : Book 5, Hadith 96
English translation : Book 5, Hadith 1340

Narrated Aisha, Ummul Mu'minin:

Zurarah ibn Awfa said that Aisha was asked about the midnight prayer of the Messenger of Allah (ﷺ).

She said: He used to offer his night prayer in congregation and then return to his family (in his house) and pray four rak'ahs. Then he would go to his bed and sleep, but the water for his ablution was placed covered near his head and his tooth-stick was also kept there until Allah awakened him at night.
He then used the tooth-stick, performed ablution perfectly then came to the place of prayer and would pray eight rak'ahs, in which he would recite Surah al-Fatihah, and a surah from the Qur'an as Allah willed. He would not sit during any of them but sit after the eighth rak'ah, and would not utter the salutation, but recite (the Qur'an) during the ninth rak'ah. Then he would sit and supplicate as long as Allah willed, and beg Him and devote his attention to Him; He would utter the salutation once in such a loud voice that the inmates of the house were almost awakened by his loud salutation. He would then recite Surah al-Fatihah while sitting, bow while sitting, and then recite the Qur'an during the second rak'ah, and would bow and prostrate while sitting. He would supplicate Allah as long as He willed, then utter the salutation and turn away.
This amount of prayer of the Messenger of Allah (ﷺ) continued till he put a weight. During that period he retrenched two rak'ahs from nine and began to pray six and seven rak'ahs standing and two rak'ahs sitting. This continued till he died.

حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ الدِّرْهَمِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ بَهْزِ بْنِ حَكِيمٍ، حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى، : أَنَّ عَائِشَةَ، - رضى الله عنها - سُئِلَتْ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَوْفِ اللَّيْلِ، فَقَالَتْ : كَانَ يُصَلِّي صَلاَةَ الْعِشَاءِ فِي جَمَاعَةٍ، ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ وَيَنَامُ وَطَهُورُهُ مُغَطًّى عِنْدَ رَأْسِهِ، وَسِوَاكُهُ مَوْضُوعٌ حَتَّى يَبْعَثَهُ اللَّهُ سَاعَتَهُ الَّتِي يَبْعَثُهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُومُ إِلَى مُصَلاَّهُ فَيُصَلِّي ثَمَانِ رَكَعَاتٍ يَقْرَأُ فِيهِنَّ بِأُمِّ الْكِتَابِ وَسُورَةٍ مِنَ الْقُرْآنِ وَمَا شَاءَ اللَّهُ، وَلاَ يَقْعُدُ فِي شَىْءٍ مِنْهَا حَتَّى يَقْعُدَ فِي الثَّامِنَةِ، وَلاَ يُسَلِّمُ، وَيَقْرَأُ فِي التَّاسِعَةِ، ثُمَّ يَقْعُدُ فَيَدْعُو بِمَا شَاءَ اللَّهُ أَنْ يَدْعُوَهُ، وَيَسْأَلُهُ وَيَرْغَبُ إِلَيْهِ وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً شَدِيدَةً، يَكَادُ يُوقِظُ أَهْلَ الْبَيْتِ مِنْ شِدَّةِ تَسْلِيمِهِ، ثُمَّ يَقْرَأُ وَهُوَ قَاعِدٌ بِأُمِّ الْكِتَابِ، وَيَرْكَعُ وَهُوَ قَاعِدٌ، ثُمَّ يَقْرَأُ الثَّانِيَةَ فَيَرْكَعُ وَيَسْجُدُ وَهُوَ قَاعِدٌ، ثُمَّ يَدْعُو مَا شَاءَ اللَّهُ أَنْ يَدْعُوَ، ثُمَّ يُسَلِّمُ وَيَنْصَرِفُ، فَلَمْ تَزَلْ تِلْكَ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَّنَ فَنَقَصَ مِنَ التِّسْعِ ثِنْتَيْنِ، فَجَعَلَهَا إِلَى السِّتِّ وَالسَّبْعِ وَرَكْعَتَيْهِ وَهُوَ قَاعِدٌ حَتَّى قُبِضَ عَلَى ذَلِكَ صلى الله عليه وسلم .

صحيح دون الأربع ركعات والمحفوظ عن عائشة ركعتان (الألباني)

حكم:

Reference	: Sunan Abi Dawud 1346
In-book reference	: Book 5, Hadith 97
English translation	: Book 5, Hadith 1341

The above-mentioned tradition has also been narrated by Banu al-Hakim through a different chain of narrators. This version adds:

He (the Prophet) would offer the night prayer and go to his bed. In this version there is no mention of praying four rak'ahs. The narrator then transmitted the rest of the tradition. This version further says: He would pray eight

rak'ahs during which his recitation of the Qur'an, bowing and prostration were all equal. He would sit only after the eight rak'ah, and then stand up without uttering the salutation, and pray one rak'ah observing witr prayer and then give the salutation raising his voice so much so that we were about to awake. The narrator then transmitted the tradition to the same effect.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ، فَذَكَرَ هَذَا الْحَدِيثَ بِإِسْنَادِهِ قَالَ : يُصَلِّي الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ، لَمْ يَذْكُرِ الأَرْبَعَ رَكَعَاتٍ، وَسَاقَ الْحَدِيثَ قَالَ فِيهِ : فَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، وَلاَ يَجْلِسُ فِي شَىْءٍ مِنْهُنَّ إِلاَّ فِي الثَّامِنَةِ، فَإِنَّهُ كَانَ يَجْلِسُ ثُمَّ يَقُومُ وَلاَ يُسَلِّمُ، فَيُصَلِّي رَكْعَةً يُوتِرُ بِهَا، ثُمَّ يُسَلِّمُ تَسْلِيمَةً يَرْفَعُ بِهَا صَوْتَهُ حَتَّى يُوقِظَنَا، ثُمَّ سَاقَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1347
In-book reference : Book 5, Hadith 98
English translation : Book 5, Hadith 1342

Zurarah b. Awfa said that 'Aishah was asked about the prayer of the Messenger of Allah (ﷺ). She said:

He used to lead the people in the 'Isha prayer and return to his family and pray four rak'ahs and go to his bed. The narrator then transmitted the tradition in full. This version does not mention the words: "During them (the rak'ahs) he equated all the recitation of the Qur'an, bowing and recitation." This also does not mention the words about the salutation: "Till he almost awakened us."

حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُعَاوِيَةَ - عَنْ بَهْزٍ، حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، : أَنَّهَا سُئِلَتْ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ : كَانَ يُصَلِّي بِالنَّاسِ الْعِشَاءَ، ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيُصَلِّي أَرْبَعًا، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ، ثُمَّ سَاقَ الْحَدِيثَ بِطُولِهِ وَلَمْ يَذْكُرْ : يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ . وَلَمْ يَذْكُرْ فِي التَّسْلِيمِ : حَتَّى يُوقِظَنَا .

حكم: صحيح إلا الأربع والمحفوظ ركعتان (الألباني)

Reference : Sunan Abi Dawud 1348
In-book reference : Book 5, Hadith 99
English translation : Book 5, Hadith 1343

This tradition has also been transmitted by 'Aishah through a different chain of narrators. But the tradition narrated by Hammad b. Salamah is not equal to the tradition narrated by others.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، - رضى الله عنها - بِهَذَا الْحَدِيثِ وَلَيْسَ فِي تَمَامِ حَدِيثِهِمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1349
In-book reference : Book 5, Hadith 100

English translation : Book 5, Hadith 1344

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night, observing the witr prayer with nine (or as she said). He used to pray two rak'ahs while sitting and pray two rak'ahs of the dawn prayer between the adhan and the iqamah.

حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، رضى الله عنها : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً يُوتِرُ بِسَبْعٍ أَوْ كَمَا قَالَتْ، وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، وَرَكْعَتَىِ الْفَجْرِ بَيْنَ الأَذَانِ وَالإِقَامَةِ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1350
In-book reference : Book 5, Hadith 101
English translation : Book 5, Hadith 1345

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to observe the witr prayer with nine rak'ahs. Then he used to pray seven rak'ahs (of witr prayer). He would pray two rak'ahs sitting after the witr in which he would recite the Qur'an (sitting). When he wished to bow, he stood up and bowed and prostrated.
Abu Dawud said: These two traditions have been transmitted by Khalid b. 'Abd Allah al-Wasiti. In his version he said: 'Alqamah b. Waqqas said: O mother, how did he pray the two rak'ahs ? He narrated the rest of the tradition to the same effect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَائِشَةَ، رضى الله عنها : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ، وَرَكَعَ رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ الْوِتْرِ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ سَجَدَ، قَالَ أَبُو دَاوُدَ : رَوَى هَذَيْنِ الْحَدِيثَيْنِ خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو مِثْلَهُ، قَالَ فِيهِ قَالَ عَلْقَمَةُ بْنُ وَقَّاصٍ : يَا أُمَّتَاهُ كَيْفَ كَانَ يُصَلِّي الرَّكْعَتَيْنِ فَذَكَرَ مَعْنَاهُ . حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1351
In-book reference : Book 5, Hadith 102
English translation : Book 5, Hadith 1346

Narrated Aisha, Ummul Mu'minin:

Sa'd ibn Hisham said: I came to Medina and called upon Aisha, and said to her: Tell me about the prayer of the Messenger of Allah (ﷺ).

She said: The Messenger of Allah (ﷺ) used to lead the people in the night prayer, and then go to his bed and sleep. When midnight came he got up, went to answer the call of nature and to perform ablution with water. Having performed ablution, he entered the mosque and prayed eight rak'ahs.

To my mind he performed the recitation of the Qur'an, bowing and prostrating equally. He then observed witr with one rak'ah and prayed two rak'ahs sitting. Then he lay down on the ground. Sometimes Bilal came to him and called him for prayer. He then dozed, and sometimes I doubted whether he dozed or not, till he (Bilal) called him for prayer.

This is the prayer he offered till he grew old or put on weight. She then mentioned how he put on weight as Allah wished.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ : قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ : أَخْبِرِينِي عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَتْ : إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي بِالنَّاسِ صَلاَةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ، فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى ثَمَانِ رَكَعَاتٍ يُخَيَّلُ إِلَىَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُوتِرُ بِرَكْعَةٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ، فَرُبَّمَا جَاءَ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ، ثُمَّ يُغْفِي، وَرُبَّمَا شَكَكْتُ أَغَفَى أَوْ لاَ، حَتَّى يُؤْذِنَهُ بِالصَّلاَةِ، فَكَانَتْ تِلْكَ صَلاَتَهُ حَتَّى أَسَنَّ وَلَحُمَ، فَذَكَرَتْ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ، وَسَاقَ الْحَدِيثَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1352
In-book reference : Book 5, Hadith 103
English translation : Book 5, Hadith 1347

'Abd Allah b. 'Abbas said that he slept with the Prophet (ﷺ). He saw that he (the Prophet) awoke, used tooth-stick, performed ablution, and recited:

"In the creation of the heavens and earth" [3:190] to the end of the surah. Then he stood up and prayed two rak'ahs in which he prolonged the standing, bowing, and prostrations. He then uttered turned away and slept till he bagan to snore. This he did three times. This made six rak'ahs in all. He would use tooth-stick, then perform ablution, and recite those verses. He then observed the witr prayer. The version of 'Uthman has: with three rak'ahs. The mu'adhdhin then came to him and he went out for prayer. The version of Ibn 'Isa adds: He then observed witr prayer ; then Bilal came to him and called him for prayer when the dawn broke. He then prayed the two rak'ahs of the dawn prayer. He then went out for prayer. Then both the narrators were agreed: He beagan to supplicate saying: O Allah, place light in my heart, light in my tongue, light in my hearing, light in my eyesight, light on my right hand, light on my left hand, light in front of me, light behing me, light below me, O Allah, give me abundant light.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّهُ رَقَدَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَرَآهُ اسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ : { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ } حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ أَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ إِنَّهُ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلاَثَ مَرَّاتٍ بِسِتِّ رَكَعَاتٍ،

كُلُّ ذَلِكَ يَسْتَاكُ ثُمَّ يَتَوَضَّأُ وَيَقْرَأُ هَؤُلاَءِ الآيَاتِ، ثُمَّ أَوْتَرَ - قَالَ عُثْمَانُ : بِثَلاَثِ رَكَعَاتٍ، فَأَتَاهُ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلاَةِ - وَقَالَ ابْنُ عِيسَى : ثُمَّ أَوْتَرَ فَأَتَاهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ حِينَ طَلَعَ الْفَجْرُ، فَصَلَّى رَكْعَتَىِ الْفَجْرِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ - ثُمَّ اتَّفَقَا - وَهُوَ يَقُولُ : " اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ وَأَعْظِمْ لِي نُورًا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1353
In-book reference : Book 5, Hadith 104
English translation : Book 5, Hadith 1348

The above tradition has also been transmitted by Husain through a different chain of narrators in like manner. This version has the words:

"And give me abundant light."

Abu Dawud said: This tradition has been transmitted by Abu Khalid al-Dalani from Habib and Salamah b. Kuhail from Abu Rishdin from Ibn 'Abbas in a similar manner.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ، نَحْوَهُ قَالَ : " **وَأَعْظِمْ لِي نُورًا** " . قَالَ أَبُو دَاوُدَ : وَكَذَلِكَ قَالَ أَبُو خَالِدٍ الدَّالاَنِيُّ عَنْ حَبِيبٍ فِي هَذَا، وَكَذَلِكَ قَالَ فِي هَذَا الْحَدِيثِ وَقَالَ سَلَمَةُ بْنُ كُهَيْلٍ عَنْ أَبِي رِشْدِينَ عَنِ ابْنِ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1354
In-book reference : Book 5, Hadith 105
English translation : Book 5, Hadith 1349

Narrated Fadl b. 'Abbas:

I spent a night with the Prophet (ﷺ) to see how he prayed. He got up, performed ablution and prayed two rak'ahs. His standing was like his bowing (i.e. equal in duration), and his bowing was like his prostration (equal in length). Then he slept. Afterwards he awoke, performed ablution, and used tooth-stick. He then recited five verses from Surah Al-'Imran : "In the creation of the heavens and the earth and the alternation of night and day". He went on doing so till he prayed ten rak'ahs. He then stood up and prayed one rak'ah observing witr with it. In the meantime the mu'adhdhin called to prayer. The Messenger of Allah (ﷺ) stood up after the mu'adhdhin had kept silent. He prayed two light rak'ahs and remained sitting till he offered the dawn prayer.

Abu Dawud said: A part of the tradition transmitted by Ibn Bashshar remained hidden from me.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ : بِتُّ لَيْلَةً عِنْدَ النَّبِيِّ صلى الله عليه وسلم لأَنْظُرَ كَيْفَ يُصَلِّي فَقَامَ فَتَوَضَّأَ ثُمَّ صَلَّى رَكْعَتَيْنِ قِيَامُهُ مِثْلُ رُكُوعِهِ، وَرُكُوعُهُ مِثْلُ سُجُودِهِ، ثُمَّ نَامَ، ثُمَّ اسْتَيْقَظَ فَتَوَضَّأَ وَاسْتَنَّ ثُمَّ قَرَأَ بِخَمْسِ آيَاتٍ مِنْ آلِ عِمْرَانَ { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ } فَلَمْ يَزَلْ يَفْعَلُ هَذَا حَتَّى صَلَّى عَشْرَ رَكَعَاتٍ، ثُمَّ قَامَ فَصَلَّى سَجْدَةً وَاحِدَةً فَأَوْتَرَ بِهَا، وَنَادَى الْمُنَادِي

عِنْدَ ذَلِكَ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا سَكَتَ الْمُؤَذِّنُ فَصَلَّى سَجْدَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ جَلَسَ حَتَّى صَلَّى الصُّبْحَ . قَالَ أَبُو دَاوُدَ : خَفِيَ عَلَىَّ مِنِ ابْنِ بَشَّارٍ بَعْضُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1355
In-book reference : Book 5, Hadith 106
English translation : Book 5, Hadith 1350

Narrated Ibn 'Abbas:

I spent a night with my maternal aunt Maimunah. The Messenger of Allah (ﷺ) came after the evening has come. He asked: Did the boy pray ? She said: Yes. Then he lay down till a part of night had passed as much as Allah willed; he got up, performed ablution and prayed seven or five rak'ahs, observing witr with them. He uttered the salutation only in the last of them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسَدِيُّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا أَمْسَى فَقَالَ : " أَصَلَّى الْغُلاَمُ " . قَالُوا : نَعَمْ . فَاضْطَجَعَ حَتَّى إِذَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَامَ فَتَوَضَّأَ، ثُمَّ صَلَّى سَبْعًا أَوْ خَمْسًا أَوْتَرَ بِهِنَّ لَمْ يُسَلِّمْ إِلاَّ فِي آخِرِهِنَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1356
In-book reference : Book 5, Hadith 107
English translation : Book 5, Hadith 1351

Narrated Ibn 'Abbas:

I spent a night in the house of my maternal aunt Maimunah, daughter of al-Harith. The Prophet (ﷺ) offered the night prayer. He then came and prayed four rak'ahs and slept. He then stood up and prayed. I stood at his left side. He made me go round and made me stand at his right side. He then prayed five rak'ahs and slept, and I heard his snoring. He then got up and prayed two rak'ahs. Afterwards he came out and offered the dawn prayer.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ فَصَلَّى النَّبِيُّ صلى الله عليه وسلم الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ نَامَ، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ فَأَدَارَنِي فَأَقَامَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسًا ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1357
In-book reference : Book 5, Hadith 108
English translation : Book 5, Hadith 1352

Sa'id b. Jubair said that Ibn 'Abbas told him:

He (the Prophet) got up and prayed eight rak'ahs in pairs, and then observed witr with five rak'ahs and he did not sit between them.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَجِيدِ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عَبَّاسٍ، حَدَّثَهُ فِي هَذِهِ الْقِصَّةِ قَالَ : فَقَامَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى صَلَّى ثَمَانِيَ رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِخَمْسٍ لَمْ يَجْلِسْ بَيْنَهُنَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1358
In-book reference : Book 5, Hadith 109
English translation : Book 5, Hadith 1353

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs, observing six rak'ahs in pairs including the two rak'ahs of dawn prayer. He would observe witr and five rak'ahs. He sat only in the last of them.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيْهِ قَبْلَ الصُّبْحِ : يُصَلِّي سِتًّا مَثْنَى مَثْنَى، وَيُوتِرُ بِخَمْسٍ لاَ يَقْعُدُ بَيْنَهُنَّ إِلاَّ فِي آخِرِهِنَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1359
In-book reference : Book 5, Hadith 110
English translation : Book 5, Hadith 1354

Narrated 'Aishah:

The Prophet (ﷺ) used to pray thirteen rak'ahs during the night including the two rak'ahs of the dawn prayer.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ : أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي بِاللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَىِ الْفَجْرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1360
In-book reference : Book 5, Hadith 111
English translation : Book 5, Hadith 1355

Narrated 'Aishah:

The Messenger of Allah (ﷺ) offered the night prayer and then prayed eight rak'ahs standing, and two rak'ahs between the two adhans (i.e. the adhan for the dawn prayer and the iqamah). He never left them.
Jaf'ar b. Musafir said in his version: (He prayed) the two rak'ahs sitting between the two adhans. He added the word "sitting".

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَجَعْفَرُ بْنُ مُسَافِرٍ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْمُقْرِئَ، أَخْبَرَهُمَا عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْعِشَاءَ، ثُمَّ صَلَّى ثَمَانِيَ رَكَعَاتٍ قَائِمًا، وَرَكْعَتَيْنِ بَيْنَ الأَذَانَيْنِ وَلَمْ يَكُنْ يَدَعُهُمَا . قَالَ جَعْفَرُ بْنُ مُسَافِرٍ فِي حَدِيثِهِ : وَرَكْعَتَيْنِ جَالِسًا بَيْنَ الأَذَانَيْنِ، زَادَ : جَالِسًا .

حكم: صحيح دون قوله بين الأذانين والمحفوظ بعد الوتر (الألباني)

Reference	: Sunan Abi Dawud 1361
In-book reference	: Book 5, Hadith 112
English translation	: Book 5, Hadith 1356

'Abd Allah b. Abi Qais said that he asked 'Aishah:

How many rak'ahs would the Messenger of Allah (ﷺ) pray observing the witr ? She said: He used to observe the witr with four and three, six and three, eight and three, and ten and three rak'ahs never observing less than seven or more than thirteen.

The narrator Ahmad added in his version: He would not observe the witr with two rak'ahs before the dawn. I asked: With what would he observe the witr ? She said: He would never leave it. The version of Ahmad does not mention the words "six and three (rak'ahs)".

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ قُلْتُ لِعَائِشَةَ رضى الله عنها : بِكَمْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُوتِرُ قَالَتْ : كَانَ يُوتِرُ بِأَرْبَعٍ وَثَلاَثٍ، وَسِتٍّ وَثَلاَثٍ، وَثَمَانٍ وَثَلاَثٍ، وَعَشْرٍ وَثَلاَثٍ، وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَصَ مِنْ سَبْعٍ، وَلاَ بِأَكْثَرَ مِنْ ثَلاَثَ عَشْرَةَ . قَالَ أَبُو دَاوُدَ زَادَ أَحْمَدُ بْنُ صَالِحٍ : وَلَمْ يَكُنْ يُوتِرُ بِرَكْعَتَيْنِ قَبْلَ الْفَجْرِ . قُلْتُ : مَا يُوتِرُ قَالَتْ : لَمْ يَكُنْ يَدَعُ ذَلِكَ . وَلَمْ يَذْكُرْ أَحْمَدُ : وَسِتٍّ وَثَلاَثٍ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 1362
In-book reference	: Book 5, Hadith 113
English translation	: Book 5, Hadith 1357

Narrated Aisha, Ummul Mu'minin:

Al-Aswad ibn Yazid said that he entered upon Aisha and asked her about the prayer of the Messenger of Allah (ﷺ) during the night. She said: He used to pray thirteen rak'ahs during the night. Then he began to pray eleven rak'ahs and left two rak'ahs. When he died, he would pray nine rak'ahs during the night. His last prayer during the night was witr.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، : أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ . فَقَالَتْ : كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ، ثُمَّ إِنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، وَتَرَكَ رَكْعَتَيْنِ ثُمَّ قُبِضَ صلى الله عليه وسلم حِينَ قُبِضَ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ، وَكَانَ آخِرُ صَلاَتِهِ مِنَ اللَّيْلِ الْوِتْرَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1363
In-book reference : Book 5, Hadith 114
English translation : Book 5, Hadith 1358

The client of Ibn 'Abbas said that he asked him:

How would the Messenger of Allah (ﷺ) pray during the night ? He replied: I spent a night with him when he was with Maimunah. He slept and awoke when half the night or one-third of it had passed. He stood up and went to a leather bad containing water. He performed ablution and I also performed ablution with him. He then stood up and I also stood at his left side. He made me stand at his right side. He then put his hand upon my head, as he was touching my ear and awakening me. He then prayed two light rak'ahs and recited Surah al-Fatihah in each of them, and uttered the salutation. He then prayed eleven rak'ahs observing the witr and slept. Then Bilal came to him and said: Prayer, Messenger of Allah. He got up and prayed two rak'ahs, and then led the people in the prayer.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، أَنَّ كُرَيْبًا، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ، قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ قَالَ : بِتُّ عِنْدَهُ لَيْلَةً وَهُوَ عِنْدَ مَيْمُونَةَ، فَنَامَ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ نِصْفُهُ اسْتَيْقَظَ فَقَامَ إِلَى شَنٍّ فِيهِ مَاءٌ فَتَوَضَّأَ وَتَوَضَّأْتُ مَعَهُ، ثُمَّ قَامَ فَقُمْتُ إِلَى جَنْبِهِ عَلَى يَسَارِهِ فَجَعَلَنِي عَلَى يَمِينِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي كَأَنَّهُ يَمَسُّ أُذُنِي كَأَنَّهُ يُوقِظُنِي فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، قُلْتُ : فَقَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى حَتَّى صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوِتْرِ، ثُمَّ نَامَ فَأَتَاهُ بِلاَلٌ فَقَالَ : الصَّلاَةُ يَا رَسُولَ اللَّهِ . فَقَامَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ صَلَّى لِلنَّاسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1364
In-book reference : Book 5, Hadith 115
English translation : Book 5, Hadith 1359

Narrated Abdullah ibn Abbas:

I spent a night with my maternal aunt Maymunah. The Prophet (ﷺ) got up to pray at night. He prayed thirteen rak'ahs including two rak'ahs of the dawn prayer. I guessed that he stood in every rak'ah as long as one could recite Surah al-Muzzammil (73).

حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ، وَيَحْيَى بْنُ مُوسَى، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ فَصَلَّى ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا رَكْعَتَا الْفَجْرِ، حَزَرْتُ قِيَامَهُ فِي كُلِّ رَكْعَةٍ بِقَدْرِ { يَا أَيُّهَا الْمُزَّمِّلُ } لَمْ يَقُلْ نُوحٌ : مِنْهَا رَكْعَتَا الْفَجْرِ .

حكم: **صحيح لم يقل نوح منها ركعتا الفجر** (الألباني)

Reference : Sunan Abi Dawud 1365
In-book reference : Book 5, Hadith 116
English translation : Book 5, Hadith 1360

Khalid al-Juhani said:

I shall watch the prayer of the Messenger of Allah (ﷺ) at night. I slept at the threshold of his door or of his tent. The Messenger of Allah (ﷺ) prayed two light rak'ahs, and then prayed two long, long, long rak'ahs. He then prayed two rak'ahs that were not so long as the two rak'ahs before them ; he then prayed two rak'ahs that were less in duration, than the rak'ahs before them; again he prayed two rak'ahs that were less in length then the preceding rak'ahs; he then prayed two rak'ahs that were less in length than the previous rak'ahs. This made altogether thirteen rak'ahs.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ، أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ - قَالَ - لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّيْلَةَ، قَالَ : فَتَوَسَّدْتُ عَتَبَتَهُ أَوْ فُسْطَاطَهُ، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ، فَذَلِكَ ثَلاَثَ عَشْرَةَ رَكْعَةً .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1366
In-book reference : Book 5, Hadith 117
English translation : Book 5, Hadith 1361

Narrated 'Abd Allah b. 'Abbas:

That he spent a night with Maimunah, wife of the Prophet (ﷺ), who was also his (Ibn 'Abbas's) maternal aunt. I lay towards the width of the pillow and the Messenger of Allah (ﷺ) and his wife slept towards its length. The Messenger of Allah (ﷺ) slept. When half the night passed, or a little before it or a little after it, the Messenger of Allah (ﷺ) awoke and began to rub his face (eyes) to remove the sleep. He then recited ten verses from the last part of Surah 'Al-Imran. Hen then came to a bag of water that was hanging. He performed ablution from it and performed his ablution well. He then stood up and prayed. I also got up and did as he did. I then went and stood at his side. The Messenger of Allah (ﷺ) placed his right hand upon my head and took me by my ear twisting it. He then prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs. The narrator al-Qa'nabi said: Six times. He observed the witr prayer, and then slept until the mu'adhdhin came. He got up and prayed two light rak'ahs and then came out and offered the dawn prayer.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ : أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهِيَ خَالَتُهُ - قَالَ - فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا انْتَصَفَ اللَّيْلُ - أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ - اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي، قَالَ عَبْدُ اللَّهِ : فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ الْيُمْنَى عَلَى رَأْسِي فَأَخَذَ بِأُذُنِي يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ

رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، قَالَ الْقَعْنَبِيُّ : سِتَّ مَرَّاتٍ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1367
In-book reference : Book 5, Hadith 118
English translation : Book 5, Hadith 1362

(28) Chapter: The Command To Pray It Moderately

(28) باب مَا يُؤْمَرُ بِهِ مِنَ الْقَصْدِ فِي الصَّلاَةِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) as saying: Choose such actions as you are capable of performing, for Allah does not grow weary till you do. The acts most pleasing to Allah are those which are done most continuously, even if they amount to little. Whenever he began an action, he would do it continuously.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ " . وَكَانَ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1368
In-book reference : Book 5, Hadith 119
English translation : Book 5, Hadith 1363

Narrated 'Aishah:

The Prophet (ﷺ) called 'Uthman b. Maz'un. When he came to him, he said: 'Uthman, did you dislike my practice ? He said: No, by Allah, but I seek your practice. He said: I sleep, I pray, I keep fast, I (sometimes) leave fast, and I marry women. Fear Allah, 'Uthman, your wife has a right on you, your guest has a right on you, your self has a right on you ; you should keep fast and (sometimes) leave fast, and pray and sleep.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، : أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ إِلَى عُثْمَانَ بْنِ مَظْعُونٍ فَجَاءَهُ فَقَالَ : " يَا عُثْمَانُ أَرَغِبْتَ عَنْ سُنَّتِي " . قَالَ : لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، وَلَكِنْ سُنَّتَكَ أَطْلُبُ . قَالَ : " فَإِنِّي أَنَامُ وَأُصَلِّي، وَأَصُومُ وَأُفْطِرُ، وَأَنْكِحُ النِّسَاءَ، فَاتَّقِ اللَّهَ يَا عُثْمَانُ، فَإِنَّ لأَهْلِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِضَيْفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1369
In-book reference : Book 5, Hadith 120

English translation : Book 5, Hadith 1364

'Alqamah said:

'Aishah was asked about the actions of the Messenger of Allah (ﷺ). Did he perform some actions exclusively on some particular days ? She said: No, he performed his actions regularly. Which of you has the strength as much as the Messenger of Allah (ﷺ) had ?

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ : سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ قَالَتْ : لاَ، كَانَ كُلُّ عَمَلِهِ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَطِيعُ

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1370
In-book reference : Book 5, Hadith 121
English translation : Book 5, Hadith 1365

6 - Prayer (Kitab Al-Salat): Detailed Injunctions about Ramadan (1371 - 1400)

كتاب شهر رمضان

(1) Chapter: Regarding Standing (In Voluntary Night Prayer) During The Month Of Ramadan

(1) باب فِي قِيَامِ شَهْرِ رَمَضَانَ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) used to commend prayer at night during Ramadan, but did not command it as duty. He would say: If anyone prays during the night in Ramadan because of faith and seeking his reward from Allah, his previous sins will be forgiven for him. When the Messenger of Allah (ﷺ) died, this was the practice, and it continued thus during Abu Bakr's caliphate and early part of 'Umar's.

Abu Dawud said: This tradition has been transmitted by 'Uqail, Yunus, and Abu Uwais in like manner. The version of 'Uqail goes: He who fasts during Ramadan and prays during the night.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ الْمُتَوَكِّلِ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، - قَالَ الْحَسَنُ فِي حَدِيثِهِ وَمَالِكُ بْنُ أَنَسٍ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ ثُمَّ يَقُولُ " مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالأَمْرُ عَلَى ذَلِكَ ثُمَّ كَانَ الأَمْرُ عَلَى ذَلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ - رضى الله عنه - وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ رضى الله عنه . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ عُقَيْلٌ وَيُونُسُ وَأَبُو أُوَيْسٍ " مَنْ قَامَ رَمَضَانَ " . وَرَوَى عُقَيْلٌ " مَنْ صَامَ رَمَضَانَ وَقَامَهُ " .

صحيح ق لكن خ جعل قوله فتوفي رسول الله ... من كلام الزهري

حكم: (الألباني)

Reference : Sunan Abi Dawud 1371
In-book reference : Book 6, Hadith 1
English translation : Book 6, Hadith 1366

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: If anyone fasts during Ramadan because of faith and in order to seek his reward from Allah, his previous sins will be forgiven to him. If anyone prays in the night of the power (lailat al-qadr) because of faith and in order to seek his reward from Allah his previous sins will be forgiven for him.
Abu Dawud said: This tradition has been transmitted in a similar manner by Yahya b. Abi Kathir and Muhammad b. 'Amr from Abu Salamah.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، وَابْنُ أَبِي خَلَفٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَمُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1372
In-book reference : Book 6, Hadith 2
English translation : Book 6, Hadith 1367

Narrated 'Aishah, wife of Prophet (ﷺ):

That the Prophet (ﷺ) once offered (tarawih) prayer in the mosque and the people also prayed along with him. He then prayed on the following night, and the people gathered in large numbers. They gathered on the third night too, but the Messenger of Allah (ﷺ) did not come out to them. When the morning came, he said: I witnessed what you did, and nothing prevented me from coming out to you except that I feared that this (prayer) might be prescribed to you. That was in Ramadan.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي الْمَسْجِدِ فَصَلَّى بِصَلاَتِهِ نَاسٌ ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا أَصْبَحَ قَالَ " قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ " . وَذَلِكَ فِي رَمَضَانَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1373
In-book reference : Book 6, Hadith 3
English translation : Book 6, Hadith 1368

Narrated 'Aishah:

The people used to pray (tarawih prayer) in the mosque during Ramadan severally. The Messenger of Allah (ﷺ) commanded me (to spread a mat). I spread a mat for him and he prayed upon it. The narrator then transmitted the same story. The Prophet (ﷺ) said: O People, praise be to Allah, I did not pass my night carelessly, nor did your position remain hidden from me.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّاسُ يُصَلُّونَ فِي الْمَسْجِدِ فِي رَمَضَانَ أَوْزَاعًا فَأَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَضَرَبْتُ لَهُ حَصِيرًا فَصَلَّى عَلَيْهِ بِهَذِهِ الْقِصَّةِ قَالَتْ فِيهِ قَالَ - تَعْنِي النَّبِيَّ صلى الله عليه وسلم - " أَيُّهَا النَّاسُ أَمَا وَاللَّهِ مَا بِتُّ لَيْلَتِي هَذِهِ بِحَمْدِ اللَّهِ غَافِلاً وَلاَ خَفِيَ عَلَىَّ مَكَانُكُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1374
In-book reference : Book 6, Hadith 4
English translation : Book 6, Hadith 1369

Narrated AbuDharr:

We fasted with the Messenger of Allah (ﷺ) during Ramadan, but he did not make us get up at night for prayer at any time during the month till seven nights remained; then he made us get up for prayer till a third of the night had passed. When the sixth remaining night came, he did not make us get up for prayer. When the fifth remaining night came, he made us stand in prayer till a half of the night had gone.
So I said: Messenger of Allah, I wish you had led us in supererogatory prayers during the whole of tonight.
He said: When a man prays with an imam till he goes he is reckoned as having spent a whole night in prayer. On the fourth remaining night he did not make us get up. When the third remaining night came, he gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the falah (success).
I said: What is falah? He said: The meal before daybreak. Then he did not make us get up for prayer during the remainder of the month.
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ، قَالَ صُمْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَمَضَانَ فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتَّى بَقِيَ سَبْعٌ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ . قَالَ فَقَالَ ‏"‏ إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ لَيْلَةٍ ‏"‏ . قَالَ فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ فَلَمَّا كَانَتِ الثَّالِثَةُ جَمَعَ أَهْلَهُ وَنِسَاءَهُ وَالنَّاسَ فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاَحُ . قَالَ قُلْتُ مَا الْفَلاَحُ قَالَ السُّحُورُ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1375
In-book reference : Book 6, Hadith 5
English translation : Book 6, Hadith 1370

Narrated 'Aishah:

When the last ten days of Ramadan came, the Prophet (ﷺ) kept vigil and prayed during the whole night, and tied the wrapper tightly, and awakened his family (to pray during the night).
Abu Dawud said: The name of Abu Ya'fur is 'Abd al-Rahman b. 'Ubaid b. Nistas.
حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَدَاوُدُ بْنُ أُمَيَّةَ، أَنَّ سُفْيَانَ، أَخْبَرَهُمْ عَنْ أَبِي يَعْفُورٍ، - وَقَالَ دَاوُدُ عَنِ ابْنِ عُبَيْدِ بْنِ نِسْطَاسٍ، - عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَشَدَّ الْمِئْزَرَ وَأَيْقَظَ أَهْلَهُ . قَالَ أَبُو دَاوُدَ وَأَبُو يَعْفُورٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدِ بْنِ نِسْطَاسٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1376
In-book reference : Book 6, Hadith 6

English translation : Book 6, Hadith 1371

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) came out and saw that the people were praying during (the night of) Ramadan in the corner of the mosque. He asked: Who are these people ? It was said to him that those were people who had not learnt Quran. But Ubayy b. Ka'b is praying and they would pray behind him. The Prophet (ﷺ) said: They did right and it is good what they did.
Abu Dawud said: This tradition is not strong, the narrator Muslim b. Khalid is weak.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُسْلِمُ بْنُ خَالِدٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَإِذَا أُنَاسٌ فِي رَمَضَانَ يُصَلُّونَ فِي نَاحِيَةِ الْمَسْجِدِ فَقَالَ " مَا هَؤُلاَءِ " . فَقِيلَ هَؤُلاَءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ وَأُبَىُّ بْنُ كَعْبٍ يُصَلِّي وَهُمْ يُصَلُّونَ بِصَلاَتِهِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَصَابُوا وَنِعْمَ مَا صَنَعُوا " . قَالَ أَبُو دَاوُدَ لَيْسَ هَذَا الْحَدِيثُ بِالْقَوِيِّ مُسْلِمُ بْنُ خَالِدٍ ضَعِيفٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1377
In-book reference : Book 6, Hadith 7
English translation : Book 6, Hadith 1372

(2) Chapter: Concerning Lailat Al-Qadr (The Night Of Decree) (2) باب فِي لَيْلَةِ الْقَدْرِ

Zirr (b. Hubaish) said:

I said to Ubayy b. Ka'b: Tell me about lailat al-qadr, O Abu al-Mundhir, for our companion (Ibn Mas'ud) was questioned about it, and he said: Anyone who gets up for prayer every night all the year round will hit upon it (i.e. lailat al-qadr). He replied: May Allah have mercy on Abu 'Abd al-Rahman. By Allah, he knew that it was in Ramadan, (Musaddad's version goes) but he disliked that the people should content themselves (with that night alone); or he liked that the people should not content themselves (with the night alone). According to the agreed version: By Allah, it is the twenty-seventh night of Ramadan, without any reservation. I said: How did you know that, Abu al-Mundhir? He replied: By the indication (or sign) of which the Messenger of Allah (ﷺ) informed us. I asked Zirr: What is the sign ? He replied: The sun rises like a vessel of water in the morning following that night; it has no rays until it rises high up.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ قُلْتُ لأُبَىِّ بْنِ كَعْبٍ أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ، يَا أَبَا الْمُنْذِرِ فَإِنَّ صَاحِبَنَا سُئِلَ عَنْهَا . فَقَالَ مَنْ يَقُمِ الْحَوْلَ يُصِبْهَا . فَقَالَ رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ وَاللَّهِ لَقَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ - زَادَ مُسَدَّدٌ وَلَكِنْ كَرِهَ أَنْ يَتَّكِلُوا أَوْ أَحَبَّ أَنْ لاَ يَتَّكِلُوا ثُمَّ اتَّفَقَا - وَاللَّهِ إِنَّهَا لَفِي رَمَضَانَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ لاَ يَسْتَثْنِي . قُلْتُ يَا أَبَا الْمُنْذِرِ أَنَّى عَلِمْتَ ذَلِكَ قَالَ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم . قُلْتُ لِزِرٍّ مَا الآيَةُ قَالَ تُصْبِحُ الشَّمْسُ صَبِيحَةَ تِلْكَ اللَّيْلَةِ مِثْلَ الطَّسْتِ لَيْسَ لَهَا شُعَاعٌ حَتَّى تَرْتَفِعَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1378
In-book reference : Book 6, Hadith 8
English translation : Book 6, Hadith 1373

Narrated Abdullah ibn Unays:

I was present at the gathering of Banu Salamah, and I was the youngest of them.
They (the people) said: Who will ask the Messenger of Allah (ﷺ) for us about Laylat al-Qadr? That was the twenty-first of Ramadan. I went out and said the sunset prayer along with the Messenger of Allah (ﷺ). I then stood at the door of his house.
He passed by me and said: Come in. I entered (the house) and dinner was brought for him. I was prevented from taking food as it was scanty.
When he finished his dinner, he said to me: Give me my shoes. He then stood up and I also stood up with him. He said: Perhaps you have some business with me.
I said: Yes. Some people of Banu Salamah have sent me to you to ask you about Laylat al-Qadr. He asked: Which night: Is it tonight?
I said: Twenty-second. He said: This is the very night. He then withdrew and said: Or the following night, referring to the twenty-third night.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ السُّلَمِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، عَنْ ضَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، عَنْ أَبِيهِ، قَالَ كُنْتُ فِي مَجْلِسِ بَنِي سَلِمَةَ وَأَنَا أَصْغَرُهُمْ، فَقَالُوا مَنْ يَسْأَلُ لَنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ لَيْلَةِ الْقَدْرِ وَذَلِكَ صَبِيحَةَ إِحْدَى وَعِشْرِينَ مِنْ رَمَضَانَ . فَخَرَجْتُ فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْمَغْرِبِ ثُمَّ قُمْتُ بِبَابِ بَيْتِهِ فَمَرَّ بِي فَقَالَ " ادْخُلْ " . فَدَخَلْتُ فَأُتِيَ بِعَشَائِهِ فَرَآنِي أَكُفُّ عَنْهُ مِنْ قِلَّتِهِ فَلَمَّا فَرَغَ قَالَ " نَاوِلْنِي نَعْلِي " . فَقَامَ وَقُمْتُ مَعَهُ فَقَالَ " كَأَنَّ لَكَ حَاجَةً " . قُلْتُ أَجَلْ أَرْسَلَنِي إِلَيْكَ رَهْطٌ مِنْ بَنِي سَلِمَةَ يَسْأَلُونَكَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ " كَمِ اللَّيْلَةُ " . فَقُلْتُ اثْنَتَانِ وَعِشْرُونَ قَالَ " هِيَ اللَّيْلَةُ " . ثُمَّ رَجَعَ فَقَالَ " أَوِ الْقَابِلَةُ " . يُرِيدُ لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1379
In-book reference : Book 6, Hadith 9
English translation : Book 6, Hadith 1374

Narrated Abdullah ibn Unays al-Juhani:

I said to the Messenger of Allah: I have a place in the desert where I live and in which I pray, with the praise of Allah; but give me command about a night when I come to this mosque.
He replied: Come on the twenty third night.
I (a sub-narrator, Muhammad ibn Ibrahim) said to his (Abdullah ibn Unays's) son: How would your father act?
He replied: He used to enter the mosque when he had offered the afternoon prayer, and did not leave it for any purpose till he prayed the morning prayer. Then when he had prayed the morning prayer, he found his riding beast at the door of the mosque, mounted it and got back to his desert.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أُصَلِّي فِيهَا بِحَمْدِ اللَّهِ فَمُرْنِي بِلَيْلَةٍ أَنْزِلُهَا إِلَى هَذَا الْمَسْجِدِ . فَقَالَ " **انْزِلْ لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ** " . فَقُلْتُ لاِبْنِهِ كَيْفَ كَانَ أَبُوكَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ فَلاَ يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ فَإِذَا صَلَّى الصُّبْحَ وَجَدَ دَابَّتَهُ عَلَى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا فَلَحِقَ بِبَادِيَتِهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1380
In-book reference : Book 6, Hadith 10
English translation : Book 6, Hadith 1375

Narrated Ibn 'Abbas:

The Prophet (ﷺ) as saying: Seek laitat al-Qadr in the last ten night of Ramadan. When nine (nights) remain (i.e. on the twenty first) , when seven (night) remain (i.e. on the twenty third), and when five (nights) remain (i.e. on the twenty fifth).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ فِي تَاسِعَةٍ تَبْقَى وَفِي سَابِعَةٍ تَبْقَى وَفِي خَامِسَةٍ تَبْقَى** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1381
In-book reference : Book 6, Hadith 11
English translation : Book 6, Hadith 1376

(3) Chapter: Regarding Whoever Said That It Is The Twenty First Night

(3) باب فِيمَنْ قَالَ لَيْلَةُ إِحْدَى وَعِشْرِينَ

Narrated Abu Sa'id Al Khudri :

The Messenger of Allah (ﷺ) used to spend the middle ten days of Ramadan in retirement and devotion (i'tikaf) in the mosque. One year he had retirement and devotion in the mosque (as usual); when the twenty-first night came, and this night when he used to come out his devotion in the mosque, he said: He who has engaged himself in devotion along with me should do so during the last ten days; I saw that night, that was caused to forget it, but I have seen myself prostrating in water and mud on the morning following (that night), so seek it in the last ten days and seek it every night with an odd number. Abu sa'id said: Rain fell that night, the mosque that was thatched building dripped, and my eyes saw the Messenger of Allah (ﷺ) with the traces of water and mud, on his forehead on the morning following the twenty-first night.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ فَاعْتَكَفَ عَامًا

حَتَّى إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنَ اعْتِكَافِهِ قَالَ " مَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ الْعَشْرَ الأَوَاخِرَ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ مِنْ صَبِيحَتِهَا فِي مَاءٍ وَطِينٍ فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ وَالْتَمِسُوهَا فِي كُلِّ وِتْرٍ " . قَالَ أَبُو سَعِيدٍ فَمُطِرَتِ السَّمَاءُ مِنْ تِلْكَ اللَّيْلَةِ وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ فَوَكَفَ الْمَسْجِدُ . فَقَالَ أَبُو سَعِيدٍ فَأَبْصَرَتْ عَيْنَاىَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَعَلَى جَبْهَتِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صَبِيحَةِ إِحْدَى وَعِشْرِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1382
In-book reference : Book 6, Hadith 12
English translation : Book 6, Hadith 1377

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: Seek it (laylat al-Qadr) in the last ten days of Ramadan. Seek it on the ninth, seventh and fifth night. I (AbuNadrah) said: You know counting better than us, AbuSa'id. He said: Yes. I asked: What do you mean by the ninth, seventh and fifth night? He said: When the twenty-first night passes, the night which follows it is the night; when the twenty-third night passes, the night which follows it is the seventh; when the twenty-fifth passes, the night which follows it is the fifth.
Abu Dawud said: I do not know whether anything remained hidden from me or not.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، أَخْبَرَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ وَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ " . قَالَ قُلْتُ يَا أَبَا سَعِيدٍ إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا . قَالَ أَجَلْ . قُلْتُ مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ قَالَ إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا التَّاسِعَةُ وَإِذَا مَضَى ثَلاَثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ وَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ . قَالَ أَبُو دَاوُدَ لاَ أَدْرِي أَخَفِيَ عَلَىَّ مِنْهُ شَىْءٌ أَمْ لاَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1383
In-book reference : Book 6, Hadith 13
English translation : Book 6, Hadith 1378

(4) Chapter: Whoever Said It Was The Seventeenth Night

(4) باب مَنْ رَوَى أَنَّهَا، لَيْلَةُ سَبْعَ عَشْرَةَ

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) said to us: Seek it (laylat al-Qadr) on the seventeenth night of Ramadan, and on the twenty first night, and on the twenty-third night. He then kept silence.

حَدَّثَنَا حَكِيمُ بْنُ سَيْفٍ الرَّقِّيُّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ زَيْدٍ، - يَعْنِي ابْنَ أَبِي أُنَيْسَةَ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " اطْلُبُوهَا لَيْلَةَ سَبْعَ عَشْرَةَ مِنْ رَمَضَانَ وَلَيْلَةَ إِحْدَى وَعِشْرِينَ وَلَيْلَةَ ثَلاَثٍ وَعِشْرِينَ " . ثُمَّ سَكَتَ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 1384
In-book reference : Book 6, Hadith 14
English translation : Book 6, Hadith 1379

(5) Chapter: Whoever Said It Was Among The Last Seven Nights

(5) باب مَنْ رَوَى فِي السَّبْعِ الأَوَاخِرِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) as saying: Seek lailat al-qads in the last seven days.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 1385
In-book reference : Book 6, Hadith 15
English translation : Book 6, Hadith 1380

(6) Chapter: Whoever Said It Was The Twenty-Seventh Night

(6) باب مَنْ قَالَ سَبْعٌ وَعِشْرُونَ

Narrated Mu'awiyah b. Abi Sufyan :

The Prophet (ﷺ) as saying: Lailat al-qadr is the twenty-seventh night (of Ramadan)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ مُطَرِّفًا، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي لَيْلَةِ الْقَدْرِ قَالَ " لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 1386
In-book reference : Book 6, Hadith 16
English translation : Book 6, Hadith 1381

(7) Chapter: Whoever Said It Was Throughout Ramadan

(7) باب مَنْ قَالَ هِيَ فِي كُلِّ رَمَضَانَ

Narrated 'Abd Allah bin 'Amr:

The Messenger of Allah (ﷺ) was asked about lailat al-qadr and I was hearing: He said: It is during the whole of Ramadan.

Abu Dawud said: Sufyan and Shu'bah narrated this tradition from Abu Ishaq as a statement of Ibn 'Umar himself, they did not transmit it as a saying of the Prophet (ﷺ)

حَدَّثَنَا حُمَيْدُ بْنُ زَنْجُويَهْ النَّسَائِيُّ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَسْمَعُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ " هِيَ فِي كُلِّ رَمَضَانَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ لَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ صلى الله عليه وسلم .

حكم: ضعيف والصحيح موقوف (الألباني)

Reference	: Sunan Abi Dawud 1387
In-book reference	: Book 6, Hadith 17
English translation	: Book 6, Hadith 1382

(8) Chapter: In How Many Days Should The Qur'an Be Recited ?

(8) باب فِي كَمْ يُقْرَأُ الْقُرْآنُ

Narrated 'Abd Allah b. 'Amr:

The Prophet (ﷺ) as saying to him: Complete the recitation of the Qu'ran in one month. He said: I have more strength. He (the Prophet) said: Complete the recitation in twenty days. He again said: I have more energy. He said : Recite in fifteen days. He again said: I have more energy. He said: Recite in ten days. He again said: I have more energy. He said: Recite in seven days, do not add to it.

Abu Dawud said: The tradition narrated by Muslim is more perfect.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ أَخْبَرَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " اقْرَإِ الْقُرْآنَ فِي شَهْرٍ " . قَالَ إِنِّي أَجِدُ قُوَّةً . قَالَ " اقْرَأْ فِي عِشْرِينَ " . قَالَ إِنِّي أَجِدُ قُوَّةً . قَالَ " اقْرَأْ فِي خَمْسَ عَشْرَةَ " . قَالَ إِنِّي أَجِدُ قُوَّةً . قَالَ " اقْرَأْ فِي عَشْرٍ " . قَالَ إِنِّي أَجِدُ قُوَّةً . قَالَ " اقْرَأْ فِي سَبْعٍ وَلاَ تَزِيدَنَّ عَلَى ذَلِكَ " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ مُسْلِمٍ أَتَمُّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 1388
In-book reference	: Book 6, Hadith 18
English translation	: Book 6, Hadith 1383

Narrated 'Abd Allah b. 'Amr:

The Messenger of Allah (ﷺ) said to me: Keep fast for three days of month, and finish the recitation of the Qur'an in one month. I and he differed among ourselves on period of time. He said: Fast one day and give it up other day. The narrator 'Ata said: The people differed from my father (in narrating the period of time). Some narrated seven days and others five.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، أَخْبَرَنَا حَمَّادٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ وَاقْرَإِ الْقُرْآنَ فِي شَهْرٍ " . فَنَاقَصَنِي وَنَاقَصْتُهُ فَقَالَ " صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا " . قَالَ عَطَاءٌ وَاخْتَلَفْنَا عَنْ أَبِي فَقَالَ بَعْضُنَا سَبْعَةَ أَيَّامٍ وَقَالَ بَعْضُنَا خَمْسًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1389
In-book reference : Book 6, Hadith 19
English translation : Book 6, Hadith 1384

Narrated Abdullah ibn Amr ibn al-'As:

Yazid ibn Abdullah said that Abdullah ibn Amr asked the Prophet (ﷺ): In how many days should I complete the recitation of the whole Qur'an, Messenger of Allah?
He replied: In one month.
He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days.
He again said: I am more energetic to complete it in a period less than this.
The Prophet (ﷺ) said: He who finishes the recitation of the Qur'an in less than three days does not understand it.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، أَخْبَرَنَا هَمَّامٌ، أَخْبَرَنَا قَتَادَةُ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ فِي كَمْ أَقْرَأُ الْقُرْآنَ قَالَ " فِي شَهْرٍ " . قَالَ إِنِّي أَقْوَى مِنْ ذَلِكَ - يُرَدِّدُ الْكَلاَمَ أَبُو مُوسَى - وَتَنَاقَصَهُ حَتَّى قَالَ " اقْرَأْهُ فِي سَبْعٍ " . قَالَ إِنِّي أَقْوَى مِنْ ذَلِكَ . قَالَ " لاَ يَفْقَهُ مَنْ قَرَأَهُ فِي أَقَلَّ مِنْ ثَلاَثٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1390
In-book reference : Book 6, Hadith 20
English translation : Book 6, Hadith 1385

Khaithamah reported that 'Abd Allah b. 'Amr said:

The Messenger of Allah (ﷺ) said to me: Recite the Qur'an in one month. I said: I have (more) energy. He said: Recite it in three days

Abu 'Ali said: I heard Abu Dawud say: I heard Ahmad b. Hanbal say: The narrator 'Isa b. Shadhan is a sane person.

حَدَّثَنَا مُحَمَّدُ بْنُ حَفْصٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ، خَالُ عِيسَى بْنِ شَاذَانَ أَخْبَرَنَا أَبُو دَاوُدَ، أَخْبَرَنَا الْحَرِيشُ بْنُ سُلَيْمٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ الْقُرْآنَ فِي شَهْرٍ " . قَالَ إِنَّ بِي قُوَّةً . قَالَ " اقْرَأْهُ فِي ثَلاَثٍ " . قَالَ أَبُو عَلِيٍّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ سَمِعْتُ أَحْمَدَ - يَعْنِي ابْنَ حَنْبَلٍ - يَقُولُ عِيسَى بْنُ شَاذَانَ كَيِّسٌ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1391
In-book reference : Book 6, Hadith 21

English translation : Book 6, Hadith 1386

(9) Chapter: On Fixing A Part From The Qur'an For Daily Recitation

(9) باب تَحْزِيبِ الْقُرْآنِ

Ibn al-Had said:

Nafi' b. Jubair asked me: In how many days do you recite the Qur'an ? I said: I have not fixed any part from it for daily round. Nafi' said to me: Do not say: I do not fix any part of it for daily round, for the Messenger of Allah (ﷺ) said: I recited a part of the Qur'an.

The narrator Ibn al-Had said: I think I have transmitted this tradition from al-Mughirah b. Shu'bah.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ الْهَادِ، قَالَ سَأَلَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ فَقَالَ لِي فِي كَمْ تَقْرَأُ الْقُرْآنَ فَقُلْتُ مَا أُحَزِّبُهُ . فَقَالَ لِي نَافِعٌ لاَ تَقُلْ مَا أُحَزِّبُهُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **قَرَأْتُ جُزْءًا مِنَ الْقُرْآنِ** " . قَالَ حَسِبْتُ أَنَّهُ ذَكَرَهُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1392
In-book reference : Book 6, Hadith 22
English translation : Book 6, Hadith 1387

Narrated Aws ibn Hudhayfah:

We came upon the Messenger of Allah (ﷺ) in a deputation of Thaqif. The signatories of the pact came to al-Mughirah ibn Shu'bah as his guests. The Messenger of Allah (ﷺ) made Banu-Malik stay in a tent of his.
Musaddad's version says: He was in the deputation of Thaqif which came to the Messenger of Allah (ﷺ). He used to visit and have a talk with us every day after the night prayer.
The version of AbuSa'id says: He remained standing for such a long time (talking to us) that he put his weight sometimes on one leg and sometimes on the other due to his long stay. He mostly told us how his people, the Quraysh, behaved with him.
He would say: We were not equal; we were weak and degraded at Mecca (according to Musaddad's version). When we came over to Medina the fighting began between us; sometimes we overcome them and at other times they overcome us. One night he came late and did not come at the time he used to come.
We asked him: You came late tonight? He said: I could not recite the fixed part of the Qur'an that I used to recite every day. I disliked to come till I had completed it.
Aws said: I asked the companions of the Messenger of Allah (ﷺ): How do you divide the Qur'an for daily recitation?
They said: Three surahs, five surahs, eleven surahs, thirteen surahs' mufassal surahs.
Abu Dawud said: The version of Abu Sa'id is complete.

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا قُرَّانُ بْنُ تَمَّامٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، أَخْبَرَنَا أَبُو خَالِدٍ، - وَهَذَا لَفْظُهُ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ جَدِّهِ، - قَالَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ فِي حَدِيثِهِ أَوْسُ بْنُ حُذَيْفَةَ - قَالَ قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي وَفْدِ ثَقِيفٍ - قَالَ - فَنَزَلَتِ الأَحْلاَفُ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ وَأَنْزَلَ رَسُولُ اللَّهِ صلى الله

عليه وسلم بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ . قَالَ مُسَدَّدٌ وَكَانَ فِي الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ ثَقِيفٍ قَالَ كَانَ كُلَّ لَيْلَةٍ يَأْتِينَا بَعْدَ الْعِشَاءِ يُحَدِّثُنَا . قَالَ أَبُو سَعِيدٍ قَائِمًا عَلَى رِجْلَيْهِ حَتَّى يُرَاوِحَ بَيْنَ رِجْلَيْهِ مِنْ طُولِ الْقِيَامِ وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ قُرَيْشٍ ثُمَّ يَقُولُ لاَ سَوَاءَ كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ - قَالَ مُسَدَّدٌ بِمَكَّةَ - فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ نُدَالُ عَلَيْهِمْ وَيُدَالُونَ عَلَيْنَا فَلَمَّا كَانَتْ لَيْلَةً أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ فَقُلْنَا لَقَدْ أَبْطَأْتَ عَنَّا اللَّيْلَةَ . قَالَ إِنَّهُ طَرَأَ عَلَىَّ جُزْئِي مِنَ الْقُرْآنِ فَكَرِهْتُ أَنْ أَجِيءَ حَتَّى أُتِمَّهُ . قَالَ أَوْسٌ سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَيْفَ يُحَزِّبُونَ الْقُرْآنَ قَالُوا ثَلاَثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ وَثَلاَثَ عَشْرَةَ وَحِزْبُ الْمُفَصَّلِ وَحْدَهُ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ أَبِي سَعِيدٍ أَتَمُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1393
In-book reference : Book 6, Hadith 23
English translation : Book 6, Hadith 1388

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: He who recites the Qur'an in a period less than three days does not understand it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَلاَءِ، يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1394
In-book reference : Book 6, Hadith 24
English translation : Book 6, Hadith 1389

Narrated Abdullah ibn Amr ibn al-'As:

Wahb ibn Munabbih said: Abdullah ibn Amr asked the Prophet (ﷺ); In how many days should one complete the recitation of the Qur'an? He said: In forty days. He then said: In one month. He again said: In twenty days. He then said: In fifteen days. He then said: In ten days. Finally he said: In seven days.

حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم فِي كَمْ يَقْرَأُ الْقُرْآنَ قَالَ " فِي أَرْبَعِينَ يَوْمًا " . ثُمَّ قَالَ " فِي شَهْرٍ " . ثُمَّ قَالَ " فِي عِشْرِينَ " . ثُمَّ قَالَ " فِي خَمْسَ عَشْرَةَ " . ثُمَّ قَالَ " فِي عَشْرٍ " . ثُمَّ قَالَ " فِي سَبْعٍ " . لَمْ يَنْزِلْ مِنْ سَبْعٍ .

حكم: **صحيح إلا قوله لم ينزل من سبع شاذ لمخالفته لقوله اقرأه في ثلاث** (الألباني)

Reference : Sunan Abi Dawud 1395
In-book reference : Book 6, Hadith 25

English translation : Book 6, Hadith 1390

Narrated Ibn Mas'ud:

Alqamah and al-Aswad said: A man came to Ibn Mas'ud. He said: I recite the mufassal surahs in one rak'ah. You might recite it quickly as one recites verse (poetry) quickly, or as the dried dates fall down (from the tree).
But the Prophet (ﷺ) used to recite two equal surahs in one rak'ah; he would recite (for instance) surahs an-Najm (53) and ar-Rahman (55) in one rak'ah, surahs Iqtarabat (54) and al-Haqqah (69) in one rak'ah, surahs at-Tur (52) and adh-Dhariyat (51) in one rak'ah, surahs al-Waqi'ah (56) and Nun (68) in one rak'ah, surahs al-Ma'arij (70) and an-Nazi'at (79) in one rak'ah, surahs al-Mutaffifin (83) and Abasa (80) in one rak'ah, surahs al-Muddaththir (74) and al-Muzzammil (73) in one rak'ah, surahs al-Insan (76) and al-Qiyamah (75) in one rak'ah, surahs an-Naba' (78) and al-Mursalat (77) in one rak'ah, and surahs ad-Dukhan (44) and at-Takwir (81) in one rak'ah.
Abu Dawud said: This is the arrangement of Ibn Mas'ud himself

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، قَالاَ أَتَى ابْنَ مَسْعُودٍ رَجُلٌ فَقَالَ إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ . فَقَالَ أَهَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ لَكِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ النَّظَائِرَ السُّورَتَيْنِ فِي رَكْعَةٍ الرَّحْمَنَ وَالنَّجْمَ فِي رَكْعَةٍ وَاقْتَرَبَتْ وَالْحَاقَّةَ فِي رَكْعَةٍ وَالطُّورَ وَالذَّارِيَاتِ فِي رَكْعَةٍ وَإِذَا وَقَعَتْ وَن فِي رَكْعَةٍ وَسَأَلَ سَائِلٌ وَالنَّازِعَاتِ فِي رَكْعَةٍ وَوَيْلٌ لِلْمُطَفِّفِينَ وَعَبَسَ فِي رَكْعَةٍ وَالْمُدَّثِّرَ وَالْمُزَّمِّلَ فِي رَكْعَةٍ وَهَلْ أَتَى وَلاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ فِي رَكْعَةٍ . وَعَمَّ يَتَسَاءَلُونَ وَالْمُرْسَلاَتِ فِي رَكْعَةٍ وَالدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ فِي رَكْعَةٍ . قَالَ أَبُو دَاوُدَ هَذَا تَأْلِيفُ ابْنِ مَسْعُودٍ رَحِمَهُ اللَّهُ .

حكم: صحيح دون سرد السور (الألباني)

Reference : Sunan Abi Dawud 1396
In-book reference : Book 6, Hadith 26
English translation : Book 6, Hadith 1391

'Abd al-Rahman b. Yazid said:

I asked Abu Mas'ud while he was making circumambulation of the Ka'bah (about the recitation of some verses from the Qur'an). He said: The Messenger of Allah (ﷺ) said: If anyone recited two verses from the last of Surah al-Baqarah at night, they will be sufficient for him.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، أَخْبَرَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ سَأَلْتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1397
In-book reference : Book 6, Hadith 27
English translation : Book 6, Hadith 1392

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards.

Abu Dawud said: The name of Ibn Hujairah al-Asghar is 'Abd Allah b. 'Abd al-Rahman b. Hujairah.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا سَوِيَّةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ ابْنَ حُجَيْرَةَ، يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِينَ " . قَالَ أَبُو دَاوُدَ ابْنُ حُجَيْرَةَ الأَصْغَرُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حُجَيْرَةَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1398
In-book reference : Book 6, Hadith 28
English translation : Book 6, Hadith 1393

Narrated Abdullah ibn Amr:

A man came to the Messenger of Allah (ﷺ) and said: Teach me to read the Qur'an, Messenger of Allah.

He said: Read three surahs which begin with A.L.R. He said: My age is advanced, my mind has become dull (i.e. memory has grown weak), and my tongue has grown heavy). So he said: Then read three surahs which begin with H.M. He repeated the same words. So he said: Read three surahs which begin with the "Glorification of Allah". But he repeated the same excuse. The man then said: Teach me a comprehensive surah, Messenger of Allah. The Prophet (ﷺ) taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said: By Him Who sent you with truth, I shall never add anything to it. Then man then went away.

The Prophet (ﷺ) said twice: The man received salvation.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ، عَنْ عِيسَى بْنِ هِلاَلٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ أَقْرِئْنِي يَا رَسُولَ اللَّهِ . فَقَالَ " اقْرَأْ ثَلاَثًا مِنْ ذَوَاتِ الرَّاءِ " . فَقَالَ كَبِرَتْ سِنِّي وَاشْتَدَّ قَلْبِي وَغَلُظَ لِسَانِي . قَالَ " فَاقْرَأْ ثَلاَثًا مِنْ ذَوَاتِ حم " . فَقَالَ مِثْلَ مَقَالَتِهِ . فَقَالَ " اقْرَأْ ثَلاَثًا مِنَ الْمُسَبِّحَاتِ " . فَقَالَ مِثْلَ مَقَالَتِهِ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَقْرِئْنِي سُورَةً جَامِعَةً . فَأَقْرَأَهُ النَّبِيُّ صلى الله عليه وسلم { إِذَا زُلْزِلَتِ الأَرْضُ } حَتَّى فَرَغَ مِنْهَا . فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَزِيدُ عَلَيْهَا أَبَدًا ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَفْلَحَ الرُّوَيْجِلُ " . مَرَّتَيْنِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1399
In-book reference : Book 6, Hadith 29
English translation : Book 6, Hadith 1394

(10) Chapter: On The Number Of Verses In A Surah

(10) باب فِي عَدَدِ الآيِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A surah of the Qur'an containing thirty verses will intercede its reader till he will be forgiven.

That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنَا قَتَادَةُ، عَنْ عَبَّاسٍ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سُورَةٌ مِنَ الْقُرْآنِ ثَلاَثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا حَتَّى يُغْفَرَ لَهُ { تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ } " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1400
In-book reference : Book 6, Hadith 30
English translation : Book 6, Hadith 1395

7 - Prayer (Kitab Al-Salat): Prostration while reciting the Qur'an (1401 - 1415)

كتاب سجود القرآن

(1) Chapter: How Many Places Are There In The Qur'an Where Prostration Is Required

(1) باب تَفْرِيعِ أَبْوَابِ السُّجُودِ وَكَمْ سَجْدَةٍ فِي الْقُرْآنِ

Narrated Amr ibn al-'As:

The Prophet (ﷺ) taught me fifteen prostrations while reciting the Qur'an, including three in al-Mufassal and two in Surah al-Hajj.

Abu Dawud said: Abu al-Darda' has reported eleven prostrations from the Prophet (ﷺ), but chain of this tradition is weak.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْبَرْقِيِّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، عَنِ الْحَارِثِ بْنِ سَعِيدٍ الْعُتَقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ، - مِنْ بَنِي عَبْدِ كُلاَلٍ - عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ مِنْهَا ثَلاَثٌ فِي الْمُفَصَّلِ وَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ . قَالَ أَبُو دَاوُدَ رُوِيَ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صلى الله عليه وسلم إِحْدَى عَشْرَةَ سَجْدَةً وَإِسْنَادُهُ وَاهٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1401
In-book reference : Book 7, Hadith 1
English translation : Book 7, Hadith 1396

Narrated Uqbah ibn Amir:

I said to the Messenger of Allah (ﷺ): Are there two prostrations in Surah al-Hajj? He replied: Yes; if anyone does not make two prostrations, he should not recite them.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ لَهِيعَةَ، أَنَّ مِشْرَحَ بْنَ هَاعَانَ أَبَا الْمُصْعَبِ، حَدَّثَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُ قَالَ قُلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ قَالَ ‏ "‏ نَعَمْ وَمَنْ لَمْ يَسْجُدْهُمَا فَلاَ يَقْرَأْهُمَا ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1402
In-book reference : Book 7, Hadith 2
English translation : Book 7, Hadith 1397

(2) Chapter: A View That There Is No Prostration In Mufassal Surahs

(2) باب مَنْ لَمْ يَرَ السُّجُودَ فِي الْمُفَصَّلِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) did not make a prostration at any verse in al-Mufassal from the time he moved to Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ، - قَالَ مُحَمَّدٌ رَأَيْتُهُ بِمَكَّةَ - حَدَّثَنَا أَبُو قُدَامَةَ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسْجُدْ فِي شَىْءٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ إِلَى الْمَدِينَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1403
In-book reference : Book 7, Hadith 3
English translation : Book 7, Hadith 1398

On the authority of Zaid bin Thabit, he said:

"I recited to the Messenger of Allah (ﷺ) (Surat) An-Najm and he did not prostrate in it."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ قَرَأْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم النَّجْمَ فَلَمْ يَسْجُدْ فِيهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1404
In-book reference : Book 7, Hadith 4
English translation : Book 7, Hadith 1399

This tradition has also been transmitted by Zaid b. Thabit through a different chain of narrators to the same effect.

Abu Dawud said:
Zaid was imam (in a prayer) and he did not make prostration.

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنَا أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ كَانَ زَيْدٌ الإِمَامَ فَلَمْ يَسْجُدْ فِيهَا .

Reference : Sunan Abi Dawud 1405
In-book reference : Book 7, Hadith 5
English translation : Book 7, Hadith 1400

(3) Chapter: A View That There Is Prostration In Mufassal Surahs

(3) باب مَنْ رَأَى فِيهَا السُّجُودَ

Narrated 'Abd Allah (b. Mas'ud):

The Messenger of Allah (ﷺ) recited Surah al-Najm and prostrated himself. No one remained there who did not prostrate (along with him). A man from the people took a handful of pebbles or dust and raised it to his face saying: This is enough for me. 'Abd Allah (b. Mas'ud) said: I later saw him killed as an infidel.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ سُورَةَ النَّجْمِ فَسَجَدَ فِيهَا وَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلاَّ سَجَدَ فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ يَكْفِينِي هَذَا . قَالَ عَبْدُ اللَّهِ فَلَقَدْ رَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1406
In-book reference : Book 7, Hadith 6
English translation : Book 7, Hadith 1401

(4) Chapter: Prostration In Surah's Inshiqaq And Iqra'

(4) باب السُّجُودِ فِي { إِذَا السَّمَاءُ انْشَقَّتْ }وَ { اقْرَأْ }

Narrated Abu Hurairah:

We prostrated ourselves along with the Messenger of Allah (ﷺ) on account of: "When the sky is rent asunder" and "Recite in the name of Your Lord Who created"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَجَدْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي { إِذَا السَّمَاءُ انْشَقَّتْ }وَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1407
In-book reference : Book 7, Hadith 7
English translation : Book 7, Hadith 1402

Narrated Abu Rafi':

I offered the night prayer behind Abu Hurairah. He recited Surah Inshiqaq ("When the sky is rent asunder") and prostrated himself. I asked him: What is this prostration ? He replied: I prostrated myself on account of this (surah) behind Abu al-Qasim (i.e. the Prophet). I shall continue prostrating on account of this till I meet him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا بَكْرٌ، عَنْ أَبِي رَافِعٍ، قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ { إِذَا السَّمَاءُ انْشَقَّتْ } فَسَجَدَ فَقُلْتُ مَا هَذِهِ السَّجْدَةُ قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1408
In-book reference : Book 7, Hadith 8
English translation : Book 7, Hadith 1403

(5) Chapter: The Prostration In Surah Sad

(5) باب السُّجُودِ فِي { ص }

Narrated Ibn 'Abbas:

A prostration when reciting Sad is not one of those which are divinely commanded, but I have seen Messenger of Allah (ﷺ) prostrate himself.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَيْسَ { Õ } مِنْ عَزَائِمِ السُّجُودِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْجُدُ فِيهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1409
In-book reference : Book 7, Hadith 9
English translation : Book 7, Hadith 1404

Narrated Sa'id al-Khudri:

The Messenger of Allah (ﷺ) recited surah Sad on the pulpit. When he reached the place of prostration (in the surah), he descended and prostrated himself and the people prostrated with him. When the next day came, he recited it. When he reached the place of prostration (in the surah), the people became ready for prostration. Thereupon the Messenger of Allah (ﷺ) said: This is the repentance of a Prophet ; but I saw you being ready for prostration. So he descended and prostrated himself and the people prostrated along with him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ أَبِي هِلاَلٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ { Õ } فَلَمَّا بَلَغَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ مَعَهُ فَلَمَّا كَانَ يَوْمٌ آخَرُ قَرَأَهَا فَلَمَّا بَلَغَ السَّجْدَةَ تَشَزَّنَ النَّاسُ لِلسُّجُودِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا هِيَ تَوْبَةُ نَبِيٍّ وَلَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُمْ لِلسُّجُودِ " . فَنَزَلَ فَسَجَدَ وَسَجَدُوا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1410
In-book reference : Book 7, Hadith 10
English translation : Book 7, Hadith 1405

(6) Chapter: A Person On A Mount Hears A Verse Of Prostration, Or Someone Who Is Not Praying (Should He Prostrate?)

(6) باب فِي الرَّجُلِ يَسْمَعُ السَّجْدَةَ وَهُوَ رَاكِبٌ وَفِي غَيْرِ الصَّلاَةِ

Narrated Abdullah ibn Umar:

In the year of Conquest the Messenger of Allah (ﷺ) recited a verse at which a prostration should be made and all the people prostrated themselves. Some were mounted, and some were prostrating themselves on the ground, and those who were mounted prostrated themselves on their hands.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ أَبُو الْجُمَاهِرِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ مِنْهُمُ الرَّاكِبُ وَالسَّاجِدُ فِي الأَرْضِ حَتَّى إِنَّ الرَّاكِبَ لَيَسْجُدُ عَلَى يَدِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1411
In-book reference : Book 7, Hadith 11
English translation : Book 7, Hadith 1406

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) would recite to us a surah (according to the version of Ibn Numair) outside the prayer (the agreed version goes), then he would prostrate along with him, and none of us could find a place for his forehead.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، - الْمَعْنَى - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ عَلَيْنَا السُّورَةَ - قَالَ ابْنُ نُمَيْرٍ فِي غَيْرِ الصَّلاَةِ ثُمَّ اتَّفَقَا - فَيَسْجُدُ وَنَسْجُدُ مَعَهُ حَتَّى لاَ يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1412
In-book reference : Book 7, Hadith 12
English translation : Book 7, Hadith 1407

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) used to recite the Qur'an to us. When he came upon the verse containing prostration, he would utter the takbir (Allah is most great) and we would prostrate ourselves along with him.
The narrator 'Abd al-Razzaq said: Al-Thawri liked this tradition very much.
Abu Dawud said: This was liked by him for this contains the uttering of takbir.

حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ عَلَيْنَا الْقُرْآنَ فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ وَسَجَدَ وَسَجَدْنَا . قَالَ عَبْدُ الرَّزَّاقِ وَكَانَ الثَّوْرِيُّ يُعْجِبُهُ هَذَا الْحَدِيثُ . قَالَ أَبُو دَاوُدَ يُعْجِبُهُ لأَنَّهُ كَبَّرَ .

حكم: **منكر والمحفوظ دونه** (الألباني)

Reference : Sunan Abi Dawud 1413
In-book reference : Book 7, Hadith 13
English translation : Book 7, Hadith 1408

(7) Chapter: What Should One Say In Prostration ? (7) باب مَا يَقُولُ إِذَا سَجَدَ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) prostrated himself at night when reciting the Qur'an. He said repeatedly: My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ يَقُولُ فِي السَّجْدَةِ مِرَارًا " **سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ** " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1414
In-book reference : Book 7, Hadith 14
English translation : Book 7, Hadith 1409

(8) Chapter: One Who Recites A Verse Of Prostration After Subh

(8) باب فِيمَنْ يَقْرَأُ السَّجْدَةَ بَعْدَ الصُّبْحِ

Narrated AbuTamimah al-Hujaymi:

When we came to Medina accompanying the caravan, I used to preach after the dawn prayer, and prostrate on account of the recitation of the Qur'an. Ibn Umar prohibited me three times, but I did not cease doing that. He then repeated (his prohibition) saying: I prayed behind the Messenger of Allah (ﷺ), AbuBakr, Umar and Uthman, they would not prostrate (on account of the recitation of the Qur'an) till the sun had risen.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ، حَدَّثَنَا أَبُو بَحْرٍ، حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ، حَدَّثَنَا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ، قَالَ لَمَّا بَعَثْنَا الرَّكْبَ - قَالَ أَبُو دَاوُدَ يَعْنِي إِلَى الْمَدِينَةِ قَالَ - كُنْتُ أَقُصُّ بَعْدَ صَلاَةِ الصُّبْحِ فَأَسْجُدُ فَنَهَانِي ابْنُ عُمَرَ فَلَمْ أَنْتَهِ ثَلاَثَ مِرَارٍ ثُمَّ عَادَ فَقَالَ إِنِّي صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ - رضى الله عنهم - فَلَمْ يَسْجُدُوا حَتَّى تَطْلُعَ الشَّمْسُ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1415
In-book reference : Book 7, Hadith 15
English translation : Book 7, Hadith 1410

8 - Prayer (Kitab Al-Salat): Detailed Injunctions about Witr (1416 - 1555)

كتاب الوتر

(1) Chapter: The Recommendation To Pray Witr

(1) باب اسْتِحْبَابِ الْوِتْرِ

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: Allah is single (witr) and loves what is single, so observe the witr, you who follow the Qur'an.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا فَإِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ" .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1416
In-book reference : Book 8, Hadith 1
English translation : Book 8, Hadith 1411

The above mentioned tradition has also been narrated by 'Abd Allah (b. Mas'ud) through a different chain of narrators to the same effect. This version adds:

A bedouin said: What are you saying ? He replied: This is neither for you, nor for your companions.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ زَادَ فَقَالَ أَعْرَابِيٌّ مَا تَقُولُ فَقَالَ " لَيْسَ لَكَ وَلاَ لأَصْحَابِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1417
In-book reference : Book 8, Hadith 2
English translation : Book 8, Hadith 1412

Narrated Kharijah ibn Hudhafah al-Adawi:

The Messenger of Allah (ﷺ) came out to us and said: Allah the Exalted has given you an extra prayer which is better for you then the red camels (i.e. high breed camels). This is the witr which Allah has appointed for you between the night prayer and the daybreak.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزَّوْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةَ الزَّوْفِيِّ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ، - قَالَ أَبُو الْوَلِيدِ الْعَدَوِيُّ - قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَمَدَّكُمْ بِصَلاَةٍ وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ وَهِيَ الْوِتْرُ فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1418
In-book reference : Book 8, Hadith 3
English translation : Book 8, Hadith 1413

(2) Chapter: Concerning One Who Does Not Pray Witr

(2) باب فِيمَنْ لَمْ يُوتِرْ

Narrated Buraydah ibn al-Hasib:
I heard the Messenger of Allah (ﷺ) say: The witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو إِسْحَاقَ الطَّالْقَانِيُّ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْعَتَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا ".

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1419
In-book reference : Book 8, Hadith 4
English translation : Book 8, Hadith 1414

Narrated Ubadah ibn as-Samit:

Ibn Muhayriz said: A man from Banu Kinanah, named al-Makhdaji, heard a person called AbuMuhammad in Syria, saying: The witr is a duty (wajib).
Al-Makhdaji said: So I went to Ubadah ibn as-Samit and informed him.
Ubadah said: AbuMuhammad told a lie. I heard the Messenger of Allah (ﷺ) say: There are five prayers which Allah has prescribed on His servants. If anyone offers them, not losing any of them, and not treating them lightly, Allah guarantees that He will admit him to Paradise. If anyone does not offer them, Allah does not take any responsibility for such a person. He may either punish him or admit him to Paradise.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، أَنَّ رَجُلاً، مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيَّ سَمِعَ رَجُلاً، بِالشَّامِ يُدْعَى أَبَا مُحَمَّدٍ يَقُولُ إِنَّ الْوِتْرَ وَاجِبٌ . قَالَ الْمُخْدَجِيُّ فَرُحْتُ إِلَى عُبَادَةَ بْنِ الصَّامِتِ فَأَخْبَرْتُهُ فَقَالَ عُبَادَةُ كَذَبَ أَبُو مُحَمَّدٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1420
In-book reference : Book 8, Hadith 5
English translation : Book 8, Hadith 1415

(3) Chapter: How Many (Rak'ahs) Is Witr ?

(3) باب كَمِ الْوِتْرُ

Ibn 'Umar said:

A man who lived in the desert asked the Messenger of Allah (ﷺ) about the prayer at night. He made a sing with his two fingers-in this way in pairs. The witr consists of one rak'ah towards the end in night.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ فَقَالَ بِأُصْبُعَيْهِ هَكَذَا مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1421
In-book reference : Book 8, Hadith 6
English translation : Book 8, Hadith 1416

Narrated AbuAyyub al-Ansari:

The Prophet (ﷺ) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنِي قُرَيْشُ بْنُ حَيَّانَ الْعِجْلِيُّ، حَدَّثَنَا بَكْرُ بْنُ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلاَثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1422
In-book reference : Book 8, Hadith 7
English translation : Book 8, Hadith 1417

(4) Chapter: What Should Be Recited In Witr

(4) باب مَا يُقْرَأُ فِي الْوِتْرِ

Narrated Ubayy ibn Ka'b:

The Messenger of Allah (ﷺ) used to observe witr with (reciting) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and "Say, He is Allah, the One, Allah, the eternally besought of all" (112).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا مُحَمَّدُ بْنُ أَنَسٍ، - وَهَذَا لَفْظُهُ - عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ، وَزُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُوتِرُ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } وَ { قُلْ لِلَّذِينَ كَفَرُوا } وَاللَّهُ الْوَاحِدُ الصَّمَدُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1423
In-book reference : Book 8, Hadith 8
English translation : Book 8, Hadith 1418

Narrated Aisha, Ummul Mu'minin:

AbdulAziz ibn Jurayj said: I asked Aisha, mother of the believers: With which (surah) the Messenger of Allah (ﷺ) used to observe witr? (She reported same as in the Hadith of Ubayy ibn Ka'b, No. 1418)
This version adds: In the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114).

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا خُصَيْفٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، قَالَ سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ بِأَىِّ شَىْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مَعْنَاهُ قَالَ وَفِي الثَّالِثَةِ بِـ { قُلْ هُوَ اللَّهُ أَحَدٌ } وَالْمُعَوِّذَتَيْنِ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1424
In-book reference : Book 8, Hadith 9
English translation : Book 8, Hadith 1419

(5) Chapter: The Qunut During Witr (5) باب الْقُنُوتِ فِي الْوِتْرِ

Narrated Al-Hasan ibn Ali:

The Messenger of Allah (ﷺ) taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were: "O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ رضى الله عنهما عَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ قَالَ ابْنُ جَوَّاسٍ فِي قُنُوتِ الْوِتْرِ " اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1425
In-book reference : Book 8, Hadith 10
English translation : Book 8, Hadith 1420

The aforesaid tradition has been transmitted by Abu Ishaq with the same chain and to the same effect. In the last of this tradition he said:

The version has the words: "He would recite the supplication of the with." He did not mention the words: "I say them in the with."

Abu Dawud said: The name of Abu al-Hawra' is Rabi'ah b. Shaiban.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِي آخِرِهِ قَالَ هَذَا يَقُولُ فِي الْوِتْرِ فِي الْقُنُوتِ وَلَمْ يَذْكُرْ أَقُولُهُنَّ فِي الْوِتْرِ . قَالَ أَبُو دَاوُدَ أَبُو الْحَوْرَاءِ رَبِيعَةُ بْنُ شَيْبَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1426
In-book reference : Book 8, Hadith 11
English translation : Book 8, Hadith 1421

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) used to say at the end of his witr: "O Allah, I seek refuge in Thy good pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. Thou art as Thou hast praised Thyself."

Abu Dawud said: Hisham is the earliest teacher of Hammad. Yahya b. Ma'in said: No one is reported to have narrated traditions form him except Hammad b. Salamah.

Abu Dawud said: Ubayy b. Ka'b said: The Messenger of Allah (ﷺ) recited supplication in the witr before bowing.

Abu Dawud said: This tradition has also been narrated by 'Isa b. Yunus through a different chain of narrators from Ubayy b. Ka'b. He also narrated it through a different chain of narrators on the authority of Ubayy b. Ka'b that the Messenger of Allah (ﷺ) recited the supplication in the witr before bowing.

Abu Dawud said: The chain of narrators of the tradition of Sa'id from Qatadah goes: Yazid b. Zurai' narrated from Sa'id, from Qatadah, from 'Azrah, from Sa'id b. 'Abd al-Rahman b. Abza, on the authority of his father, from the Prophet (ﷺ). This version does not mention the supplication and the name of Ubayy. This tradition has also been narrated by 'Abd al-A'la and Muhammad b. Bishr al-'Abdi. He heard the traditions from 'Isa b. Yunus at Kufah. They did not mention the supplication in their version.

This tradition has also been narrated by Hisham al-Dastuwa'i and Shu'bah from Qatadah. They did not mention the supplication in their version. The tradition of Zubaid has been narrated by Sulaiman al-A'mash, Shu'bah, 'Abd al-Malik b. Abi Sulaiman, and Jarir b. Hazim; all of them narrated on the authority of Zubaid. None of them mention the supplication in his version, except in the tradition transmitted by Hafs b. Ghiyath from Mis'ar from Zubaid; he narrated in his version that he (the Prophet) recited supplication before bowing.

Abu Dawud said: This version of tradition is not well know. There is doubt that Hafs might have narrated this tradition from some other narrator than Mis'ar.

Abu Dawud said: It is reported that Ubayy (b. Ka'b) used to recited the supplication)in the witr) in the second half of Ramadan.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ " **اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ** " . قَالَ أَبُو دَاوُدَ هِشَامٌ أَقْدَمُ شَيْخٍ لِحَمَّادٍ وَبَلَغَنِي عَنْ يَحْيَى بْنِ مَعِينٍ أَنَّهُ قَالَ لَمْ يَرْوِ عَنْهُ غَيْرُ حَمَّادِ بْنِ سَلَمَةَ . قَالَ أَبُو دَاوُدَ رَوَى عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَىِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَنَتَ -

يَعْنِي فِي الْوِتْرِ - قَبْلَ الرُّكُوعِ . قَالَ أَبُو دَاوُدَ رَوَى عِيسَى بْنُ يُونُسَ هَذَا الْحَدِيثَ أَيْضًا عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَىٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ وَرُوِيَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ مِسْعَرٍ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَىِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَنَتَ فِي الْوِتْرِ قَبْلَ الرُّكُوعِ . قَالَ أَبُو دَاوُدَ حَدِيثُ سَعِيدٍ عَنْ قَتَادَةَ رَوَاهُ يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ يَذْكُرِ الْقُنُوتَ وَلاَ ذَكَرَ أُبَيًّا وَكَذَلِكَ رَوَاهُ عَبْدُ الأَعْلَى وَمُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ وَسَمَاعُهُ بِالْكُوفَةِ مَعَ عِيسَى بْنِ يُونُسَ وَلَمْ يَذْكُرُوا الْقُنُوتَ وَقَدْ رَوَاهُ أَيْضًا هِشَامٌ الدَّسْتَوَائِيُّ وَشُعْبَةُ عَنْ قَتَادَةَ وَلَمْ يَذْكُرَا الْقُنُوتَ وَحَدِيثُ زُبَيْدٍ رَوَاهُ سُلَيْمَانُ الأَعْمَشُ وَشُعْبَةُ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَجَرِيرُ بْنُ حَازِمٍ كُلُّهُمْ عَنْ زُبَيْدٍ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ الْقُنُوتَ إِلاَّ مَا رُوِيَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ مِسْعَرٍ عَنْ زُبَيْدٍ فَإِنَّهُ قَالَ فِي حَدِيثِهِ إِنَّهُ قَنَتَ قَبْلَ الرُّكُوعِ . قَالَ أَبُو دَاوُدَ وَلَيْسَ هُوَ بِالْمَشْهُورِ مِنْ حَدِيثِ حَفْصٍ نَخَافُ أَنْ يَكُونَ عَنْ حَفْصٍ عَنْ غَيْرِ مِسْعَرٍ . قَالَ أَبُو دَاوُدَ وَيُرْوَى أَنَّ أُبَيًّا كَانَ يَقْنُتُ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1427
In-book reference : Book 8, Hadith 12
English translation : Book 8, Hadith 1422

Muhammad reported on the authority of some of his teachers that Ubayy b. Ka'b led them in prayer during Ramadan. He used to recite the supplication (in the with) during the second half of Ramadan.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ بَعْضِ، أَصْحَابِهِ أَنَّ أُبَىَّ بْنَ كَعْبٍ، أَمَّهُمْ - يَعْنِي فِي رَمَضَانَ - وَكَانَ يَقْنُتُ فِي النِّصْفِ الآخِرِ مِنْ رَمَضَانَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1428
In-book reference : Book 8, Hadith 13
English translation : Book 8, Hadith 1423

Narrated Ubayy ibn Ka'b:

Al-Hasan reported: Umar ibn al-Khattab gathered the people (in tarawih prayer) behind Ubayy ibn Ka'b (who led them). He used to lead them for twenty days (during Ramadan, and would not recite the supplication except in the second half of it (i.e. Ramadan). When the last ten days remained, he kept away from them, and prayed in his house. They used to say: Ubayy ran away.
Abu Dawud said: This tradition shows that whatever has been reported about the recitation of the supplication is not tenable. Moreover, these two traditions from Ubayy b. Ka'b indicate that another tradition which tells that the Prophet (ﷺ) recited the supplication in the witr is weak.

حَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، جَمَعَ النَّاسَ عَلَى أُبَىِّ بْنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً وَلاَ يَقْنُتُ بِهِمْ إِلاَّ فِي النِّصْفِ الْبَاقِي فَإِذَا كَانَتِ الْعَشْرُ الأَوَاخِرُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ فَكَانُوا يَقُولُونَ أَبَقَ أُبَىٌّ . قَالَ أَبُو دَاوُدَ وَهَذَا يَدُلُّ عَلَى أَنَّ الَّذِي ذُكِرَ فِي الْقُنُوتِ لَيْسَ بِشَىْءٍ وَهَذَانِ الْحَدِيثَانِ يَدُلاَّنِ عَلَى ضَعْفِ حَدِيثِ أُبَىٍّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَنَتَ فِي الْوِتْرِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1429
In-book reference : Book 8, Hadith 14
English translation : Book 8, Hadith 1424

(6) Chapter: Supplicating After Witr (6) باب فِي الدُّعَاءِ بَعْدَ الْوِتْرِ

Narrated Ubayy ibn Ka'b:

When the Messenger of Allah (ﷺ) offered salutation in the witr prayer, he said: Glorify be to the king most holy.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ الأَيَامِيِّ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَلَّمَ فِي الْوِتْرِ قَالَ " سُبْحَانَ الْمَلِكِ الْقُدُّوسِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1430
In-book reference : Book 8, Hadith 15
English translation : Book 8, Hadith 1425

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ، عَنْ أَبِي غَسَّانَ، مُحَمَّدِ بْنِ مُطَرِّفٍ الْمَدَنِيِّ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَامَ عَنْ وِتْرِهِ أَوْ نَسِيَهُ فَلْيُصَلِّهِ إِذَا ذَكَرَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1431
In-book reference : Book 8, Hadith 16
English translation : Book 8, Hadith 1426

(7) Chapter: Praying With Witr Before Sleeping (7) باب فِي الْوِتْرِ قَبْلَ النَّوْمِ

Abu Hurairah said:

My friend (i.e. the Prophet) instructed me to observe three practices that I do not leave while traveling nor while resident, to pray two rak'ahs in the forenoon, to fast three days every month and not to sleep but after observing the with.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، عَنْ قَتَادَةَ، عَنْ أَبِي سَعِيدٍ، - مِنْ أَزْدِ شَنُوءَةَ - عَنْ أَبِي هُرَيْرَةَ، قَالَ أَوْصَانِي خَلِيلِي صلى الله عليه وسلم بِثَلاَثٍ لاَ أَدَعُهُنَّ فِي سَفَرٍ وَلاَ حَضَرٍ رَكْعَتَىِ الضُّحَى وَصَوْمِ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ وَأَنْ لاَ أَنَامَ إِلاَّ عَلَى وِتْرٍ ‏.‏

حكم: صحيح ق دون قوله في سفر ولا حضر (الألباني)

Reference : Sunan Abi Dawud 1432
In-book reference : Book 8, Hadith 17
English translation : Book 8, Hadith 1427

Abu Al-Darda' said:

My friend (i.e. the Prophet) instructed me to observe three practices which I never leave: he instructed me to fast three days every month, and not to sleep but after observing the with, and to observe supererogatory prayer in the forenoon while traveling and while resident.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا أَبُو الْيَمَانِ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ أَبِي إِدْرِيسَ السَّكُونِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ ‏"‏ أَوْصَانِي خَلِيلِي صلى الله عليه وسلم بِثَلاَثٍ لاَ أَدَعُهُنَّ لِشَىْءٍ أَوْصَانِي بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَلاَ أَنَامُ إِلاَّ عَلَى وِتْرٍ وَبِسُبْحَةِ الضُّحَى فِي الْحَضَرِ وَالسَّفَرِ ‏.‏

حكم: صحيح دون قوله في الحضر والسفر (الألباني)

Reference : Sunan Abi Dawud 1433
In-book reference : Book 8, Hadith 18
English translation : Book 8, Hadith 1428

Narrated AbuQatadah:

The Prophet (ﷺ) asked AbuBakr: When do you observe the witr?

He replied: I observe the witr prayer in the early hours of the night.
The Prophet (ﷺ) asked Umar: When do you observe the witr?

He replied: At the end of the night.
He then said to AbuBakr: This has followed it with care; and he said to Umar: He has followed it with strength.
حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا أَبُو زَكَرِيَّا، يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لأَبِي بَكْرٍ ‏"‏ مَتَى تُوتِرُ ‏"‏ قَالَ أُوتِرُ مِنْ أَوَّلِ اللَّيْلِ ‏.‏ وَقَالَ لِعُمَرَ ‏"‏ مَتَى تُوتِرُ ‏"‏ ‏.‏ قَالَ آخِرَ اللَّيْلِ ‏.‏ فَقَالَ لأَبِي بَكْرٍ ‏"‏ أَخَذَ هَذَا بِالْحَزْمِ ‏"‏ ‏.‏ وَقَالَ لِعُمَرَ ‏"‏ أَخَذَ هَذَا بِالْقُوَّةِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1434
In-book reference : Book 8, Hadith 19
English translation : Book 8, Hadith 1429

(8) Chapter: The Time Of The Witr Prayer

(8) باب فِي وَقْتِ الْوِتْرِ

Masruq said:

I asked 'Aishah: When would the Messenger of Allah (ﷺ) observe the witr prayer ? She replied: Any time he observed the witr, sometimes in the early hours of the night, sometimes at midnight and sometimes towards the end of it. But he used to observe the witr just before the dawn when he died.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ قُلْتُ لِعَائِشَةَ مَتَى كَانَ يُوتِرُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ كُلَّ ذَلِكَ قَدْ فَعَلَ أَوْتَرَ أَوَّلَ اللَّيْلِ وَوَسَطَهُ وَآخِرَهُ وَلَكِنِ انْتَهَى وِتْرُهُ حِينَ مَاتَ إِلَى السَّحَرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1435
In-book reference : Book 8, Hadith 20
English translation : Book 8, Hadith 1430

Ibn 'Umar reported the Prophet (ﷺ) as saying:

Make haste to observe the witr prayer before morning.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " بَادِرُوا الصُّبْحَ بِالْوِتْرِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1436
In-book reference : Book 8, Hadith 21
English translation : Book 8, Hadith 1431

'Abd Allah b. Abu Qais said:

I asked 'Aishah about the witr observes by the Messenger of Allah (ﷺ). She replied: Sometime he observed the witr prayer in the early hours of the night, sometimes he observed it at the end of it. I asked: How did he recite the Qur'an ? Did he recite the Qur'an quietly or loudly ? She replied: He did it in any way. Sometimes he recited quietly and sometimes loudly, sometimes he took bath and then slept and sometimes he performed ablution and then slept.

Abu Dawud said: The narrators other than Qutaibah said: This refer to his bath due to sexual defilement.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ رُبَّمَا أَوْتَرَ أَوَّلَ اللَّيْلِ وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ . قُلْتُ كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ

يَجْهَرُ قَالَتْ كُلَّ ذَلِكَ كَانَ يَفْعَلُ رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ وَرُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ . قَالَ أَبُو دَاوُدَ وَقَالَ غَيْرُ قُتَيْبَةَ تَعْنِي فِي الْجَنَابَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1437
In-book reference : Book 8, Hadith 22
English translation : Book 8, Hadith 1432

Ibn 'Umar reported the Prophet (ﷺ) as suing:

Make the last of your prayer at night a witr.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1438
In-book reference : Book 8, Hadith 23
English translation : Book 8, Hadith 1433

(9) Chapter: Regarding The Cancellation Of Witr (9) باب فِي نَقْضِ الْوِتْرِ

Narrated Talq ibn Ali:

Qays ibn Talq said: Talq ibn Ali visited us on a certain day during Ramadan. He remained with us till evening and broke fast with us. He then stood up and led us in the witr prayer.

He then went to his mosque and led them in prayer. When the witr remained, he put forward another man and said: Lead your companions in the witr prayer, for I heard the Messenger of Allah (ﷺ) as saying: There are no two witrs during one night.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، قَالَ زَارَنَا طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ وَأَمْسَى عِنْدَنَا وَأَفْطَرَ ثُمَّ قَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا ثُمَّ انْحَدَرَ إِلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ حَتَّى إِذَا بَقِيَ الْوِتْرُ قَدَّمَ رَجُلاً فَقَالَ أَوْتِرْ بِأَصْحَابِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **لاَ وِتْرَانِ فِي لَيْلَةٍ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1439
In-book reference : Book 8, Hadith 24
English translation : Book 8, Hadith 1434

(10) Chapter: The Qunut In The (Other) Prayers (10) باب الْقُنُوتِ فِي الصَّلَوَاتِ

Abu Hurairah said:

By Allah, I shall offer prayer like that of the Messenger of Allah (ﷺ). The narrator said: Abu Hurairah used to recite the supplication in the last rak'ah of the noon, night and dawn prayers. He would supplicate for the believers and curse the disbelievers.

حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ وَاللَّهِ لأُقَرِّبَنَّ بِكُمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الآخِرَةِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعِشَاءِ الآخِرَةِ وَصَلاَةِ الصُّبْحِ فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1440
In-book reference : Book 8, Hadith 25
English translation : Book 8, Hadith 1435

Al-Bara' said:

The Prophet (ﷺ) used to recite the supplication in the dawn prayer. The version of Ibn Mu'adh has the words: "sunset prayer".

حَدَّثَنَا أَبُو الْوَلِيدِ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، وَحَفْصُ بْنُ عُمَرَ، ح وَحَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنِي أَبِي قَالُوا، كُلُّهُمْ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْنُتُ فِي صَلاَةِ الصُّبْحِ زَادَ ابْنُ مُعَاذٍ وَصَلاَةِ الْمَغْرِبِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1441
In-book reference : Book 8, Hadith 26
English translation : Book 8, Hadith 1436

Abu Hurairah said:

The Messenger of Allah (ﷺ) recited the supplication in the night prayer for a month. He said (in his supplication): O Allah, rescue al-Walid b. al-Walid, rescue Salamah b. Hisham, rescue the weak believers; O Allah, trample severely on Mudar; O Allah, cause them a famine like that of Joseph. Abu Hurairah said: One morning the Messenger of Allah (ﷺ) id not make supplication for them. So I told him about it. He said: You dod not see that they have come (back).

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ الْعَتَمَةِ شَهْرًا يَقُولُ فِي قُنُوتِهِ " اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ " . قَالَ أَبُو هُرَيْرَةَ وَأَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَلَمْ يَدْعُ لَهُمْ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " وَمَا تَرَاهُمْ قَدْ قَدِمُوا " .

حكم: **صحيح م خ دون قوله فذكرت** (الألباني)

Reference : Sunan Abi Dawud 1442
In-book reference : Book 8, Hadith 27
English translation : Book 8, Hadith 1437

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) recited the supplication (Qunut) daily for a month at the noon, afternoon, sunset, night and morning prayers. When he said: "Allah listens to him who praises Him" in the last rak'ah, invoking a curse on some clans of Banu Sulaym, Ri'l, Dhakwan and Usayyah, and those who were standing behind him said: Amen.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلاَةِ الصُّبْحِ فِي دُبُرِ كُلِّ صَلاَةٍ إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . مِنَ الرَّكْعَةِ الآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَيُؤَمِّنُ مَنْ خَلْفَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1443
In-book reference : Book 8, Hadith 28
English translation : Book 8, Hadith 1438

Muhammad reported:

Anas b. Malik was asked whether the Messenger of Allah (ﷺ) had recited supplication in the dawn prayer. He replied: Yes. He was again asked whether before bowing or after bowing. He said after bowing.

This version of Musaddad adds the words: "For a short period."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سُئِلَ هَلْ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ الصُّبْحِ فَقَالَ نَعَمْ . فَقِيلَ لَهُ قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ قَالَ بَعْدَ الرُّكُوعِ . قَالَ مُسَدَّدٌ بِيَسِيرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1444
In-book reference : Book 8, Hadith 29
English translation : Book 8, Hadith 1439

Anas b. Malik said:

The Prophet (ﷺ) recited the supplication for a month (in prayer) and then gave it up.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1445
In-book reference : Book 8, Hadith 30
English translation : Book 8, Hadith 1440

Narrated Someone who prayed with the Prophet:

Muhammad ibn Sirin said: Someone who prayed the morning prayer along with the Prophet (ﷺ) narrated to me: When he raised his head after the second rak'ah, he remained standing for a short while.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ مُفَضَّلٍ، حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ حَدَّثَنِي مَنْ، صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم صَلاَةَ الْغَدَاةِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيَّةً .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1446
In-book reference : Book 8, Hadith 31
English translation : Book 8, Hadith 1441

(11) Chapter: The Virtue Of Offering Voluntary Prayers At Home

(11) باب فِي فَضْلِ التَّطَوُّعِ فِي الْبَيْتِ

Zaid b. Thabit said:

The Messenger of Allah (ﷺ) built a chamber in the mosque. He used to come out at night and pray there. They (the people) also prayed along with him. They would come (to prayer) every night. If on any night the Messenger of Allah (ﷺ) did not come out, they would cough, raise their voices and throw pebbles and sand on his door. The Messenger of Allah (ﷺ) came out to time in anger and said: O People, you kept on doing this till I thought that it will be prescribed for you. Offer your prayers in your houses, for a man's prayer is better in his house except obligatory prayer.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ، حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ سَعِيدِ بْنِ أَبِي هِنْدٍ - عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ قَالَ احْتَجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ حُجْرَةً فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهَا قَالَ فَصَلَّوْا مَعَهُ بِصَلاَتِهِ - يَعْنِي رِجَالاً - وَكَانُوا يَأْتُونَهُ كُلَّ لَيْلَةٍ حَتَّى إِذَا كَانَ لَيْلَةً مِنَ اللَّيَالِي لَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَنَحْنَحُوا وَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا بَابَهُ - قَالَ - فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم مُغْضَبًا فَقَالَ " يَا أَيُّهَا النَّاسُ مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنْ سَتُكْتَبَ عَلَيْكُمْ فَعَلَيْكُمْ بِالصَّلاَةِ فِي بُيُوتِكُمْ فَإِنَّ خَيْرَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1447
In-book reference : Book 8, Hadith 32
English translation : Book 8, Hadith 1442

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:

Some offer prayer in your houses; do not make them graves.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1448
In-book reference : Book 8, Hadith 33
English translation : Book 8, Hadith 1443

(12) Chapter: Long Standing During Prayer (12) باب

'Abd Allah b. Habshi al-Khath'ami said:

The Prophet (ﷺ) was asked: Which of the actions is better ? He replied: Standing for long time (in prayer). He was again asked: Which alms is better ? He replied: The alms given by a man possessing small property acquired by his labour.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا حَجَّاجٌ، قَالَ قَالَ ابْنُ جُرَيْجٍ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَلِيٍّ الأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " طُولُ الْقِيَامِ " . قِيلَ فَأَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ " جُهْدُ الْمُقِلِّ " . قِيلَ فَأَىُّ الْهِجْرَةِ أَفْضَلُ قَالَ " مَنْ هَجَرَ مَا حَرَّمَ اللَّهُ عَلَيْهِ " . قِيلَ فَأَىُّ الْجِهَادِ أَفْضَلُ قَالَ " مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ " . قِيلَ فَأَىُّ الْقَتْلِ أَشْرَفُ قَالَ " مَنْ أُهْرِيقَ دَمُهُ وَعُقِرَ جَوَادُهُ " .

صحيح بلفظ أي الصلاة (الألباني) حكم:

Reference : Sunan Abi Dawud 1449
In-book reference : Book 8, Hadith 34
English translation : Book 8, Hadith 1444

(13) Chapter: Encouragement To Pray The Night Prayer (13) باب الْحَثِّ عَلَى قِيَامِ اللَّيْلِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، حَدَّثَنَا الْقَعْقَاعُ بْنُ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ " رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1450

In-book reference : Book 8, Hadith 35
English translation : Book 8, Hadith 1445

Narrated AbuSa'id ; AbuHurayrah:

The Prophet (ﷺ) said: When a man himself wakes at night and wakens his wife and they pray two rak'ahs together, they are recorded among the men and women who make much mention of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي، هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اسْتَيْقَظَ مِنَ اللَّيْلِ وَأَيْقَظَ امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ جَمِيعًا كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1451
In-book reference : Book 8, Hadith 36
English translation : Book 8, Hadith 1446

(14) Chapter: Regarding The Rewards For Reciting The Qur'an

(14) باب فِي ثَوَابِ قِرَاءَةِ الْقُرْآنِ

'Uthman reported the Prophet (ﷺ) as saying:

The best among you is he who learns and teaches the Qur'an.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1452
In-book reference : Book 8, Hadith 37
English translation : Book 8, Hadith 1447

Mu'adh al-Juhani reported the Messenger of Allah (ﷺ) as saying:

If anyone recites the Qur'an and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this ?

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1453
In-book reference : Book 8, Hadith 38
English translation : Book 8, Hadith 1448

'Aishah reported the Prophet (ﷺ) as saying:

One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِي يَقْرَؤُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ فَلَهُ أَجْرَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1454
In-book reference : Book 8, Hadith 39
English translation : Book 8, Hadith 1449

Abu Hurairah reported the Prophet (ﷺ) as saying:

No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1455
In-book reference : Book 8, Hadith 40
English translation : Book 8, Hadith 1450

'Uqbah b. 'Amir al-Juhani said:

When we were in the Suffah, the Messenger of Allah (ﷺ) asked: Which of you would like to go out every morning to Buthan or Al-'Aqiq and bring two large humped and fat she-camels without being guilty of sin and severing ties of relationship ? They (the people) said: Messenger of Allah, we would all like that. He said: If any one of you goes out in the morning to the mosque and learns two verses of the Book of Allah, the Exalted, it is better for him than two she-camels, and three verses are better for him than three she-camels, and so on than their numbers in camels.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا مُوسَى بْنُ عُلَىِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ إِلَى بُطْحَانَ أَوِ الْعَقِيقِ فَيَأْخُذَ نَاقَتَيْنِ

كَوْمَاوَيْنِ زَهْرَاوَيْنِ بِغَيْرِ إِثْمٍ بِاللَّهِ عَزَّ وَجَلَّ وَلاَ قَطْعِ رَحِمٍ " . قَالُوا كُلُّنَا يَا رَسُولَ اللَّهِ . قَالَ " فَلأَنْ يَغْدُوَ أَحَدُكُمْ كُلَّ يَوْمٍ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَإِنْ ثَلاَثٌ فَثَلاَثٌ مِثْلُ أَعْدَادِهِنَّ مِنَ الإِبِلِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1456
In-book reference : Book 8, Hadith 41
English translation : Book 8, Hadith 1451

(15) Chapter: Fatihatil-Kitab (The Opening Of The Book) (15) باب فَاتِحَةِ الْكِتَابِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

All praise be to Allah, the Lord of the Universe" (1) is the epitome or basis of the Qur'an, the epitome or basis of the Book, and the seven oft-repeated verses.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1457
In-book reference : Book 8, Hadith 42
English translation : Book 8, Hadith 1452

Abu Sa'id b. al-Mu'alla said that when he was praying the Prophet (ﷺ) passed by him and he called him. He said:

I prayed ant then I came to him. He asked: What prevented you from answering me ? He replied: I was praying. He said: Has not Allah said: "O you who believe, respond to Allah and the Apostle when he calls you to that which gives you life ? (8:24) Let me teach you the greatest surah from the Qur'an or in the Qur'an (the narrator Khalid doubted) before I leave the mosque. I said: (I shall memorize) your saying. He said: It is: "Praise be to Allah, the Lord of the Universe" which is the seven oft-repeated verses, and the mighty Qur'an.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ، يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ قَالَ فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ قَالَ فَقَاَ " مَا مَنَعَكَ أَنْ تُجِيبَنِي " . قَالَ كُنْتُ أُصَلِّي . قَالَ " أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ } لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ أَوْ فِي الْقُرْآنِ " . شَكَّ خَالِدٌ " قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قَوْلَكَ . قَالَ " { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } وَهِيَ السَّبْعُ الْمَثَانِي الَّتِي أُوتِيتُ وَالْقُرْآنُ الْعَظِيمُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1458
In-book reference : Book 8, Hadith 43
English translation : Book 8, Hadith 1453

(16) Chapter: Whoever Said That It (The Fatihah) Is From The 'Long' Surahs

(16) باب مَنْ قَالَ هِيَ مِنَ الطُّوَلِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) was given seven repeated long surahs, while Moses was given six, When he threw the tablets, two of them were withdrawn and four remained.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُوتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبْعًا مِنَ الْمَثَانِي الطُّوَلِ وَأُوتِيَ مُوسَى عَلَيْهِ السَّلاَمُ سِتًّا فَلَمَّا أَلْقَى الأَلْوَاحَ رُفِعَتْ ثِنْتَانِ وَبَقِيَ أَرْبَعٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1459
In-book reference : Book 8, Hadith 44
English translation : Book 8, Hadith 1454

(17) Chapter: What Has Been Narrated About Ayat al-Kursi (The Verse Of The Footstool)

(17) باب مَا جَاءَ فِي آيَةِ الْكُرْسِيِّ

Ubayy b. Ka'b said:

The Messenger of Allah (ﷺ) said: Abu al-Mundhir, which verse of Allah's Book that you have is creates ? I replied: Allah and His Apostle know best. He said: Abu al-Mundhir, which verse of Allah's that you have is greatest ? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on the beast and said: May knowledge be pleasant for you, Abu al-Mundhir.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدُ بْنُ إِيَاسٍ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبَا الْمُنْذِرِ أَىُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " أَبَا الْمُنْذِرِ أَىُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ " . قَالَ قُلْتُ{ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ } قَالَ فَضَرَبَ فِي صَدْرِي وَقَالَ " لِيَهْنِ لَكَ يَا أَبَا الْمُنْذِرِ الْعِلْمُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1460
In-book reference : Book 8, Hadith 45
English translation : Book 8, Hadith 1455

(18) Chapter: Regarding Surat As-Samad (Al-Ikhlas)

(18) باب فِي سُورَةِ الصَّمَدِ

Abu Sa'id al-Khudri said:

A man heard another man reciting "Say, He is Allah, One" He was repeating it. When the next morning came, he went to the Messenger of Allah (ﷺ) and mentioned to him. The man tool it (this surah) as a small one. The Prophet (ﷺ) said: By Him in Whose Hand is my life, it is equivalent to a third of the Qur'an.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، سَمِعَ رَجُلاً، يَقْرَأُ { قُلْ هُوَ اللَّهُ أَحَدٌ } يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالُّهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1461
In-book reference : Book 8, Hadith 46
English translation : Book 8, Hadith 1456

(19) Chapter: Regarding The Mu'awwidhatain (19) باب فِي الْمُعَوِّذَتَيْنِ

Narrated Uqbah ibn Amir:

I was driving the she-camel of the Messenger of Allah (ﷺ) during a journey. He said to me: Uqbah, should I not teach you two best surahs ever recited? He then taught me: "Say, I seek refuge in the Lord of the dawn," and "Say, I seek refuge in the Lord of men." He did not see me much pleased (by these two surahs).
When he alighted for prayer, he led the people in the morning prayer and recited them in prayer. When the Messenger of Allah (ﷺ) finished his prayer, he turned to me and said: O Uqbah, how did you see.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، مَوْلَى مُعَاوِيَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ كُنْتُ أَقُودُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِي " يَا عُقْبَةُ أَلاَ أُعَلِّمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا " . فَعَلَّمَنِي { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } قَالَ فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلاَةِ الصُّبْحِ صَلَّى بِهِمَا صَلاَةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الصَّلاَةِ الْتَفَتَ إِلَىَّ فَقَالَ " يَا عُقْبَةُ كَيْفَ رَأَيْتَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1462
In-book reference : Book 8, Hadith 47
English translation : Book 8, Hadith 1457

Narrated Uqbah ibn Amir:

White I was travelling with the Messenger of Allah (ﷺ) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Messenger of Allah (ﷺ) began to seek refuge in Allah, reciting: "I seek refuge in the Lord of the dawn," and "I seek refuge in the Lord of men."
He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose.
Uqbah added: I heard him reciting them when he led the people in prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ بَيْنَا أَنَا أَسِيرُ، مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْنَ الْجُحْفَةِ وَالأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَعَوَّذُ بِـ { أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { أَعُوذُ بِرَبِّ النَّاسِ } وَيَقُولُ " يَا عُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا " . قَالَ وَسَمِعْتُهُ يَؤُمُّنَا بِهِمَا فِي الصَّلاَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1463
In-book reference : Book 8, Hadith 48
English translation : Book 8, Hadith 1458

(20) Chapter: How It Is Recommended To Recite (The Qur'an) With Tartil

(20) باب اسْتِحْبَابِ التَّرْتِيلِ فِي الْقِرَاءَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1464
In-book reference : Book 8, Hadith 49
English translation : Book 8, Hadith 1459

Qatadah said:

I asked Anas about the recitation of the Qur'an by the Prophet (ﷺ). He said: He used to express all the long accents clearly.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرٌ، عَنْ قَتَادَةَ، قَالَ سَأَلْتُ أَنَسًا عَنْ قِرَاءَةِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ كَانَ يَمُدُّ مَدًّا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1465
In-book reference : Book 8, Hadith 50
English translation : Book 8, Hadith 1460

Narrated Umm Salamah, Ummul Mu'minin:

Ya'la ibn Mumallak said that he asked Umm Salamah about the recitation and prayer of the Messenger of Allah (ﷺ). She said: What have you to do with his prayer? He would pray, then sleep as long as he had prayed, till morning. She then described his recitation and did so with an exposition word by word.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَصَلاَتِهِ فَقَالَتْ وَمَا لَكُمْ وَصَلاَتَهُ كَانَ يُصَلِّي وَيَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ وَنَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَتَهُ حَرْفًا حَرْفًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1466
In-book reference : Book 8, Hadith 51
English translation : Book 8, Hadith 1461

'Abd Allah b. Mughaffal said:

On the day of the Conquest of Mecca I saw the Messenger of Allah (ﷺ) riding his she-camel reciting Surah al-Fath repeating each verse several times.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ وَهُوَ عَلَى نَاقَةٍ يَقْرَأُ بِسُورَةِ الْفَتْحِ وَهُوَ يُرَجِّعُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1467
In-book reference : Book 8, Hadith 52
English translation : Book 8, Hadith 1462

Narrated Al-Bara' ibn Azib:

The Prophet (ﷺ) said: Beautify the Qur'an with your voices.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1468
In-book reference : Book 8, Hadith 53
English translation : Book 8, Hadith 1463

Narrated Sa'd ibn AbuWaqqas:

(The narrator Qutaibah said: This tradition has been narrated by Sa'id b. Abu Sa'id in my collection): The Messenger of Allah (ﷺ) said: He who does not chant the Qur'an is not one of us.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، بِمَعْنَاهُ أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، - وَقَالَ يَزِيدُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، - عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، وَقَالَ، قُتَيْبَةُ هُوَ فِي كِتَابِي عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1469
In-book reference : Book 8, Hadith 54
English translation : Book 8, Hadith 1464

This tradition has also been transmitted by Sa'd (b. Abi Waqqas) from the Prophet (ﷺ) in a similar manner through a different chain of narrators.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sunan Abi Dawud 1470
In-book reference : Book 8, Hadith 55
English translation : Book 8, Hadith 1465

Narrated AbuLubabah:

Ubaydullah ibn Yazid said: AbuLubabah passed by us and we followed him till he entered his house, and we also entered it.
There was a man in a rusty house and in shabby condition. I heard him say: I heard the Messenger of Allah (ﷺ) say: He is not one of us who does not chant the Qur'an.
I (the narrator AbdulJabbar) said to Ibn AbuMulaykah: AbuMuhammad, what do you think if a person does not have pleasant voice? He said: He should recite with pleasant voice as much as possible.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يَقُولُ قَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ مَرَّ بِنَا أَبُو لُبَابَةَ فَاتَّبَعْنَاهُ حَتَّى دَخَلَ بَيْتَهُ فَدَخَلْنَا عَلَيْهِ فَإِذَا رَجُلٌ رَثُّ الْبَيْتِ رَثُّ الْهَيْئَةِ فَسَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ ‏"‏ ‏.‏ قَالَ فَقُلْتُ لاِبْنِ أَبِي مُلَيْكَةَ يَا أَبَا مُحَمَّدٍ أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ قَالَ يُحَسِّنُهُ مَا اسْتَطَاعَ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1471
In-book reference : Book 8, Hadith 56
English translation : Book 8, Hadith 1466

Waki' and Ibn 'Uyainah said (explaining the meaning of taghanni):

This means that the Qur'an makes a man neglect all other things, and be content with it.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، قَالَ قَالَ وَكِيعٌ وَابْنُ عُيَيْنَةَ يَعْنِي يَسْتَغْنِي بِهِ ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 1472
In-book reference : Book 8, Hadith 57
English translation : Book 8, Hadith 1467

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

Allah has not listened to anything as He does to a Prophet chanting the Qur'an with a loud voice.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مَالِكٍ، وَحَيْوَةُ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1473
In-book reference : Book 8, Hadith 58
English translation : Book 8, Hadith 1468

(21) Chapter: Severe Reprimand For Whoever Memorized The Qur'an And Then Forgot It

(21) باب التَّشْدِيدِ فِيمَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ

Narrated Sa'd ibn Ubadah:

The Prophet (ﷺ) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِيسَى بْنِ فَائِدٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنِ امْرِئٍ يَقْرَأُ الْقُرْآنَ يَنْسَاهُ إِلاَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْذَمَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 1474
In-book reference : Book 8, Hadith 59
English translation : Book 8, Hadith 1469

(22) Chapter: 'Allah Revealed The Qur'an According To Seven Ahruf'

(22) باب أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ

'Umar b. al-Khattab said:

I heard Hisham b. Hakim (b. Hizam) reciting Surah al-Furqan in a different manner from my way of reciting, and the Messenger of Allah (ﷺ) had taught me to recite it. I nearly spoke sharply to him, but I delayed till he had finished. Then I caught his cloak at the neck, and I brought him to the Messenger of Allah (ﷺ). I said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a manner different from that in which you taught me to recite it. The Messenger of Allah (ﷺ) the told him to recite it. He then recited in the manner I heard him recite. The Messenger of Allah (ﷺ) said: Thus was it sent down. He then said to me: Recite, I recited (it). He then said: Thus was it sent down. He said: The Qur'an was sent down in seven modes of reading, so recite according to what comes most easily.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْرَأَنِيهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَأْ " . فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَكَذَا أُنْزِلَتْ " . ثُمَّ قَالَ لِي " اقْرَأْ " . فَقَرَأْتُ فَقَالَ " هَكَذَا أُنْزِلَتْ " . ثُمَّ قَالَ " إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1475
In-book reference : Book 8, Hadith 60
English translation : Book 8, Hadith 1470

Al-Zuhri said:

These modes of reading aimed at the same point, not different in respect of lawful and unlawful.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ الزُّهْرِيُّ إِنَّمَا هَذِهِ الأَحْرُفُ فِي الأَمْرِ الْوَاحِدِ لَيْسَ تَخْتَلِفُ فِي حَلاَلٍ وَلاَ حَرَامٍ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 1476
In-book reference : Book 8, Hadith 61
English translation : Book 8, Hadith 1471

Ubayy b. Ka'b reported:

The Prophet (ﷺ) said: "Ubayy, I was asked to recite the Qur'an and I was asked: 'In one mode or two modes?' The angel that accompanied me said: 'Say, in two modes', I said: 'In two modes', I was asked again: 'In two or three modes'. The matter reached up to seven modes. He then said: 'Each mode is sufficiently health-giving, whether you utter 'all-hearing and all-knowing' or instead 'all-powerful and all-wise'. This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment."

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ الْخُزَاعِيِّ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أُبَىُّ إِنِّي أُقْرِئْتُ الْقُرْآنَ فَقِيلَ لِي عَلَى حَرْفٍ أَوْ حَرْفَيْنِ فَقَالَ الْمَلَكُ الَّذِي مَعِي قُلْ عَلَى حَرْفَيْنِ . قُلْتُ عَلَى حَرْفَيْنِ . فَقِيلَ لِي عَلَى حَرْفَيْنِ أَوْ ثَلاَثَةٍ . فَقَالَ الْمَلَكُ الَّذِي مَعِي قُلْ عَلَى ثَلاَثَةٍ . قُلْتُ عَلَى ثَلاَثَةٍ . حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ ثُمَّ قَالَ لَيْسَ مِنْهَا إِلاَّ شَافٍ كَافٍ إِنْ قُلْتَ سَمِيعًا عَلِيمًا عَزِيزًا حَكِيمًا مَا لَمْ تَخْتِمْ آيَةَ عَذَابٍ بِرَحْمَةٍ أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1477
In-book reference : Book 8, Hadith 62
English translation : Book 8, Hadith 1472

Ubayy b. Ka'b said:

The Prophet (ﷺ) was present at the pool of Banu Ghifar, Gabriel came to him and said: "Allah has commanded you to make your community read (the Qur'an) in one harf. He (the Prophet) said: 'I beg Allah His pardon and forgiveness; my community has not strength to do so'. He then came for the second time and told him the same thing till he reached up to seven harfs. Finally, he said: 'Allah has commanded you to make your community read (the Qur'an) in seven harfs; in whichever mode they read, that will be correct.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أُبَىِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ فَأَتَاهُ جِبْرِيلُ صلى الله عليه وسلم فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ عَلَى حَرْفٍ ‏.‏ قَالَ ‏"‏ أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ إِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ ‏"‏ ‏.‏ ثُمَّ أَتَاهُ ثَانِيَةً فَذَكَرَ نَحْوَ هَذَا حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ قَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَيُّمَا حَرْفٍ قَرَءُوا عَلَيْهِ فَقَدْ أَصَابُوا ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1478
In-book reference : Book 8, Hadith 63
English translation : Book 8, Hadith 1473

(23) Chapter: Regarding Supplication (Ad-Du'a) (23) باب الدُّعَاءِ

Narrated An-Nu'man ibn Bashir:
The Prophet (ﷺ) said: Supplication (du'a') is itself the worship.

(He then recited:) "And your Lord said: Call on Me, I will answer you" (xI.60).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ الْحَضْرَمِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الدُّعَاءُ هُوَ الْعِبَادَةُ { قَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ } ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1479
In-book reference : Book 8, Hadith 64
English translation : Book 8, Hadith 1474

Narrated Sa'd ibn AbuWaqqas:

Ibn Sa'd said: My father (Sa'd ibn AbuWaqqas) heard me say: O Allah, I ask Thee for Paradise, its blessings, its pleasure and such-and-such, and such-and-such; I seek refuge in Thee from Hell, from its chains, from its collars, and from such-and-such, and from such-and-such. He said: I heard the Messenger of Allah (ﷺ) say: There will be

people who will exaggerate in supplication. You should not be one of them. If you are granted Paradise, you will be granted all what is good therein; if you are protected from Hell, you will be protected from what is evil therein.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي نُعَامَةَ، عَنِ ابْنٍ لِسَعْدٍ، أَنَّهُ قَالَ سَمِعَنِي أَبِي، وَأَنَا أَقُولُ اللَّهُمَّ، إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَبَهْجَتَهَا وَكَذَا وَكَذَا وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلاَسِلِهَا وَأَغْلاَلِهَا وَكَذَا وَكَذَا فَقَالَ يَا بُنَىَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ " . فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ وَإِنْ أُعِذْتَ مِنَ النَّارِ أُعِذْتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1480
In-book reference : Book 8, Hadith 65
English translation : Book 8, Hadith 1475

Narrated Fudalah ibn Ubayd,:

The Messenger of Allah (ﷺ) heard a person supplicating during prayer. He did not mention the greatness of Allah, nor did he invoke blessings on the Prophet (ﷺ).

The Messenger of Allah (ﷺ) said: He made haste.

He then called him and said either to him or to any other person: If any of you prays, he should mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (ﷺ); thereafter he should supplicate Allah for anything he wishes.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، أَخْبَرَنِي أَبُو هَانِئٍ، حُمَيْدُ بْنُ هَانِئٍ أَنَّ أَبَا عَلِيٍّ، عَمْرَو بْنَ مَالِكٍ حَدَّثَهُ أَنَّهُ، سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ، صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً يَدْعُو فِي صَلاَتِهِ لَمْ يُمَجِّدِ اللَّهَ تَعَالَى وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَجِلَ هَذَا " . ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لِغَيْرِهِ " إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ جَلَّ وَعَزَّ وَالثَّنَاءِ عَلَيْهِ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1481
In-book reference : Book 8, Hadith 66
English translation : Book 8, Hadith 1476

'Aishah said:

The Messenger of Allah (ﷺ) liked comprehensive supplication and abandoned other kinds.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الأَسْوَدِ بْنِ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوَى ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1482
In-book reference : Book 8, Hadith 67
English translation : Book 8, Hadith 1477

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

"One of you should not say (in his supplication): O Allah, forgive me if You please, show mercy to me if You please.' Rather, be firm in your asking, for no one can force Him."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعْزِمِ الْمَسْأَلَةَ فَإِنَّهُ لاَ مُكْرِهَ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1483
In-book reference : Book 8, Hadith 68
English translation : Book 8, Hadith 1478

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

"One of you is granted an answer (to his supplication) provided he does not say: 'I prayed but I was not granted an answer.'"

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1484
In-book reference : Book 8, Hadith 69
English translation : Book 8, Hadith 1479

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Do not cover the walls. He who sees the letter of his brother without his permission, sees Hell-fire.
Supplicate Allah with the palms of your hands; do not supplicate Him with their backs upwards. When you finish supplication, wipe your faces with them.
Abu Dawud said: This tradition has been transmitted through a different chains by Muhammad b. Ka'b; all of them are weak. The chain I have narrated is best of them; but it is also weak.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدِ بْنِ أَيْمَنَ، عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَسْتُرُوا الْجُدُرَ مَنْ نَظَرَ فِي كِتَابِ

أَخِيهِ بِغَيْرِ إِذْنِهِ فَإِنَّمَا يَنْظُرُ فِي النَّارِ سَلُوا اللَّهَ بِبُطُونِ أَكُفِّكُمْ وَلاَ تَسْأَلُوهُ بِظُهُورِهَا فَإِذَا فَرَغْتُمْ فَامْسَحُوا بِهَا وُجُوهَكُمْ " . قَالَ أَبُو دَاوُدَ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ كُلُّهَا وَاهِيَةٌ وَهَذَا الطَّرِيقُ أَمْثَلُهَا وَهُوَ ضَعِيفٌ أَيْضًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1485
In-book reference : Book 8, Hadith 70
English translation : Book 8, Hadith 1480

Narrated Malik ibn Yasar as-Sakuni, al-Awfi:

The Prophet (ﷺ) said: When you make requests to Allah, do so with the palms of your hands, and not backs, upwards.
Abu Dawud said: The narrator Sulaiman b. 'Abd al-Hamid said: according to us Malik b. Yasar was a Companion of the Prophet (ﷺ).

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ، قَالَ قَرَأْتُهُ فِي أَصْلِ إِسْمَاعِيلَ - يَعْنِي ابْنَ عَيَّاشٍ - حَدَّثَنِي ضَمْضَمٌ عَنْ شُرَيْحٍ حَدَّثَنَا أَبُو ظَبْيَةَ أَنَّ أَبَا بَحْرِيَّةَ السَّكُونِيَّ حَدَّثَهُ عَنْ مَالِكِ بْنِ يَسَارٍ السَّكُونِيِّ ثُمَّ الْعَوْفِيِّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِبُطُونِ أَكُفِّكُمْ وَلاَ تَسْأَلُوهُ بِظُهُورِهَا " . قَالَ أَبُو دَاوُدَ قَالَ سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ لَهُ عِنْدَنَا صُحْبَةٌ يَعْنِي مَالِكَ بْنَ يَسَارٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1486
In-book reference : Book 8, Hadith 71
English translation : Book 8, Hadith 1481

Narrated Anas ibn Malik:

I saw the Messenger of Allah (ﷺ) supplicating Allah in this manner with the palms of his hands and also with their backs upwards.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ، عَنْ عُمَرَ بْنِ نَبْهَانَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَدْعُو هَكَذَا بِبَاطِنِ كَفَّيْهِ وَظَاهِرِهِمَا .

حكم: **صحيح بلفظ جعل ظاهر كفيه مما يلي وجهه وباطنهما مما يلي الأرض** (الألباني)

Reference : Sunan Abi Dawud 1487
In-book reference : Book 8, Hadith 72
English translation : Book 8, Hadith 1482

Narrated Salman al-Farsi:

The Prophet (ﷺ) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ مَيْمُونٍ صَاحِبَ الأَنْمَاطِ - حَدَّثَنِي أَبُو عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيِيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1488
In-book reference : Book 8, Hadith 73
English translation : Book 8, Hadith 1483

Narrated Abdullah ibn Abbas:

Ikrimah quoted Ibn Abbas as saying: When asking for something you should raise your hands opposite to your shoulders; when asking for forgiveness you should point with one finger; and when making an earnest supplication you should spread out both your hands.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، - يَعْنِي ابْنَ خَالِدٍ - حَدَّثَنِي الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ الْمَسْأَلَةُ أَنْ تَرْفَعَ، يَدَيْكَ حَذْوَ مَنْكِبَيْكَ أَوْ نَحْوَهُمَا وَالاِسْتِغْفَارُ أَنْ تُشِيرَ بِأُصْبُعٍ وَاحِدَةٍ وَالاِبْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1489
In-book reference : Book 8, Hadith 74
English translation : Book 8, Hadith 1484

In another version Ibn 'Abbas said:

Earnest supplication should be made like this: he raised his hand and made his palms in the direction of his face.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ وَالاِبْتِهَالُ هَكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1490
In-book reference : Book 8, Hadith 75
English translation : Book 8, Hadith 1485

The above mentioned tradition has also been transmitted in a similar manner by Ibn 'Abbas from the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَخِيهِ، إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَذَكَرَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1491
In-book reference : Book 8, Hadith 76
English translation : Book 8, Hadith 1486

Narrated Yazid ibn Sa'id al-Kindi:

When the Prophet (ﷺ) made supplication (to Allah) he would raise his hands and wipe his face with his hands.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ حَفْصِ بْنِ هَاشِمِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1492
In-book reference : Book 8, Hadith 77
English translation : Book 8, Hadith 1487

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (ﷺ) heard a man saying: O Allah, I ask Thee, I bear witness that there is no god but Thou, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مَالِكِ بْنِ مِغْوَلٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَمِعَ رَجُلاً يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ . فَقَالَ " لَقَدْ سَأَلْتَ اللَّهَ بِالاِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1493
In-book reference : Book 8, Hadith 78
English translation : Book 8, Hadith 1488

The aforesaid tradition has been transmitted through a different chain of narrators by Malik b. Mighwal. This verso adds:

"He has asked Allah using His Greatest Name."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الرَّقِّيُّ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ " لَقَدْ سَأَلْتَ اللَّهَ عَزَّ وَجَلَّ بِاسْمِهِ الأَعْظَمِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1494
In-book reference : Book 8, Hadith 79
English translation : Book 8, Hadith 1489

Narrated Anas ibn Malik:

I was sitting with the Messenger of Allah (ﷺ) and a man was offering prayer. He then made supplication: O Allah, I ask Thee by virtue of the fact that praise is due to Thee, there is no deity but Thou, Who showest favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One.
The Prophet (ﷺ) then said: He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدِ اللَّهِ الْحَلَبِيُّ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ حَفْصٍ، - يَعْنِي ابْنَ أَخِي أَنَسٍ - عَنْ أَنَسٍ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم جَالِسًا وَرَجُلٌ يُصَلِّي ثُمَّ دَعَا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلَهَ إِلاَّ أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالأَرْضِ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ يَا حَىُّ يَا قَيُّومُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1495
In-book reference : Book 8, Hadith 80
English translation : Book 8, Hadith 1490

'Asma daughter of Yazid reported the Prophet (ﷺ) as saying:

"Allah's Greatest Names is in these two verses: "And your Ilaah (God) is One Ilaah (God), none has the right to be worshipped but He, the Ever-Merciful, the Mercy-Giving' and the beginning of Surah Al 'Imran, "A.L.M Allah, there is no deity but He, the Living, the Eternal."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " اسْمُ اللَّهِ الأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْنِ { وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لاَ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ } وَفَاتِحَةُ سُورَةِ آلِ عِمْرَانَ { الم * اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ } .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 1496
In-book reference : Book 8, Hadith 81
English translation : Book 8, Hadith 1491

Narrated Aisha, Ummul Mu'minin:

Ata' said: The quilt of Aisha was stolen. She began to curse the person who had stolen it. The Prophet (ﷺ) began to tell her: Do not lighten him.
Abu Dawud said: The meaning of the Arabic words la tasbikhi 'anhu means "do not lessen him or lighten him".
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ سُرِقَتْ مِلْحَفَةٌ لَهَا فَجَعَلَتْ تَدْعُو عَلَى مَنْ سَرَقَهَا فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " لاَ تُسَبِّخِي عَنْهُ " . قَالَ أَبُو دَاوُدَ لاَ تُسَبِّخِي أَىْ لاَ تُخَفِّفِي عَنْهُ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1497
In-book reference : Book 8, Hadith 82
English translation : Book 8, Hadith 1492

Narrated Umar ibn al-Khattab:

I sought permission of the Prophet (ﷺ) to perform umrah. He gave me permission and said: My younger brother, do not forget me in your supplication.
He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world.
The narrator Shu'bah said: I then met Asim at Medina. He narrated to me this tradition and reported the wordings: "My younger brother, share me in your supplication."
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ، - رضى الله عنه - قَالَ اسْتَأْذَنْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْعُمْرَةِ فَأَذِنَ لِي وَقَالَ " لاَ تَنْسَنَا يَا أُخَىَّ مِنْ دُعَائِكَ " . فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِي بِهَا الدُّنْيَا قَالَ شُعْبَةُ ثُمَّ لَقِيتُ عَاصِمًا بَعْدُ بِالْمَدِينَةِ فَحَدَّثَنِيهِ وَقَالَ " أَشْرِكْنَا يَا أُخَىَّ فِي دُعَائِكَ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1498
In-book reference : Book 8, Hadith 83
English translation : Book 8, Hadith 1493

Narrated Sa'd ibn AbuWaqqas:

The Prophet (ﷺ) passed by me while I was supplicating by pointing with two fingers of mine. He said: Point with one finger; point with one finger. He then himself pointed with the forefinger.
حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ مَرَّ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أَدْعُو بِأُصْبُعَىَّ فَقَالَ " أَحِّدْ أَحِّدْ " . وَأَشَارَ بِالسَّبَّابَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1499
In-book reference : Book 8, Hadith 84
English translation : Book 8, Hadith 1494

(24) Chapter: At-Tasbih (Glorifying Allah) Using Pebbles

(24) باب التَّسْبِيحِ بِالْحَصَى

Narrated Sa'd ibn AbuWaqqas:

Once Sa'd, with the Messenger of Allah (ﷺ), visited a woman in front of whom were some date-stones or pebbles which she was using as a rosary to glorify Allah. He (the Prophet) said: I tell you something which would be easier (or more excellent) for you than that. He said (it consisted of saying): "Glory be to Allah" as many times as the number of that which He has created in Heaven; "Glory be to Allah" as many times as the number of that which He has created on Earth; "Glory be to Allah" as many times as the number of that which He has created between them; "Glory be to Allah" as many times as the number of that which He is creating; "Allah is most great" a similar number of times; "Praise (be to Allah)" a similar number of times; and "There is no god but Allah" a similar number of times; "There is no might and no power except in Allah" a similar number of times.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ سَعِيدَ بْنَ أَبِي هِلاَلٍ، حَدَّثَهُ عَنْ خُزَيْمَةَ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهَا، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى أَوْ حَصًى تُسَبِّحُ بِهِ فَقَالَ " أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا أَوْ أَفْضَلُ " . فَقَالَ " سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ مِثْلُ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلُ ذَلِكَ . وَلاَ إِلَهَ إِلاَّ اللَّهُ مِثْلُ ذَلِكَ . وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ مِثْلُ ذَلِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1500
In-book reference : Book 8, Hadith 85
English translation : Book 8, Hadith 1495

Narrated Yusayrah, mother of Yasir:

The Prophet (ﷺ) commanded them (the women emigrants) to be regular (in remembering Allah by saying): "Allah is most great"; "Glory be to the King, the Holy"; "there is no god but Allah"; and that they should count them on fingers, for they (the fingers) will be questioned and asked to speak.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هَانِئِ بْنِ عُثْمَانَ، عَنْ حُمَيْضَةَ بِنْتِ يَاسِرٍ، عَنْ يُسَيْرَةَ، أَخْبَرَتْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُنَّ أَنْ يُرَاعِينَ بِالتَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ وَأَنْ يَعْقِدْنَ بِالأَنَامِلِ فَإِنَّهُنَّ مَسْئُولاَتٌ مُسْتَنْطَقَاتٌ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1501
In-book reference : Book 8, Hadith 86
English translation : Book 8, Hadith 1496

Narrated Abdullah ibn Amr ibn al-'As:

I saw the Messenger of Allah (ﷺ) counting the glorification of Allah on fingers.

Ibn Qudamah said (in his version: "With his right hands".

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَمُحَمَّدُ بْنُ قُدَامَةَ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا عَثَّامٌ، عَنِ الأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم - يَعْقِدُ التَّسْبِيحَ قَالَ ابْنُ قُدَامَةَ - بِيَمِينِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1502
In-book reference : Book 8, Hadith 87
English translation : Book 8, Hadith 1497

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) went out from Juwayriyyah (wife of the Prophet). Earlier her name was Barrah, and he changed it. When he went out she was in her place of worship, and when he returned she was in her place of worship.
He asked: Have you been in your place of worship continuously? She said: Yes. He then said: Since leaving you I have said three times four phrases which, if weighed against all that you have said (during this period), would prove to be heavier: "glory be to Allah", and I begin with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and to the ink (extent) of His words.
حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى أَبِي طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِ جُوَيْرِيَةَ - وَكَانَ اسْمُهَا بَرَّةَ فَحَوَّلَ اسْمَهَا - فَخَرَجَ وَهِيَ فِي مُصَلاَّهَا وَرَجَعَ وَهِيَ فِي مُصَلاَّهَا فَقَالَ " لَمْ تَزَالِي فِي مُصَلاَّكِ هَذَا " . قَالَتْ نَعَمْ . قَالَ " قَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاَثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ لَوَزَنَتْهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1503
In-book reference : Book 8, Hadith 88
English translation : Book 8, Hadith 1498

Narrated AbuHurayrah:

AbuDharr said: Prophet of Allah. The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity.
The Messenger of Allah (ﷺ) said: AbuDharr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you.
He said: Why not, Messenger of Allah? He said: Exalt Allah (say: Allah is Most Great) after each prayer thirty-three times; and praise Him (say: Praise be to Allah) thirty-three times; and glorify Him (say: Glory be to Allah) thirty-three times, and end it by saying, "There is no god but Allah alone, there is no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything". His sins will be forgiven, even if they are like the foam of the sea.
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ أَبُو ذَرٍّ يَا رَسُولَ اللَّهِ ذَهَبَ أَصْحَابُ الدُّثُورِ بِالأُجُورِ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ فُضُولُ أَمْوَالٍ يَتَصَدَّقُونَ بِهَا وَلَيْسَ لَنَا مَالٌ نَتَصَدَّقُ بِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ أَلاَ أُعَلِّمُكَ كَلِمَاتٍ تُدْرِكُ بِهِنَّ مَنْ سَبَقَكَ وَلاَ يَلْحَقُكَ مَنْ خَلْفَكَ إِلاَّ مَنْ أَخَذَ بِمِثْلِ عَمَلِكَ " . قَالَ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " تُكَبِّرُ اللَّهَ عَزَّ

وَجَلَّ دُبُرَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ وَتَحْمَدُهُ ثَلاَثًا وَثَلاَثِينَ وَتُسَبِّحُهُ ثَلاَثًا وَثَلاَثِينَ وَتَخْتِمُهَا بِلاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ غُفِرَتْ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ " .

حكم: صحيح لكن قوله غفرت له ... مدرج (الألباني)

Reference : Sunan Abi Dawud 1504
In-book reference : Book 8, Hadith 89
English translation : Book 8, Hadith 1499

(25) Chapter: What A Person Should Say When He Says The Taslim

(25) باب مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ

Al-Mughirah b. Shu'bah reported:

"Mu'awiyah wrote to al-Mughirah b. Shu'bah: 'What would the the Messenger of Allah (ﷺ) recite when he gave Taslim (salutation) in the prayer ?' Al-Mughirah dictated and wrote to Mu'awiyah: 'The Messenger of Allah (ﷺ) used to say (at the end of the prayer after taslim): 'There is no God but Allah, Alone, Who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah no one cane withhold what You give and give what You withhold, and none benefits the fortunate person, for from You is the fortune. '"

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ أَىُّ شَىْءٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ إِذَا سَلَّمَ مِنَ الصَّلاَةِ فَأَمْلاَهَا الْمُغِيرَةُ عَلَيْهِ وَكَتَبَ إِلَى مُعَاوِيَةَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1505
In-book reference : Book 8, Hadith 90
English translation : Book 8, Hadith 1500

Abu Zubair said:

"I heard 'Abd Allah b. al-Zubair saying on the pulpit: When the Prophet (ﷺ) finished the prayer, he used to say (at the end of the prayer): 'There is no God but Allah, Alone, Who has no partner, to Him belongs the Kingdom, to Him praise is due, and He is Omnipotent. There is no God but Allah to Whom we are sincere in devotion, even though the infidels should disapprove. To Him belongs wealth, to Him belongs grace and to Him is worthy accorded. There is no got but Allah to Whom we are sincere in devotion, even though infidels should disapprove.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، عَلَى الْمِنْبَرِ يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا انْصَرَفَ مِنَ الصَّلاَةِ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ أَهْلُ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1506
In-book reference : Book 8, Hadith 91
English translation : Book 8, Hadith 1501

Abu al-Zubair said:

'Abd Allah b. al-Zubair used to recite this supplication after each (prescribed) prayer. He then narrated a similar supplication and added to it: "There is no might and no power except in Allah; there is no god but Allah Whom alone we worship. To Him belongs wealth." The narrator then transmitted the rest of tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُهَلِّلُ فِي دُبُرِ كُلِّ صَلاَةٍ فَذَكَرَ نَحْوَ هَذَا الدُّعَاءِ زَادَ فِيهِ " وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ لاَ نَعْبُدُ إِلاَّ إِيَّاهُ لَهُ النِّعْمَةُ " . وَسَاقَ بَقِيَّةَ الْحَدِيثِ .

حكم: صحيح وساق بقية الحديث (الألباني)

Reference : Sunan Abi Dawud 1507
In-book reference : Book 8, Hadith 92
English translation : Book 8, Hadith 1502

Narrated Zayd ibn Arqam:

I heard the Messenger of Allah (ﷺ) saying (the version of Sulayman has: The Messenger of Allah (ﷺ) used to say) after his prayer:-
"O Allah, our Lord and Lord of everything, I bear witness that Thou art the Lord alone Who hast no partner; O Allah, Our Lord and Lord of everything, I bear witness that Muhammad is Thy servant and Thy apostle ; O Allah, our Lord and Lord of everything, I bear witness that all the servants are brethren; O Allah, our Lord and Lord of everything make me sincere to Thee, and my family too at every moment, in this world and in the world hereafter, O Possessor of glory and honour, listen to me and answer. Allah is incomparably great. O Allah, Light of the heavens and of the earth".
The narrator Sulaiman b. Dawud said: "Lord of the heavens and of the earth, Allah is incomparably great. Allah is sufficient for me; and the excellent guardian is He; Allah is incomparably great.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، - وَهَذَا حَدِيثُ مُسَدَّدٍ - قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ دَاوُدَ الطُّفَاوِيَّ، قَالَ حَدَّثَنِي أَبُو مُسْلِمٍ الْبَجَلِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ سَمِعْتُ نَبِيَّ اللَّهِ صلى الله عليه وسلم يَقُولُ وَقَالَ سُلَيْمَانُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي دُبُرِ صَلاَتِهِ " اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَىْءٍ أَنَا شَهِيدٌ أَنَّكَ أَنْتَ الرَّبُّ وَحْدَكَ لاَ شَرِيكَ لَكَ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَىْءٍ أَنَا شَهِيدٌ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَىْءٍ أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةٌ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَىْءٍ

اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ فِي الدُّنْيَا وَالآخِرَةِ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ اسْمَعْ وَاسْتَجِبِ اللَّهُ أَكْبَرُ الأَكْبَرُ اللَّهُمَّ نُورَ السَّمَوَاتِ وَالأَرْضِ " . قَالَ سُلَيْمَانُ بْنُ دَاوُدَ " رَبَّ السَّمَوَاتِ وَالأَرْضِ " . " اللَّهُ أَكْبَرُ الأَكْبَرُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ اللَّهُ أَكْبَرُ الأَكْبَرُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1508
In-book reference : Book 8, Hadith 93
English translation : Book 8, Hadith 1503

'Ali b. Abi Talib said:

When the Prophet (ﷺ) uttered salutation at the end of the prayer, he used to say: "O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what You know better than I do. You are the Advancer, the Delayer, there is no god but You."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا سَلَّمَ مِنَ الصَّلاَةِ قَالَ " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1509
In-book reference : Book 8, Hadith 94
English translation : Book 8, Hadith 1504

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طُلَيْقِ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو " رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَىَّ وَانْصُرْنِي وَلاَ تَنْصُرْ عَلَىَّ وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَىَّ وَاهْدِنِي وَيَسِّرْ هُدَاىَ إِلَىَّ وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَىَّ اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا إِلَيْكَ مُخْبِتًا أَوْ مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَاهْدِ قَلْبِي وَسَدِّدْ لِسَانِي وَاسْلُلْ سَخِيمَةَ قَلْبِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1510
In-book reference : Book 8, Hadith 95
English translation : Book 8, Hadith 1505

The aforesaid tradition has also been transmitted by 'Amr b. Murrah through a different chain of narrators to the same effect. This version adds:

"And make right guidance easy for me." The narrator did not say: "my right guidance".

Abu Dawud said: Sufyan heard eighteen traditions from 'Amr b. Murrah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ سَمِعْتُ عَمْرَو بْنَ مُرَّةَ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " وَيَسِّرِ الْهُدَى إِلَيَّ " . وَلَمْ يَقُلْ " هُدَاىَ " . قَالَ أَبُو دَاوُدَ سَمِعَ سُفْيَانُ مِنْ عَمْرِو بْنِ مُرَّةَ قَالُوا ثَمَانِيَةَ عَشَرَ حَدِيثًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1511
In-book reference : Book 8, Hadith 96
English translation : Book 8, Hadith 1506

'Aishah said:

When the Prophet (ﷺ) uttered taslim, he used to say: "O Allah, You are As-Salam, and from you is As-Salam. You are blessed, O One of Magnificence and Generosity."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، وَخَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا سَلَّمَ قَالَ " اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1512
In-book reference : Book 8, Hadith 97
English translation : Book 8, Hadith 1507

Thawban, the client of Messenger of Allah (ﷺ) said:

When the Prophet (ﷺ) finished the prayer, he asked forgiveness three times and said: "O Allah ....." The narrator then narrated the tradition like that of 'Aishah.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ " اللَّهُمَّ " . فَذَكَرَ مَعْنَى حَدِيثِ عَائِشَةَ رضى الله عنها .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1513
In-book reference : Book 8, Hadith 98
English translation : Book 8, Hadith 1508

(26) Chapter: About Seeking Forgiveness

(26) باب فِي الاِسْتِغْفَارِ

Narrated AbuBakr as-Siddiq:

The Prophet (ﷺ) said: He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، حَدَّثَنَا عُثْمَانُ بْنُ وَاقِدٍ الْعُمَرِيُّ، عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلًى، لأَبِي بَكْرٍ الصِّدِّيقِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1514
In-book reference : Book 8, Hadith 99
English translation : Book 8, Hadith 1509

Al-Agharr al-Muzani said (Musaddad in his version of this tradition said that he was a Companion of the Prophet):

The Messenger of Allah (ﷺ) said: My heart is invaded by unmindfulness, and I ask Allah's pardon a hundred times in the day.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الأَغَرِّ الْمُزَنِيِّ، - قَالَ مُسَدَّدٌ فِي حَدِيثِهِ وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1515
In-book reference : Book 8, Hadith 100
English translation : Book 8, Hadith 1510

Narrated Abdullah ibn Umar:

We counted that the Messenger of Allah (ﷺ) would say a hundred times during a meeting: "My Lord, forgive me and pardon me; Thou art the Pardoning and forgiving One".

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ " رَبِّ اغْفِرْ لِي وَتُبْ عَلَىَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1516
In-book reference : Book 8, Hadith 101
English translation : Book 8, Hadith 1511

Narrated Zayd, the client of the Prophet:

The Prophet (ﷺ) said: If anyone says: "I ask pardon of Allah than Whom there is no deity, the Living, the eternal, and I turn to Him in repentance," he will be pardoned, even if he has fled in time of battle.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّنِّيُّ، حَدَّثَنِي أَبِي عُمَرُ بْنُ مُرَّةَ، قَالَ سَمِعْتُ بِلاَلَ بْنَ يَسَارِ بْنِ زَيْدٍ، مَوْلَى النَّبِيِّ صلى الله عليه وسلم قَالَ سَمِعْتُ أَبِي يُحَدِّثُنِيهِ عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الزَّحْفِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1517
In-book reference : Book 8, Hadith 102
English translation : Book 8, Hadith 1512

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَزِمَ الاِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1518
In-book reference : Book 8, Hadith 103
English translation : Book 8, Hadith 1513

Qatadah asked Anas:

Which Supplication would the Prophet (ﷺ) often make ? He replied: The supplication he would usually recite was: "O Allah, give us in this world what is good and in the next what is good, and protect us from the punishment of Hell-fire".

The version of Ziyad adds: When Anas wished to supplicate, he uttered this supplication. When he uttered some other supplication, he combined it with this supplication.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح وَحَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ، - الْمَعْنَى - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ سَأَلَ قَتَادَةُ أَنَسًا أَىُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَكْثَرَ قَالَ كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " . وَزَادَ زِيَادٌ وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا وَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1519

In-book reference : Book 8, Hadith 104
English translation : Book 8, Hadith 1514

Suhail b. Hunaif reported on the authority of his father:

The Messenger of Allah (ﷺ) said: If anyone asks Allah for martyrdom sincerely, Allah make him reach the ranks of martyrs though he may die on his bed.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1520
In-book reference : Book 8, Hadith 105
English translation : Book 8, Hadith 1515

Narrated AbuBakr as-Siddiq:

Asma' bint al-Hakam said: I heard Ali say: I was a man; when I heard a tradition from the Messenger of Allah (ﷺ), Allah benefited me with it as much as He willed. But when some one of his companions narrated a tradition to me I adjured him. When he took an oath, I testified him.
AbuBakr narrated to me a tradition, and AbuBakr narrated truthfully. He said: I heard the apostle of Allah (ﷺ) saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: "And those who, when they commit indecency or wrong their souls, remember Allah" (Al-Qur'an 3:135).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسَدِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، قَالَ سَمِعْتُ عَلِيًّا، - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ كُنْتُ رَجُلاً إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي وَإِذَا حَدَّثَنِي أَحَدٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ قَالَ وَحَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ - رضى الله عنه - أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلاَّ غَفَرَ اللَّهُ لَهُ " . ثُمَّ قَرَأَ هَذِهِ الآيَةَ { وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ } إِلَى آخِرِ الآيَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1521
In-book reference : Book 8, Hadith 106
English translation : Book 8, Hadith 1516

Mu'adh b. Jabal reported that the Messenger of Allah (ﷺ) caught his hand and said:

By Allah, I love you, Mu'adh. I give some instruction to you. Never leave to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering You, in giving You thanks, and worshipping You well."

Mu'adh willed this supplication to the narrator al-Sunabihi and al-Sunabihi to 'Abu Abd al-Rahman.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ مُسْلِمٍ، يَقُولُ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ، عَنِ الصُّنَابِحِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ بِيَدِهِ وَقَالَ " يَا مُعَاذُ وَاللَّهِ إِنِّي لأُحِبُّكَ وَاللَّهِ إِنِّي لأُحِبُّكَ " . فَقَالَ " أُوصِيكَ يَا مُعَاذُ لاَ تَدَعَنَّ فِي دُبُرِ كُلِّ صَلاَةٍ تَقُولُ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ " . وَأَوْصَى بِذَلِكَ مُعَاذٌ الصُّنَابِحِيَّ وَأَوْصَى بِهِ الصُّنَابِحِيُّ أَبَا عَبْدِ الرَّحْمَنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1522
In-book reference : Book 8, Hadith 107
English translation : Book 8, Hadith 1517

Narrated Uqbah ibn Amir:

The Messenger of Allah (ﷺ) commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، أَنَّ حُنَيْنَ بْنَ أَبِي حَكِيمٍ، حَدَّثَهُ عَنْ عُلَىِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقْرَأَ بِالْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلاَةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1523
In-book reference : Book 8, Hadith 108
English translation : Book 8, Hadith 1518

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) liked to supplicate three times and to ask pardon (of Allah) three times.

حَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سُوَيْدٍ السَّدُوسِيُّ، حَدَّثَنَا أَبُو دَاوُدَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلاَثًا وَيَسْتَغْفِرَ ثَلاَثًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1524
In-book reference : Book 8, Hadith 109
English translation : Book 8, Hadith 1519

Narrated Asma' daughter of Umays:

The Messenger of Allah (ﷺ) said to me: May I not teach you phrases which you utter in distress? (These are:) "Allah , Allah is my Lord, I do not associate anything as partner with Him."
Abu Dawud said: The narrator Hilal is a client of 'Umar b. 'Abd al-Aziz. The name of Ja'far, a narrator, is 'Abd Allah b. Ja'far.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ هِلاَلٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ ابْنِ جَعْفَرٍ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ أَوْ فِي الْكَرْبِ اللَّهُ اللَّهُ رَبِّي لاَ أُشْرِكُ بِهِ شَيْئًا " . قَالَ أَبُو دَاوُدَ هَذَا هِلاَلٌ مَوْلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَابْنُ جَعْفَرٍ هُوَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1525
In-book reference : Book 8, Hadith 110
English translation : Book 8, Hadith 1520

Narrated AbuMusa al-Ash'ari:

Once we accompanied the Messenger of Allah (ﷺ) on a journey. When we reached near Medina, the people began to say aloud: "Allah is most great," and they raised their voice.
The Messenger of Allah (ﷺ) said: O people, you are not supplicating one who is deaf and absent, but you are supplicating One Who is nearer to you than the neck of your riding beast.
The Messenger of Allah (ﷺ) then said: AbuMusa, should I not point out to you one of the treasures of Paradise?

I asked: What is that?
He replied: "There is no might and there is no power except in Allah"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، وَعَلِيِّ بْنِ زَيْدٍ، وَسَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، أَنَّ أَبَا مُوسَى الأَشْعَرِيَّ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ كَبَّرَ النَّاسُ وَرَفَعُوا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَيُّهَا النَّاسُ إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ بَيْنَكُمْ وَبَيْنَ أَعْنَاقِ رِكَابِكُمْ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا مُوسَى أَلاَ أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " . فَقُلْتُ وَمَا هُوَ قَالَ " لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " .

حكم: صحيح ق دون قوله إن الذي تدعونه بينكم وبين أعناق ركائبكم وهو منكر (الألباني)

Reference : Sunan Abi Dawud 1526
In-book reference : Book 8, Hadith 111
English translation : Book 8, Hadith 1521

Abu Musa Al-Ash'ari said:

They (the Companions) accompanied the Prophet (ﷺ) while they were climbing the turning of a hill. A man uttered loudly: "There is no god but Allah, and Allah is most great" when he ascended the hill. The Prophet of Allah (ﷺ) said: You are not supplicating one who is deaf or absent. He then said: 'Abd Allah b. Qais. The narrator then transmitted the tradition to the same effect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم وَهُمْ يَتَصَعَّدُونَ فِي ثَنِيَّةٍ فَجَعَلَ رَجُلٌ كُلَّمَا عَلاَ الثَّنِيَّةَ نَادَى لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ ‏.‏ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّكُمْ لاَ تُنَادُونَ أَصَمَّ وَلاَ غَائِبًا ‏"‏ ‏.‏ ثُمَّ قَالَ ‏"‏ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ‏"‏ ‏.‏ فَذَكَرَ مَعْنَاهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1527
In-book reference : Book 8, Hadith 112
English translation : Book 8, Hadith 1522

The aforesaid tradition has also been transmitted by Abu Musa al-Ash'ari through a different chain of narrators. This version adds:

Be lenient to yourselves, O people.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، بِهَذَا الْحَدِيثِ وَقَالَ فِيهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1528
In-book reference : Book 8, Hadith 113
English translation : Book 8, Hadith 1523

Abu Sa'id al-Khudri reported the Messenger of Allah (ﷺ) as saying:

If anyone says "I am pleased with Allah as Lord, with Islam as religion and with Muhammad (ﷺ) as Apostle" Paradise will be his due.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْحُسَيْنِ، زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الإِسْكَنْدَرَانِيُّ، حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ، أَنَّهُ سَمِعَ أَبَا عَلِيٍّ الْجَنْبِيَّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً وَجَبَتْ لَهُ الْجَنَّةُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1529
In-book reference : Book 8, Hadith 114
English translation : Book 8, Hadith 1524

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone invokes blessings on me once, Allah will bless him ten times.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ صَلَّى عَلَىَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1530
In-book reference : Book 8, Hadith 115
English translation : Book 8, Hadith 1525

Aws b. Was reported the Messenger of Allah (ﷺ) as saying:

Among the most excellent of your days in Friday ; so invoke many blessings on me on that day, for your blessing will be submitted to me. They (the Companions) asked: Messenger of Allah, how can our blessing be submitted to you, when your body is decayed ? He said: Allah has prohibited the earth from consuming the bodies of Prophets.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَأَكْثِرُوا عَلَىَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَىَّ " . قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ قَالَ يَقُولُونَ بَلِيتَ . قَالَ " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1531
In-book reference : Book 8, Hadith 116
English translation : Book 8, Hadith 1526

(27) Chapter: The Prohibition Of A Person Supplicating Against His Family And Wealth

(27) باب النَّهْىِ عَنْ أَنْ يَدْعُوَ الإِنْسَانُ عَلَى أَهْلِهِ وَمَالِهِ

Jabir b. 'Abd Allah reported the Messenger of Allah (ﷺ) as saying:

Do not invoke curse on yourselves, and do not invoke curse on your children, and do not invoke curse on your servants, and do not invoke curse on your property, lest you happen to do it at a time when Allah is asked for something and grants your request.

Abu Dawud said: This Hadith has a continuous chain of narrators, 'Ubadah bin Al-Walid bin 'Ubadah (did) met Jabir.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَحْيَى بْنُ الْفَضْلِ، وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالُوا حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ وَلاَ تَدْعُوا عَلَى أَوْلاَدِكُمْ وَلاَ تَدْعُوا عَلَى خَدَمِكُمْ وَلاَ تَدْعُوا عَلَى أَمْوَالِكُمْ لاَ تُوَافِقُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةَ نَيْلٍ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ " . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ مُتَّصِلُ الإِسْنَادِ فَإِنَّ عُبَادَةَ بْنَ الْوَلِيدِ بْنِ عُبَادَةَ لَقِيَ جَابِرًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1532

In-book reference : Book 8, Hadith 117
English translation : Book 8, Hadith 1527

(28) Chapter: Sending Salat Upon Other Than The Prophet (saws)

(28) باب الصَّلاَةِ عَلَى غَيْرِ النَّبِيِّ صلى الله عليه وسلم

Narrated Jabir ibn Abdullah:

A woman said to the Prophet (ﷺ): Invoke blessing on me as well as on my husband. The Prophet (ﷺ) said: May Allah send blessing on you and your husband.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم صَلِّ عَلَىَّ وَعَلَى زَوْجِي . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَلَّى اللَّهُ عَلَيْكِ وَعَلَى زَوْجِكِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1533
In-book reference : Book 8, Hadith 118
English translation : Book 8, Hadith 1528

(29) Chapter: Supplicating For One In His Absence

(29) باب الدُّعَاءِ بِظَهْرِ الْغَيْبِ

Abu Al-Darda' said:

I heard the Messenger of Allah (ﷺ) say: When a Muslim supplicates for his absent brother the angels say: Amin, and may you receive the like.

حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا مُوسَى بْنُ ثَرْوَانَ، حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، قَالَتْ حَدَّثَنِي سَيِّدِي أَبُو الدَّرْدَاءِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا دَعَا الرَّجُلُ لأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلاَئِكَةُ آمِينَ وَلَكَ بِمِثْلٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1534
In-book reference : Book 8, Hadith 119
English translation : Book 8, Hadith 1529

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: The supplication which gets the quickest answer is that made by one distant Muslim for another.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةً دَعْوَةُ غَائِبٍ لِغَائِبٍ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1535
In-book reference : Book 8, Hadith 120
English translation : Book 8, Hadith 1530

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " ثَلاَثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لاَ شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُومِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1536
In-book reference : Book 8, Hadith 121
English translation : Book 8, Hadith 1531

(30) Chapter: What Should One Say When He Is Afraid Of A People ? (30) باب مَا يَقُولُ إِذَا خَافَ قَوْمًا

Narrated AbuMusa al-Ash'ari:

When the Prophet (ﷺ) feared a (group of) people, he would say: "O Allah, we make Thee our shield against them, and take refuge in Thee from their evils."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا خَافَ قَوْمًا قَالَ " اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1537
In-book reference : Book 8, Hadith 122
English translation : Book 8, Hadith 1532

(31) Chapter: Regarding Istikharah (31) باب فِي الاِسْتِخَارَةِ

Jabir b. 'Abd Allah said:

The Messenger of Allah (ﷺ) used to teach us the supplication for isthikharah (seeking what us beneficial from Allah) as he would teach us a surah (chapter) from the Qur'an. He would tell us: When one of you intends to do a work, he should offer two supererogatory rak'ahs of prayer, and then say (at the end of the prayer): "O Allah, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You for Your great bounties. For Indeed, You are the One Who Decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allah, if you know this, and You are the Knower of the Unseen. O Allah, if you know this - here he should name exactly what he wishes - is better for me with regard to my religion, and my life, and my afterlife, and the end result of my affairs, then decree it to me, and make it easy for me, and bless me on it. O Allah, and if You know this to be evil for me - and he says just as he said the first

time - then avert it for me, and avert me from it. And decree for me good wherever it might be, the make me content with it." A version goes: "If the work is good immediately or subsequently."

Ibn Maslamah and Ibn 'Isa reported from Muhammad b. al-Munkadir on the authority of Jabir.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ مُقَاتِلٍ، خَالُ الْقَعْنَبِيِّ وَمُحَمَّدُ بْنُ عِيسَى - الْمَعْنَى وَاحِدٌ - قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا الاِسْتِخَارَةَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ لَنَا " إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ وَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ وَتَعْلَمُ وَلاَ أَعْلَمُ وَأَنْتَ عَلاَّمُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ - يُسَمِّيهِ بِعَيْنِهِ الَّذِي يُرِيدُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَمَعَادِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُهُ شَرًّا لِي مِثْلَ الأَوَّلِ فَاصْرِفْنِي عَنْهُ وَاصْرِفْهُ عَنِّي وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ " . أَوْ قَالَ " فِي عَاجِلِ أَمْرِي وَآجِلِهِ " . قَالَ ابْنُ مَسْلَمَةَ وَابْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1538
In-book reference : Book 8, Hadith 123
English translation : Book 8, Hadith 1533

(32) Chapter: Regarding Seeking Refuge (32) باب فِي الاِسْتِعَاذَةِ

Narrated Umar ibn al-Khattab:

The Prophet (ﷺ) used to seek refuge in Allah from five things; cowardliness, niggardliness, the evils of old age, evil thoughts, and punishment in the grave.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ الْعُمْرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1539
In-book reference : Book 8, Hadith 124
English translation : Book 8, Hadith 1534

Anas b. Malik said:

The Messenger of Allah (ﷺ) used to say: "O Allah, I seek refuge in You from weakness, and laziness, and cowardice, and old age, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trails of the life and death."

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1540
In-book reference : Book 8, Hadith 125
English translation : Book 8, Hadith 1535

Anas b. Malik said:

I used to serve the Prophet (ﷺ) and often hear him say: "O Allah, I seek refuge in You from grief and anxiety, from the hardships of debt, and from being overpowered by men."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، - قَالَ سَعِيدٌ الزُّهْرِيُّ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَضَلْعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ " . وَذَكَرَ بَعْضَ مَا ذَكَرَهُ التَّيْمِيُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1541
In-book reference : Book 8, Hadith 126
English translation : Book 8, Hadith 1536

'Abd Allah b. 'Abbas said:

The Messenger of Allah (ﷺ) used to teach us this supplication as he taught us the surah from the Qur'an. He would say: O Allah! I seek refuge in You from the punishment of Hell and I seek refuge in You from the punishment of the grave, and I seek refuge from You from the trails of Al-Masihid-Dajjal, and I seek refuge in You from the trials of life and death.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1542
In-book reference : Book 8, Hadith 127
English translation : Book 8, Hadith 1537

'Aishah narrated that the Prophet (ﷺ) would supplicate with the following words:

"O Allah! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَدْعُو بِهَؤُلاَءِ الْكَلِمَاتِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1543
In-book reference : Book 8, Hadith 128
English translation : Book 8, Hadith 1538

Narrated AbuHurayrah:

The Prophet (ﷺ) used to say: "O Allah, I seek refuge in Thee from poverty", lack and abasement, and I seek refuge in Thee lest I cause or suffer wrong."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1544
In-book reference : Book 8, Hadith 129
English translation : Book 8, Hadith 1539

'Abd Allah b. 'Umar said that one of the supplications of the Messenger of Allah (ﷺ) was:

"O Allah, I seek refuge in You that Your blessings are lifted, and Your protection (of me) is changed, and in the suddenness of Your punishment, and from all Your anger.

حَدَّثَنَا ابْنُ عَوْفٍ، حَدَّثَنَا عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحْوِيلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1545
In-book reference : Book 8, Hadith 130
English translation : Book 8, Hadith 1540

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) used to supplicate by saying: "O Allah, I seek refuge in Thee from divisiveness, hypocrisy, and evil character."

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا ضُبَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي السَّلِيكِ، عَنْ دُوَيْدِ بْنِ نَافِعٍ، حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ، قَالَ قَالَ أَبُو هُرَيْرَةَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الأَخْلاَقِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1546
In-book reference : Book 8, Hadith 131
English translation : Book 8, Hadith 1541

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) used to say: "O Allah, I seek refuge in Thee from hunger, for it is an evil bed-fellow; and I seek refuge in Thee from treachery, for it is an evil hidden trait."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، عَنِ ابْنِ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1547
In-book reference : Book 8, Hadith 132
English translation : Book 8, Hadith 1542

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) used to say: "O Allah, I seek refuge in Thee from four things: Knowledge which does not profit, a heart which is not submissive, a soul which has an insatiable appetite, and a supplication which is not heard."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ، عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1548
In-book reference : Book 8, Hadith 133
English translation : Book 8, Hadith 1543

Anas bin Malik narrated that the Prophet (ﷺ) would say:

"O Allah, I seek refuge in You from a prayer that is of no benefit."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ قَالَ أَبُو الْمُعْتَمِرِ أُرَى أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلاَةٍ لاَ تَنْفَعُ ‏"‏ ‏.‏ وَذَكَرَ دُعَاءً آخَرَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1549
In-book reference : Book 8, Hadith 134
English translation : Book 8, Hadith 1544

Farwah b. Nawfal Al-Ashja'i asked 'Aishah the Mother of the Believers, about the supplication of the Messenger of Allah (ﷺ). She replied:

"He would say: 'O Allah, I seek refuge in You from the evil of what I have done, and from the evil of what I have not done.'"

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الأَشْجَعِيِّ، قَالَ سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُو بِهِ قَالَتْ كَانَ يَقُولُ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1550
In-book reference : Book 8, Hadith 135
English translation : Book 8, Hadith 1545

Narrated Shakl ibn Humayd:

I said: Messenger of Allah, teach me a supplication.
He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual passion).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، ح وَحَدَّثَنَا أَحْمَدُ، حَدَّثَنَا وَكِيعٌ، - الْمَعْنَى - عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلاَلٍ الْعَبْسِيِّ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ أَبِيهِ، فِي حَدِيثِ أَبِي أَحْمَدَ شَكَلِ بْنِ حُمَيْدٍ - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً قَالَ ‏"‏ قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّي ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1551
In-book reference : Book 8, Hadith 136
English translation : Book 8, Hadith 1546

Narrated AbulYusr:

The Messenger of Allah (ﷺ) used to supplicate: "O Allah, I seek refuge in Thee from my house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek

refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ صَيْفِيٍّ، مَوْلَى أَفْلَحَ مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي الْيَسَرِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرَدِّي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1552
In-book reference : Book 8, Hadith 137
English translation : Book 8, Hadith 1547

The aforesaid tradition has also been transmitted by Abu al-Yusr through a different chain of narrators. This version adds:

"and from sorrow".

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، حَدَّثَنِي مَوْلًى، لأَبِي أَيُّوبَ عَنْ أَبِي الْيَسَرِ، زَادَ فِيهِ " وَالْغَمِّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1553
In-book reference : Book 8, Hadith 138
English translation : Book 8, Hadith 1548

Narrated Anas ibn Malik:

The Prophet (ﷺ) used to say: "O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُذَامِ وَمِنْ سَيِّئِ الأَسْقَامِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1554
In-book reference : Book 8, Hadith 139
English translation : Book 8, Hadith 1549

Narrated AbuSa'id al-Khudri:

One day the Messenger of Allah (ﷺ) entered the mosque. He saw there a man from the Ansar called AbuUmamah.

He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?

He said: I am entangled in cares and debts, Messenger of Allah.

He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?

He said: Why not, Messenger of Allah?

He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and niggardliness, and I seek in Thee from being overcome by debt and being put in subjection by men."

He said: When I did that Allah removed my care and settled my debt.

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ، أَخْبَرَنَا غَسَّانُ بْنُ عَوْفٍ، أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ فَقَالَ " يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلاَةِ " . قَالَ هُمُومٌ لَزِمَتْنِي وَدُيُونٌ يَا رَسُولَ اللَّهِ . قَالَ " أَفَلاَ أُعَلِّمُكَ كَلاَمًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ " . قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ " . قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي وَقَضَى عَنِّي دَيْنِي .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1555
In-book reference : Book 8, Hadith 140
English translation : Book 8, Hadith 1550

9 - Zakat (Kitab Al-Zakat) (1556 - 1700)

كتاب الزكاة

(1) Chapter: Zakat

(1) باب وُجُوبِ الزَّكَاةِ

Abu Hurairah said When the Messenger of Allah(ﷺ) died and Abu Bakr was made his successor after him and certain Arab clans apostatized. Umar bin Al Khattab said to Abu Bakr How can you fight with the people until they say “There is no God but Allah” so whoever says “There is no God but Allah”, he has protected his property and his person from me except for what is due from him, and his reckoning is left to allah. Abu Bak replied I swear by Allah that I will certainly fight with those who make a distinction between prayer and zakat, for zakat is what is due from property. I swear by Allah that if they were to refuse me a rope of camel (or a female kid, according to another version)which they used to pay the Messenger of Allah, I will fight with them over the refusal of it. Umar bin Al Khattab said I swear by Allah, I clearly saw Allah had made Abu Bakr feel justified in tighting and I recognized that it was right. Abu Dawud said This tradition has been transmitted by Rabah bin Zaid from Ma’mar and Al Zaubaidi from Al Zuhri has “If they were to refuse me a female kid.” The version transmitted by ‘Anbasah from Yunus on the authority of Al Zuhri has “a female kid”.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ " . فَقَالَ أَبُو بَكْرٍ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ - قَالَ - فَعَرَفْتُ أَنَّهُ الْحَقُّ . قَالَ أَبُو دَاوُدَ قَالَ أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمُثَنَّى الْعِقَالُ صَدَقَةُ سَنَةٍ وَالْعِقَالاَنِ صَدَقَةُ سَنَتَيْنِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ رَبَاحُ بْنُ زَيْدٍ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ وَقَالَ بَعْضُهُمْ عِقَالاً . وَرَوَاهُ ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ عَنَاقًا . قَالَ أَبُو دَاوُدَ وَقَالَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَمَعْمَرٌ وَالزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ لَوْ مَنَعُونِي عَنَاقًا . وَرَوَى عَنْبَسَةُ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قَالَ عَنَاقًا .

حكم: صحيح ق لكن قوله ع (الألباني)

Reference : Sunan Abi Dawud 1556
In-book reference : Book 9, Hadith 1
English translation : Book 9, Hadith 1551

This tradition has also been transmitted by Al Zuhri through a different chain of narrators. This version has “Abu Bakr said its due is the payment of zakat.” He used the word “a rope of a Camel”

حَدَّثَنَا ابْنُ السَّرْحِ، وَسُلَيْمَانُ بْنُ دَاوُدَ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ أَبُو بَكْرٍ إِنَّ حَقَّهُ أَدَاءُ الزَّكَاةِ وَقَالَ عِقَالاً .

حكم: صحيح ولكنه شاذ بهذا اللفظ (الألباني)

Reference : Sunan Abi Dawud 1557
In-book reference : Book 9, Hadith 2
English translation : Book 9, Hadith 1552

(2) Chapter: Property On Which Zakat Is Payable

(2) باب مَا تَجِبُ فِيهِ الزَّكَاةُ

Abu Sa'id Al Khudri reported:

That the Apostle of Allaah(ﷺ) as saying No sadaqah(zakat) is payable on less than five camels, on less than five ounces of silver and on less than five camel loads(wasq).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1558
In-book reference : Book 9, Hadith 3
English translation : Book 9, Hadith 1553

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: There is no zakat payable (on grain or dates) on less than five camel-loads. The wasq (one camel-load) measures sixty sa' in weight.

حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا إِدْرِيسُ بْنُ يَزِيدَ الأَوْدِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، يَرْفَعُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ زَكَاةٌ " . وَالْوَسْقُ سِتُّونَ مَخْتُومًا . قَالَ أَبُو دَاوُدَ أَبُو الْبَخْتَرِيِّ لَمْ يَسْمَعْ مِنْ أَبِي سَعِيدٍ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1559
In-book reference : Book 9, Hadith 4
English translation : Book 9, Hadith 1554

Ibrahim said The wasq contained sixty sa's stamped with the stamp of Al Hajjaj.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، قَالَ الْوَسْقُ سِتُّونَ صَاعًا مَخْتُومًا بِالْحَجَّاجِيِّ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 1560
In-book reference : Book 9, Hadith 5
English translation : Book 9, Hadith 1555

Habib al-Maliki said:

A man said to Imran ibn Husayn: AbuNujayd, you narrate to us traditions whose basis we do not find in the Qur'an.

Thereupon, Imran got angry and said to the man: Do you find in the Qur'an that one dirham is due on forty dirhams (as Zakat), and one goat is due on such-and-such number of goats, and one camel will be due on such-and-such number of camels?
He replied: No.
He said: From whom did you take it? You took it from us, from the Messenger of Allah (ﷺ).

He mentioned many similar things.
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا صُرَدُ بْنُ أَبِي الْمَنَازِلِ، قَالَ سَمِعْتُ حَبِيبًا الْمَالِكِيَّ، قَالَ قَالَ رَجُلٌ لِعِمْرَانَ بْنِ حُصَيْنٍ يَا أَبَا نُجَيْدٍ إِنَّكُمْ لَتُحَدِّثُونَنَا بِأَحَادِيثَ مَا نَجِدُ لَهَا أَصْلاً فِي الْقُرْآنِ . فَغَضِبَ عِمْرَانُ وَقَالَ لِلرَّجُلِ أَوَجَدْتُمْ فِي كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَمِنْ كُلِّ كَذَا وَكَذَا شَاةً شَاةٌ وَمِنْ كُلِّ كَذَا وَكَذَا بَعِيرًا كَذَا وَكَذَا أَوَجَدْتُمْ هَذَا فِي الْقُرْآنِ قَالَ لاَ . قَالَ فَعَنْ مَنْ أَخَذْتُمْ هَذَا أَخَذْتُمُوهُ عَنَّا وَأَخَذْنَاهُ عَنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم وَذَكَرَ أَشْيَاءَ نَحْوَ هَذَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1561
In-book reference : Book 9, Hadith 6
English translation : Book 9, Hadith 1556

(3) Chapter: If The Property Is Meant For Trade, Will Zakat Be Levied Upon It ?

(3) باب الْعُرُوضِ إِذَا كَانَتْ لِلتِّجَارَةِ هَلْ فِيهَا مِنْ زَكَاةٍ

Narrated Samurah ibn Jundub:
The Messenger of Allah (ﷺ) used to order us to pay the sadaqah (zakat) on what we prepared for trade.
حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، سُلَيْمَانَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ أَمَّا بَعْدُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نُعِدُّ لِلْبَيْعِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1562
In-book reference : Book 9, Hadith 7
English translation : Book 9, Hadith 1557

(4) Chapter: On The Meaning Of Kanz (Treasure) And Zakat On Jewellery

(4) باب الْكَنْزِ مَا هُوَ وَزَكَاةِ الْحُلِيِّ

'Amr bin Shu'aib on his father's authority said that his grandfather reported:

A woman came to the Messenger of Allah (ﷺ) and she was accompanied by her daughter who wore two heavy gold bangles in her hands. He said to her: Do you pay zakat on them? She said: No. He then said: Are you pleased that Allah may put two bangles of fire on your hands?
Thereupon she took them off and placed them before the Prophet (ﷺ) saying: They are for Allah and His Apostle.

حَدَّثَنَا أَبُو كَامِلٍ، وَحُمَيْدُ بْنُ مَسْعَدَةَ، - الْمَعْنَى - أَنَّ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَهُمْ حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ امْرَأَةً، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَعَهَا ابْنَةٌ لَهَا وَفِي يَدِ ابْنَتِهَا مَسَكَتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا " أَتُعْطِينَ زَكَاةَ هَذَا " . قَالَتْ لاَ . قَالَ " أَيَسُرُّكِ أَنْ يُسَوِّرَكِ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَيْنِ مِنْ نَارٍ " . قَالَ فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَالَتْ هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 1563
In-book reference : Book 9, Hadith 8
English translation : Book 9, Hadith 1558

Narrated Umm Salamah, Ummul Mu'minin:

I used to wear gold ornaments. I asked: Is that a treasure (kanz), Messenger of Allah? He replied: whatever reaches a quantity on which zakat is payable is not a treasure (kanz) when the zakat is paid.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا عَتَّابٌ، - يَعْنِي ابْنَ بَشِيرٍ - عَنْ ثَابِتِ بْنِ عَجْلاَنَ، عَنْ عَطَاءٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كُنْتُ أَلْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَكَنْزٌ هُوَ فَقَالَ " مَا بَلَغَ أَنْ تُؤَدَّى زَكَاتُهُ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ " .

حكم: حسن المرفوع منه فقط (الألباني)

Reference : Sunan Abi Dawud 1564
In-book reference : Book 9, Hadith 9
English translation : Book 9, Hadith 1559

Narrated ‘Abdallah bin Shaddad bin Al Had :

We entered upon A’ishah, wife of the Prophet (ﷺ). She said The Apostle of Allaah (ﷺ) entered upon me and saw two silver rings in my hand. He asked What is this, Aishah? I said I have made two ornaments myself for you, Messenger of Allah (ﷺ). He asked Do you pay zakat on them? I said No or I said Whatever Allah willed. He said this is sufficient for you (to take you) to the Hell fire.

حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيُّ، حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ عَمْرِو بْنِ عَطَاءٍ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، أَنَّهُ قَالَ دَخَلْنَا عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَأَى فِي يَدِي فَتَخَاتٍ مِنْ وَرِقٍ فَقَالَ " مَا هَذَا يَا عَائِشَةُ " . فَقُلْتُ صَنَعْتُهُنَّ أَتَزَيَّنُ لَكَ يَا رَسُولَ اللَّهِ . قَالَ " أَتُؤَدِّينَ زَكَاتَهُنَّ " . قُلْتُ لاَ أَوْ مَا شَاءَ اللَّهُ . قَالَ " هُوَ حَسْبُكِ مِنَ النَّارِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1565
In-book reference : Book 9, Hadith 10

English translation : Book 9, Hadith 1560

The aforesaid tradition has also been narrated by ‘Umar bin Ya’la through a different chain of narrators, like the tradition of ring. Sufyan, a narrator, was asked How do you pay zakat on it. He said You may combine it with other (ornaments).

حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ يَعْلَى، فَذَكَرَ الْحَدِيثَ نَحْوَ حَدِيثِ الْخَاتَمِ . قِيلَ لِسُفْيَانَ كَيْفَ تُزَكِّيهِ قَالَ تَضُمُّهُ إِلَى غَيْرِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1566
In-book reference : Book 9, Hadith 11
English translation : Book 9, Hadith 1561

(5) Chapter: Zakat On Pasturing Animals (5) باب فِي زَكَاةِ السَّائِمَةِ

Narrated Hammad :

I took a letter from Thumamah bin ‘Abd Allah bin Anas. He presumed that Abu Bakr had written it for Anas when he sent him (to Al Bahrain) as a collector of zakat. This (letter) was stamped with the stamp of the Messenger of Allah(ﷺ) and was written by Abu Bakr for him(Anas). This letter goes “This is the obligatory sadaqah(zakat) which the Messenger of Allah(ﷺ) imposed on Muslims which Allah commanded his Prophet(ﷺ) to impose. Those Muslims who are asked for the proper amount must give it, but those who are asked for more than that must not give it. For less than twenty five Camels a goat is to be given for every five Camels. When they reach twenty five to thirty five, a she Camel in her second year is to be given. If there is no she Camel in her second year, a male Camel in its third year is to be given. When they reach thirty six to forty five, a she Camel in her third year is to be given. When they reach forty six to sixty , a she Camel in her fourth year which is ready to be covered by a stallion is to be given. When they reach sixty one to seventy five, a she Camel in her fifth year is to be given. When they reach seventy six to ninety, two she Camel in their third year are to be given. When they reach ninety one to a hundred and twenty, two she Camels in their fourth year are ready to be covered by a stallion are to be given. When they exceed a hundred and twenty, a she Camel in her third year is to be given for every forty and a she Camel in her fourth year for every fifty(Camels). In case the ages of the Camel vary in the payment of obligatory sadaqah(zakat) If anyone whose Camels reach the number on which a she Camel in her fifth year is payable does not possess one but possess one in her fourth year, that will be accepted from him along with two goats if he can conveniently give them, or else twenty dirhams. If anyone whose Camels reach the number on which a she Camel in her fourth year is payable does not possess but possesses one in her fifth year, that will be accepted from him, and the collector must give him twenty dirhams or two goats. If anyone whose Camels reach the number on which a she Camel in her fourth year is payable possesses only one in her third year, that will be accepted from him.”
Abu Dawud said From here I could not retain accurately from Musa as I liked “And he must give along with it two goats if he can conveniently give them, or else twenty dirhams. If anyone whose Camels reach the number on which a she Camel in her third year is payable possesses only one in her fourth year, that will be accepted from him.”
Abu Dawud said (I was doubtful) up to here, and retained correctly onward “and the collector must give him twenty dirhams or two goats. If anyone whose Camels reach the number on which a she Camel in her third year is payable

does not possess one but possesses one in her second year, that will be accepted from him, but he must give two goats or twenty dirhams. Anyone whose Camels reach the number on which a she Camel in her second year is payable does not possess one but possesses a male Camel in its third year, that will be accepted from him, and nothing extra will be demanded along with it. If anyone possesses only four Camels, no zakat will be payable on them unless their owner wishes. If the numbers of the pasturing goats reach forty to one hundred and twenty, one goat is to be given. Over one hundred and twenty up to two hundred, two goats are to be given. If they exceed two hundred reaching three hundred, three goats are to be given. If they exceed three hundred, a goat is to be for every hundred. An old sheep, one with a defect in the eye, or a male goat is not to be accepted as sadaqah (zakat) unless the collector wishes. Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated from fear of sadaqah(zakat). Regarding what belongs to two partners, they can make claims for restitution from one another with equity, If a man's pasturing animals are less than forty, no sadaqah(zakat) is due on them unless their owner wishes. On sliver dirhams a fortieth is payable, but if there are only a hundred and ninety, nothing is payable unless their owner wishes."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، قَالَ أَخَذْتُ مِنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ كِتَابًا زَعَمَ أَنَّ أَبَا بَكْرٍ، كَتَبَهُ لأَنَسٍ وَعَلَيْهِ خَاتَمُ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ بَعَثَهُ مُصَدِّقًا وَكَتَبَهُ لَهُ فَإِذَا فِيهِ " هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا نَبِيَّهُ صلى الله عليه وسلم فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِهِ فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الإِبِلِ الْغَنَمُ فِي كُلِّ خَمْسِ ذَوْدٍ شَاةٌ . فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى أَنْ تَبْلُغَ خَمْسًا وَثَلاَثِينَ فَإِنْ لَمْ يَكُنْ فِيهَا بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ فَإِذَا بَلَغَتْ سِتًّا وَثَلاَثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ فَإِذَا تَبَايَنَ أَسْنَانُ الإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَأَنْ يَجْعَلَ مَعَهَا شَاتَيْنِ - إِنِ اسْتَيْسَرَتَا لَهُ - عِشْرِينَ دِرْهَمًا وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ ابْنَةُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ " . قَالَ أَبُو دَاوُدَ مِنْ هَا هُنَا لَمْ أَضْبِطْهُ عَنْ مُوسَى كَمَا أُحِبُّ " وَيَجْعَلُ مَعَهَا شَاتَيْنِ - اسْتَيْسَرَتَا لَهُ - أَوْ عِشْرِينَ دِرْهَمًا وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَ عِنْدَهُ إِلاَّ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ " . قَالَ أَبُو دَاوُدَ إِلَى هَا هُنَا ثُمَّ أَتْقَنْتُهُ " وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَ عِنْدَهُ إِلاَّ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَشَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلاَّ ابْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَىْءٌ وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلاَّ أَرْبَعٌ فَلَيْسَ فِيهَا شَىْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي سَائِمَةِ الْغَنَمِ إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا شَاتَانِ إِلَى أَنْ تَبْلُغَ مِائَتَيْنِ فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ فَفِيهَا ثَلاَثُ شِيَاهٍ إِلَى أَنْ تَبْلُغَ ثَلاَثَمِائَةٍ فَإِذَا زَادَتْ عَلَى ثَلاَثِمِائَةٍ فَفِي كُلِّ مِائَةِ شَاةٍ شَاةٌ وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ مِنَ الْغَنَمِ وَلاَ تَيْسُ الْغَنَمِ إِلاَّ أَنْ يَشَاءَ الْمُصَّدِّقُ وَلاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ

الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ فَإِنْ لَمْ تَبْلُغْ سَائِمَةُ الرَّجُلِ أَرْبَعِينَ فَلَيْسَ فِيهَا شَىْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ يَكُنِ الْمَالُ إِلاَّ تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَىْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1567
In-book reference : Book 9, Hadith 12
English translation : Book 9, Hadith 1562

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) wrote a letter about sadaqah (zakat) but he died before he could send it to his governors. He had kept it with his sword. So AbuBakr acted upon it till he died, and then Umar acted upon it till he died.
It contained: "For five camels one goat is to be given; for ten camels two goats are to be given; for fifteen camels three goats are to be given; for twenty camels four goats are to be given; for twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels.
For forty to one hundred and twenty goats one goat is to be given; if they exceed by one up to two hundred, two goats are to be given. If they exceed by one up to three hundred, three goats are to be given; if the goats are more than this, one goat for every hundred goats is to be given. Nothing is payable until they reach one hundred. Those which are in one flock are not to be separated, and those which are in separate flocks are not be brought together from fear of sadaqah (zakat). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity. An old goat and a defective one are not to be accepted as sadaqah (zakat)."
Az-Zuhri said: When the collector comes, the goats will be apportioned into three flocks: one containing bad, the second good, and the third moderate. The collector will take zakat from the moderate. Az-Zuhri did not mention the cows (to be apportioned in three flocks).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ كَتَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَعَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ ثُمَّ عَمِلَ بِهِ عُمَرُ حَتَّى قُبِضَ فَكَانَ فِيهِ " فِي خَمْسٍ مِنَ الإِبِلِ شَاةٌ وَفِي عَشْرٍ شَاتَانِ وَفِي خَمْسَ عَشَرَةَ ثَلاَثُ شِيَاهٍ وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ وَفِي خَمْسٍ وَعِشْرِينَ ابْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَثَلاَثِينَ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِنْ كَانَتِ الإِبِلُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ فَإِنْ زَادَتْ وَاحِدَةً فَشَاتَانِ إِلَى مِائَتَيْنِ فَإِنْ زَادَتْ وَاحِدَةً عَلَى الْمِائَتَيْنِ فَفِيهَا ثَلاَثُ شِيَاهٍ

إِلَى ثَلاَثِمِائَةٍ فَإِنْ كَانَتِ الْغَنَمُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ مِائَةِ شَاةٍ شَاةٌ وَلَيْسَ فِيهَا شَىْءٌ حَتَّى تَبْلُغَ الْمِائَةَ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ مَخَافَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَيْبٍ " . قَالَ وَقَالَ الزُّهْرِيُّ إِذَا جَاءَ الْمُصَدِّقُ قُسِمَتِ الشَّاءُ أَثْلاَثًا ثُلُثًا شِرَارًا وَثُلُثًا خِيَارًا وَثُلُثًا وَسَطًا فَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسَطِ وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1568
In-book reference : Book 9, Hadith 13
English translation : Book 9, Hadith 1563

Therefore said tradition has also been transmitted by Sufyan bin Husain through a different chain of narrators and to the same effect. This version adds “If there is no she Camel in her second year, a she Camel in her third year is to be given.” This does not mention the words of Al Zuhri.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ، أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ " . وَلَمْ يَذْكُرْ كَلاَمَ الزُّهْرِيِّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1569
In-book reference : Book 9, Hadith 14
English translation : Book 9, Hadith 1564

Ibn Shihab (Al Zuhri) said This is the copy of the letter of the Messenger of Allah(ﷺ), which he had written about sadaqah(zakat). This was in the custody of the descendants of ‘Umar bin Al Khattab. Ibn Shihab said Salim bin Abdallah bin Umar read it to me and I memorized it properly. Umar bin Abdul Aziz got it copied from ‘Abdallah, ‘Abdallah bin Umar and Salim bin ‘Abdallah bin ‘Umar. He (Ibn Shihab) then narrated the tradition like the former(i.e., up to one hundred and twenty camels). He further said if they (the camels) reach one hundred and twenty one to one hundred and twenty nine, three she camels in their third year are to be given. When they reach one hundred and thirty to one hundred and thirty nine, two she camels in their third year and one she Camel in her fourth year are to be given. When they reach one hundred and forty to one hundred and forty nine, two she camels in their fourth year and one she Camel in her third year are to be given. When they reach one hundred and fifty to one hundred and fifty nine, three she camels in their fourth year are to be given. When they reach one hundred and sixty to one hundred and sixty nine four she camels in their fourth year are to be given. When they reach one hundred and seventy to one hundred and seventy nine, three she camels in their third year and one she Camel in her fourth year are to be given. When they reach one hundred and eighty to one hundred and eighty nine, two she camels in their fourth year and two she Camel in their third year are to be given. When they reach one hundred and ninety to one hundred and ninety nine, three she camels in their fourth year and one she Camel in her third year are to be given. When they reach two hundred, four she camels in their fourth year or five she Camels in their third year, camels of whichever age are available, are to be accepted.

For the pasturing goats, he narrated the tradition similar to that transmitted by Sufyan bin Husain. This version adds “An old goat, one with defect in the eye or a male goat is not to be accepted in sadaqah(zakat) unless the collector wishes.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ هَذِهِ نُسْخَةُ كِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي كَتَبَهُ فِي الصَّدَقَةِ وَهِيَ عِنْدَ آلِ عُمَرَ بْنِ الْخَطَّابِ قَالَ ابْنُ شِهَابٍ أَقْرَأَنِيهَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ فَوَعَيْتُهَا عَلَى وَجْهِهَا وَهِيَ الَّتِي انْتَسَخَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَسَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَذَكَرَ الْحَدِيثَ قَالَ " فَإِذَا كَانَتْ إِحْدَى وَعِشْرِينَ وَمِائَةً فَفِيهَا ثَلاَثُ بَنَاتِ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَعِشْرِينَ وَمِائَةً فَإِذَا كَانَتْ ثَلاَثِينَ وَمِائَةً فَفِيهَا بِنْتَا لَبُونٍ وَحِقَّةٌ حَتَّى تَبْلُغَ تِسْعًا وَثَلاَثِينَ وَمِائَةً فَإِذَا كَانَتْ أَرْبَعِينَ وَمِائَةً فَفِيهَا حِقَّتَانِ وَبِنْتُ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَأَرْبَعِينَ وَمِائَةً فَإِذَا كَانَتْ خَمْسِينَ وَمِائَةً فَفِيهَا ثَلاَثُ حِقَاقٍ حَتَّى تَبْلُغَ تِسْعًا وَخَمْسِينَ وَمِائَةً فَإِذَا كَانَتْ سِتِّينَ وَمِائَةً فَفِيهَا أَرْبَعُ بَنَاتِ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَسِتِّينَ وَمِائَةً فَإِذَا كَانَتْ سَبْعِينَ وَمِائَةً فَفِيهَا ثَلاَثُ بَنَاتِ لَبُونٍ وَحِقَّةٌ حَتَّى تَبْلُغَ تِسْعًا وَسَبْعِينَ وَمِائَةً فَإِذَا كَانَتْ ثَمَانِينَ وَمِائَةً فَفِيهَا حِقَّتَانِ وَابْنَتَا لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَثَمَانِينَ وَمِائَةً فَإِذَا كَانَتْ تِسْعِينَ وَمِائَةً فَفِيهَا ثَلاَثُ حِقَاقٍ وَبِنْتُ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَتِسْعِينَ وَمِائَةً فَإِذَا كَانَتْ مِائَتَيْنِ فَفِيهَا أَرْبَعُ حِقَاقٍ أَوْ خَمْسُ بَنَاتِ لَبُونٍ أَىُّ السِّنَّيْنِ وُجِدَتْ أُخِذَتْ وَفِي سَائِمَةِ الْغَنَمِ " . فَذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ بْنِ حُسَيْنٍ وَفِيهِ " وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ مِنَ الْغَنَمِ وَلاَ تَيْسُ الْغَنَمِ إِلاَّ أَنْ يَشَاءَ الْمُصَّدِّقُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1570
In-book reference : Book 9, Hadith 15
English translation : Book 9, Hadith 1565

Narrated Malik:

The statement of Umar bin Al Khattab “Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated” means Two persons had forty goats each ; when the collector came they brought them together in one flock so that only one goat could be given. The phrase “those which are in one flock are not to be separated” means If two partners possessed one hundred and one goats each, three goats were to be given by each of them. When the collector came they separated their goats. Thus only one goat was to be given by each of them. This is what I heard on this subject.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَالَ مَالِكٌ وَقَوْلُ عُمَرَ بْنِ الْخَطَّابِ - رضى الله عنه لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ . هُوَ أَنْ يَكُونَ لِكُلِّ رَجُلٍ أَرْبَعُونَ شَاةً فَإِذَا أَظَلَّهُمُ الْمُصَدِّقُ جَمَعُوهَا لِئَلاَّ يَكُونَ فِيهَا إِلاَّ شَاةٌ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ . أَنَّ الْخَلِيطَيْنِ إِذَا كَانَ لِكُلِّ وَاحِدٍ مِنْهُمَا مِائَةُ شَاةٍ وَشَاةٌ فَيَكُونُ عَلَيْهِمَا فِيهِمَا ثَلاَثُ شِيَاهٍ فَإِذَا أَظَلَّهُمَا الْمُصَدِّقُ فَرَّقَا غَنَمَهُمَا فَلَمْ يَكُنْ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا إِلاَّ شَاةٌ فَهَذَا الَّذِي سَمِعْتُ فِي ذَلِكَ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 1571
In-book reference : Book 9, Hadith 16
English translation : Book 9, Hadith 1566

Al-Harith al-A'war reported from Ali. Zuhayr said:

I think, the Prophet (ﷺ) said: "Pay a fortieth. A dirham is payable on every forty, but you are not liable for payment until you have accumulated two hundred dirhams. When you have two hundred dirhams, five dirhams are payable, and that proportion is applicable to larger amounts.

"Regarding sheep, for every forty sheep up to one hundred and twenty, one sheep is due. But if you possess only thirty-nine, nothing is payable on them." He further narrated the tradition about the sadaqah (zakat) on sheep like that of az-Zuhri.

"Regarding cattle, a yearling bull calf is payable for every thirty, and a cow in her third year for forty, and nothing is payable on working animals.

Regarding (the zakat on) camels, he mentioned the rates that az-Zuhri mentioned in his tradition. He said: "For twenty-five camels, five sheep are to be paid. If they exceed by one, a she-camel in her second year is to be given. If there is no she-camel in her second year, a male camel in its third year is to be given, up to thirty-five. If they exceed by one a she-camel in her third year is to be given, up to forty-five. If they exceed by one, a she-camel in her fourth year which is ready to be covered by a bull-camel is to be given." He then transmitted the rest of the tradition like that of az-Zuhri.

He continued: If they exceed by one, i.e. they are ninety-one to hundred and twenty, two she-camels in their fourth year, which are ready to be covered by a bull-camel, are to be given. If there are more camels than that, a she-camel in her fourth year is to be given for every fifty. Those which are in one flock are not to be separated, and those which are separate are not to be brought together. An old sheep, one with a defect in the eye, or a billy goat is not to be accepted as a sadaqah unless the collector is willing.

As regards agricultural produce, a tenth is payable on that which is watered by rivers or rain, and a twentieth on that which is watered by draught camels."

The version of Asim and al-Harith says: "Sadaqah (zakat) is payable every year." Zuhayr said: I think he said "Once a year".

The version of Asim has the words: "If a she-camel in her second year is not available among the camels, nor is there a bull-camel in its third year, ten dirhams or two goats are to be given."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَعَنِ الْحَارِثِ الأَعْوَرِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ زُهَيْرٌ أَحْسَبُهُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " هَاتُوا رُبْعَ الْعُشُورِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ عَلَيْكُمْ شَىْءٌ حَتَّى تَتِمَّ مِائَتَىْ دِرْهَمٍ فَإِذَا كَانَتْ مِائَتَىْ دِرْهَمٍ فَفِيهَا خَمْسَةُ دَرَاهِمَ فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ فَإِنْ لَمْ يَكُنْ إِلاَّ تِسْعًا وَثَلاَثِينَ فَلَيْسَ عَلَيْكَ فِيهَا شَىْءٌ " . وَسَاقَ صَدَقَةَ الْغَنَمِ مِثْلَ الزُّهْرِيِّ قَالَ " وَفِي الْبَقَرِ فِي كُلِّ ثَلاَثِينَ تَبِيعٌ وَفِي الأَرْبَعِينَ مُسِنَّةٌ وَلَيْسَ عَلَى الْعَوَامِلِ شَىْءٌ وَفِي الإِبِلِ " . فَذَكَرَ صَدَقَتَهَا كَمَا ذَكَرَ الزُّهْرِيُّ قَالَ " وَفِي خَمْسٍ وَعِشْرِينَ خَمْسَةٌ مِنَ الْغَنَمِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ فَإِنْ لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ إِلَى خَمْسٍ وَثَلاَثِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ إِلَى سِتِّينَ " . ثُمَّ سَاقَ مِثْلَ حَدِيثِ الزُّهْرِيِّ قَالَ " فَإِذَا زَادَتْ وَاحِدَةً - يَعْنِي وَاحِدَةً وَتِسْعِينَ - فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِنْ كَانَتِ الإِبِلُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ خَشْيَةَ الصَّدَقَةِ وَلاَ تُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ

عَوَارٍ وَلاَ تَيْسٌ إِلاَّ أَنْ يَشَاءَ الْمُصَّدِّقُ وَفِي النَّبَاتِ مَا سَقَتْهُ الأَنْهَارُ أَوْ سَقَتِ السَّمَاءُ الْعُشْرُ وَمَا سَقَى الْغَرْبُ فَفِيهِ نِصْفُ الْعُشْرِ " . وَفِي حَدِيثِ عَاصِمٍ وَالْحَارِثِ " الصَّدَقَةُ فِي كُلِّ عَامٍ " . قَالَ زُهَيْرٌ أَحْسَبُهُ قَالَ " مَرَّةً " . وَفِي حَدِيثِ عَاصِمٍ " إِذَا لَمْ يَكُنْ فِي الإِبِلِ ابْنَةُ مَخَاضٍ وَلاَ ابْنُ لَبُونٍ فَعَشَرَةُ دَرَاهِمَ أَوْ شَاتَانِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1572
In-book reference : Book 9, Hadith 17
English translation : Book 9, Hadith 1567

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and one year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly."
(The narrator said: I do not remember whether the words "that will be reckoned properly" were uttered by All himself or he attributed them to the Prophet (ﷺ).

No zakat is payable on property till a year passes on it.
But Jarir said: Ibn Wahb (sub-narrator) added to this tradition from the Prophet (ﷺ): "No zakat is payable on property until a year passes away on it."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، وَسَمَّى، آخَرَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَالْحَارِثِ الأَعْوَرِ، عَنْ عَلِيٍّ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم بِبَعْضِ أَوَّلِ هَذَا الْحَدِيثِ قَالَ " فَإِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا خَمْسَةُ دَرَاهِمَ وَلَيْسَ عَلَيْكَ شَىْءٌ - يَعْنِي فِي الذَّهَبِ - حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا فَإِذَا كَانَ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا نِصْفُ دِينَارٍ فَمَا زَادَ فَبِحِسَابِ ذَلِكَ " . قَالَ فَلاَ أَدْرِي أَعَلِيٌّ يَقُولُ فَبِحِسَابِ ذَلِكَ . أَوْ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم " وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ " . إِلاَّ أَنَّ جَرِيرًا قَالَ ابْنُ وَهْبٍ يَزِيدُ فِي الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم " لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1573
In-book reference : Book 9, Hadith 18
English translation : Book 9, Hadith 1568

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: I have given exemption regarding horses and slaves; with regard to coins, however, you must pay a dirham for every forty (dirhams), but nothing is payable on one hundred and ninety. When the total reaches two hundred, five dirhams are payable.
Abu Dawud said: Al-A'mash transmitted this tradition from Abu Ishaq like the one transmitted by Abu 'Awanah. This tradition has also been narrated by Shaiban, Abu Mu'awiyah and Ibrahim b. Tahman from Abu Ishaq from al-Harith on the authority of 'Ali from the Prophet (ﷺ) to the same effect. The tradition reported by al-Nufail has also

been narrated by Shu'bah, Sufyan, and others from Abu Ishaq from 'Asim from 'Ali, But they did not attribute it to the Prophet (ﷺ).

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَىْءٌ فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمَ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ الأَعْمَشُ عَنْ أَبِي إِسْحَاقَ كَمَا قَالَ أَبُو عَوَانَةَ وَرَوَاهُ شَيْبَانُ أَبُو مُعَاوِيَةَ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ . قَالَ أَبُو دَاوُدَ وَرَوَى حَدِيثَ النُّفَيْلِيِّ شُعْبَةُ وَسُفْيَانُ وَغَيْرُهُمَا عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمٍ عَنْ عَلِيٍّ لَمْ يَرْفَعُوهُ أَوْقَفُوهُ عَلَى عَلِيٍّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1574
In-book reference : Book 9, Hadith 19
English translation : Book 9, Hadith 1569

Bahz b Hakim reported from his grandfather:

The Messenger of Allah (ﷺ) said: For forty pasturing camels, one she-camel in her third year is to be given. The camels are not to be separated from reckoning. He who pays zakat with the intention of getting reward will be rewarded. If anyone evades zakat, we shall take half the property from him as a due from the dues of our Lord, the Exalted. There is no share in it (zakat) of the descendants of Muhammad (ﷺ).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فِي كُلِّ سَائِمَةِ إِبِلٍ فِي أَرْبَعِينَ بِنْتُ لَبُونٍ وَلاَ يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِرًا " . قَالَ ابْنُ الْعَلاَءِ " مُؤْتَجِرًا بِهَا " . " فَلَهُ أَجْرُهَا وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ عَزْمَةً مِنْ عَزَمَاتِ رَبِّنَا عَزَّ وَجَلَّ لَيْسَ لآلِ مُحَمَّدٍ مِنْهَا شَىْءٌ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1575
In-book reference : Book 9, Hadith 20
English translation : Book 9, Hadith 1570

Narrated Mu'adh ibn Jabal:

When the Prophet (ﷺ) sent him to the Yemen, he ordered him to take a male or a female calf a year old for every thirty cattle and a cow in its third year for every forty, and one dinar for every adult (unbeliever as a poll-tax) or cloths of equivalent value manufactured in the Yemen.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلاَثِينَ تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً وَمِنْ كُلِّ حَالِمٍ - يَعْنِي مُحْتَلِمًا - دِينَارًا أَوْ عِدْلَهُ مِنَ الْمَعَافِرِ ثِيَابٌ تَكُونُ بِالْيَمَنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1576
In-book reference : Book 9, Hadith 21
English translation : Book 9, Hadith 1571

This tradition has also been transmitted by Mu'adh through a different chain of narrators to the same effect.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَالنُّفَيْلِيُّ، وَابْنُ الْمُثَنَّى، قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1577
In-book reference : Book 9, Hadith 22
English translation : Book 9, Hadith 1572

Narrated Mu'adh bin Jabal :

that the Prophet (ﷺ) sent him to Yemen. He then narrated the tradition something similar. He did not mention in this version cloths made in the Yemen nor did he refer to adult (unbelievers).

Abu Dawud said This tradition has been transmitted by Jarir, Ya'la, Ma'mar, Abu 'Awanahand Yahya bin Sa'id from Al A'mash, from Abu Wa'il, on the authority of Masruq, and from Ya'la and Ma'mar on the authority of Mu'adh to the same effect.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ بَعَثَهُ النَّبِيُّ صلى الله عليه وسلم إِلَى الْيَمَنِ فَذَكَرَ مِثْلَهُ لَمْ يَذْكُرْ ثِيَابًا تَكُونُ بِالْيَمَنِ . وَلاَ ذَكَرَ يَعْنِي مُحْتَلِمًا . قَالَ أَبُو دَاوُدَ وَرَوَاهُ جَرِيرٌ وَيَعْلَى وَمَعْمَرٌ وَشُعْبَةُ وَأَبُو عَوَانَةَ وَيَحْيَى بْنُ سَعِيدٍ عَنِ الأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ - قَالَ يَعْلَى وَمَعْمَرٌ - عَنْ مُعَاذٍ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1578
In-book reference : Book 9, Hadith 23
English translation : Book 9, Hadith 1573

Suwayd ibn Ghaflah said:

I went myself or someone who accompanied the collector of the Prophet (ﷺ) told me: It was recorded in the document written by the Messenger of Allah (ﷺ) not to accept a milking goat or she-camel or a (suckling) baby (as zakat on animals); and those which are in separate flocks are not to be brought together, and those which are in one flock are not to be separated.

The collector used to visit the water-hole when the sheep went there and say: Pay the sadaqah (zakat) on your property. The narrator said: A man wanted to give him his high-humped camel (kawma'). The narrator (Hilal) asked: What is kawma', AbuSalih? He said: A camel a high hump.

The narrator continued: He (the collector) refused to accept it. He said: I wish you could take the best of my camels. He refused to accept it. He then brought another camel lower in quality than the previous one. He refused to accept it too. He then brought another camel lower in quality than the previous one. He accepted it, saying: I shall take it, but I am afraid the Messenger of Allah (ﷺ) might be angry with me, saying to me: You have purposely taken from a man a camel of your choice.

Abu Dawud said: This tradition has also been narrated by Hushaim from Hilal bin Khabbab to the same effect. But he said: Those which are in one flock are not to be separated.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ سِرْتُ أَوْ قَالَ أَخْبَرَنِي مَنْ، سَارَ مَعَ مُصَدِّقِ النَّبِيِّ صلى الله عليه وسلم فَإِذَا فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم " أَنْ لاَ تَأْخُذْ مِنْ رَاضِعِ لَبَنٍ وَلاَ تَجْمَعْ بَيْنَ مُفْتَرِقٍ وَلاَ تُفَرِّقْ بَيْنَ مُجْتَمِعٍ " . وَكَانَ إِنَّمَا يَأْتِي الْمِيَاهَ حِينَ تَرِدُ الْغَنَمُ فَيَقُولُ أَدُّوا صَدَقَاتِ أَمْوَالِكُمْ . قَالَ فَعَمَدَ رَجُلٌ مِنْهُمْ إِلَى نَاقَةٍ كَوْمَاءَ - قَالَ - قُلْتُ يَا أَبَا صَالِحٍ مَا الْكَوْمَاءُ قَالَ عَظِيمَةُ السَّنَامِ - قَالَ - فَأَبَى أَنْ يَقْبَلَهَا قَالَ إِنِّي أُحِبُّ أَنْ تَأْخُذَ خَيْرَ إِبِلِي . قَالَ فَأَبَى أَنْ يَقْبَلَهَا قَالَ فَخَطَمَ لَهُ أُخْرَى دُونَهَا فَأَبَى أَنْ يَقْبَلَهَا ثُمَّ خَطَمَ لَهُ أُخْرَى دُونَهَا فَقَبِلَهَا وَقَالَ إِنِّي آخِذُهَا وَأَخَافُ أَنْ يَجِدَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ لِي عَمَدْتَ إِلَى رَجُلٍ فَتَخَيَّرْتَ عَلَيْهِ إِبِلَهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ هُشَيْمٌ عَنْ هِلاَلِ بْنِ خَبَّابٍ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ " لاَ يُفَرَّقْ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1579
In-book reference : Book 9, Hadith 24
English translation : Book 9, Hadith 1574

Suwaid bin Ghaflah reported The collector of the Prophet (ﷺ) came to us. I caught hold of his hand and read in the document that the goods were not to be combined nor were they to be separated for fear of zakat. There is no mention of milch animals in this tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ أَتَانَا مُصَدِّقُ النَّبِيِّ صلى الله عليه وسلم فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ " لاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ " . وَلَمْ يَذْكُرْ " رَاضِعَ لَبَنٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1580
In-book reference : Book 9, Hadith 25
English translation : Book 9, Hadith 1575

Muslim ibn Shu'bah said:

Nafi' ibn Alqamah appointed my father as charge d'affaires of his tribe, and commanded him to collect sadaqah (zakat) from them. My father sent me to a group of them; so I came to an aged man called Sa'r ibn Disam

I said: My father has sent me to you to collect zakat from you. He asked: What kind of animals will you take, my nephew? I replied: We shall select the sheep and examine their udders. He said: My nephew, I shall narrate a tradition to you. I lived on one of these steppes during the time of the Messenger of Allah (ﷺ) along with my sheep.

Two people riding a camel came to me.
They said to me: We are messengers of the Messenger of Allah (ﷺ), sent to you so that you may pay the sadaqah (zakat) on your sheep.
I asked: What is due from me for them?
They said: One goat. I went to a goat which I knew was full of milk and fat, and I brought it to them.
They said: This is a pregnant goat. The Messenger of Allah (ﷺ) prohibited us to accept a pregnant goat.

I asked: What will you take then? They said: A goat in its second year or a goat in its third year. I then went to a goat which had not given birth to any kid, but it was going to do so. I brought it to them.
They said: Give it to us. They took it on the camel and went away.
Abu Dawud said: Abu 'Asim transmitted this tradition from Zakariyya. He said: Muslim bin Shu'bah is a narrator in the chain of this tradition as reported by the narrator Rawh.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ، عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ مُسْلِمِ بْنِ ثَفِنَةَ الْيَشْكُرِيِّ، - قَالَ الْحَسَنُ رَوْحٌ يَقُولُ مُسْلِمُ بْنُ شُعْبَةَ - قَالَ اسْتَعْمَلَ نَافِعُ بْنُ عَلْقَمَةَ أَبِي عَلَى عِرَافَةِ قَوْمِهِ فَأَمَرَهُ أَنْ يُصَدِّقَهُمْ قَالَ فَبَعَثَنِي أَبِي فِي طَائِفَةٍ مِنْهُمْ فَأَتَيْتُ شَيْخًا كَبِيرًا يُقَالُ لَهُ سَعْرُ بْنُ دَيْسَمٍ فَقُلْتُ إِنَّ أَبِي بَعَثَنِي إِلَيْكَ - يَعْنِي لأُصَدِّقَكَ - قَالَ ابْنَ أَخِي وَأَىَّ نَحْوٍ تَأْخُذُونَ قُلْتُ نَخْتَارُ حَتَّى إِنَّا نَتَبَيَّنُ ضُرُوعَ الْغَنَمِ . قَالَ ابْنَ أَخِي فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شِعْبٍ مِنْ هَذِهِ الشِّعَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَنَمٍ لِي فَجَاءَنِي رَجُلاَنِ عَلَى بَعِيرٍ فَقَالاَ لِي إِنَّا رَسُولاَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ . فَقُلْتُ مَا عَلَىَّ فِيهَا فَقَالاَ شَاةٌ . فَأَعْمِدُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا فَأَخْرَجْتُهَا إِلَيْهِمَا . فَقَالاَ هَذِهِ شَاةُ الشَّافِعِ وَقَدْ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَأْخُذَ شَافِعًا . قُلْتُ فَأَىَّ شَىْءٍ تَأْخُذَانِ قَالاَ عَنَاقًا جَذَعَةً أَوْ ثَنِيَّةً . قَالَ فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ . وَالْمُعْتَاطُ الَّتِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وِلاَدُهَا فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالاَ نَاوِلْنَاهَا . فَجَعَلاَهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبُو عَاصِمٍ عَنْ زَكَرِيَّاءَ قَالَ أَيْضًا مُسْلِمُ بْنُ شُعْبَةَ . كَمَا قَالَ رَوْحٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1581
In-book reference : Book 9, Hadith 26
English translation : Book 9, Hadith 1576

This tradition has also been narrated by Zakariyya bin Ishaq through his chain of narrators. In this version Mulsim bin Shu'bah said:

Shafi' means a goat which has a baby in its womb.

Abu Dawud said: I read in a document possessed by Abdullah ibn Salim at Hims: Abdullah ibn Mu'awiyah al-Ghadiri reported the Prophet (ﷺ) as saying: He who performs three things will have the taste of the faith. (They are:) One who worships Allah alone and one believes that there is no god but Allah; and one who pays the zakat on his property agreeably every year. One should not give an aged animal, nor one suffering from itch or ailing, and one

most condemned, but one should give animals of medium quality, for Allah did not demand from you the best of your animals, nor did He command you to give the animals of worst quality.

حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ مُسْلِمُ بْنُ شُعْبَةَ . قَالَ فِيهِ وَالشَّافِعُ الَّتِي فِي بَطْنِهَا الْوَلَدُ . قَالَ أَبُو دَاوُدَ وَقَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ سَالِمٍ بِحِمْصَ عِنْدَ آلِ عَمْرِو بْنِ الْحَارِثِ الْحِمْصِيِّ عَنِ الزُّبَيْدِيِّ قَالَ وَأَخْبَرَنِي يَحْيَى بْنُ جَابِرٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ الْغَاضِرِيِّ - مِنْ غَاضِرَةِ قَيْسٍ - قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ثَلاَثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الإِيمَانِ مَنْ عَبَدَ اللَّهَ وَحْدَهُ وَأَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ كُلَّ عَامٍ وَلاَ يُعْطِي الْهَرِمَةَ وَلاَ الدَّرِنَةَ وَلاَ الْمَرِيضَةَ وَلاَ الشَّرَطَ اللَّئِيمَةَ وَلَكِنْ مِنْ وَسَطِ أَمْوَالِكُمْ فَإِنَّ اللَّهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ وَلَمْ يَأْمُرْكُمْ بِشَرِّهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1582
In-book reference : Book 9, Hadith 27
English translation : Book 9, Hadith 1577

Narrated Ubayy ibn Ka'b:

The Messenger of Allah (ﷺ) commissioned me as a collector of zakat. I visited a man. When he had collected his property of camels, I found that a she-camel in her second year was due from him.
I said to him: Pay a she-camel in her second year, for she is to be paid as sadaqah (zakat) by you.
He said: That one is not worthy of milking and riding. Here is another she-camel which is young, grand and fat. So take it.
I said to him: I shall not take an animal for which I have not been commanded. The Messenger of Allah (ﷺ) is here near to you. If you like, go to him, and present to him what you presented to me. Do that; if he accepts it from you, I shall accept it; if he rejects it, I shall reject it.
He said: I shall do it. He accompanied me and took with him the she-camel which he had presented to me. We came to the Messenger of Allah (ﷺ). He said to him: Prophet of Allah, your messenger came to me to collect zakat on my property. By Allah, neither the Messenger of Allah nor his messenger has ever seen my property before. I gathered my property (camels), and he estimated that a she-camel in her second year would be payable by me. But that has neither milk nor is it worth riding. So I presented to him a grand young she-camel for acceptance as zakat. But he has refused to take her. Look, she is here; I have brought her to you, Messenger of Allah. Take her.
The Messenger of Allah (ﷺ) said: That is what is due from you. If you give voluntarily a better (animal) Allah will give a reward to you for it. We accept her from you.
She is here, Messenger of Allah; I have brought her to you. So take her. The Messenger of Allah (ﷺ) then ordered me to take possession of it, and he prayed for a blessing on his property.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم مُصَدِّقًا فَمَرَرْتُ بِرَجُلٍ فَلَمَّا جَمَعَ لِي مَالَهُ لَمْ أَجِدْ عَلَيْهِ فِيهِ إِلاَّ ابْنَةَ مَخَاضٍ فَقُلْتُ لَهُ أَدِّ ابْنَةَ مَخَاضٍ فَإِنَّهَا صَدَقَتُكَ .

فَقَالَ ذَاكَ مَا لاَ لَبَنَ فِيهِ وَلاَ ظَهْرَ وَلَكِنْ هَذِهِ نَاقَةٌ فَتِيَّةٌ عَظِيمَةٌ سَمِينَةٌ فَخُذْهَا . فَقُلْتُ لَهُ مَا أَنَا بِآخِذٍ مَا لَمْ أُومَرْ بِهِ وَهَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْكَ قَرِيبٌ فَإِنْ أَحْبَبْتَ أَنْ تَأْتِيَهُ فَتَعْرِضَ عَلَيْهِ مَا عَرَضْتَ عَلَىَّ فَافْعَلْ فَإِنْ قَبِلَهُ مِنْكَ قَبِلْتُهُ وَإِنْ رَدَّهُ عَلَيْكَ رَدَدْتُهُ . قَالَ فَإِنِّي فَاعِلٌ فَخَرَجَ مَعِي وَخَرَجَ بِالنَّاقَةِ الَّتِي عَرَضَ عَلَىَّ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ يَا نَبِيَّ اللَّهِ أَتَانِي رَسُولُكَ لِيَأْخُذَ مِنِّي صَدَقَةَ مَالِي وَايْمُ اللَّهِ مَا قَامَ فِي مَالِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَلاَ رَسُولُهُ قَطُّ قَبْلَهُ فَجَمَعْتُ لَهُ مَالِي فَزَعَمَ أَنَّ مَا عَلَىَّ فِيهِ ابْنَةُ مَخَاضٍ وَذَلِكَ مَا لاَ لَبَنَ فِيهِ وَلاَ ظَهْرَ وَقَدْ عَرَضْتُ عَلَيْهِ نَاقَةً فَتِيَّةً عَظِيمَةً لِيَأْخُذَهَا فَأَبَى عَلَىَّ وَهَا هِيَ ذِهِ قَدْ جِئْتُكَ بِهَا يَا رَسُولَ اللَّهِ . خُذْهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَاكَ الَّذِي عَلَيْكَ فَإِنْ تَطَوَّعْتَ بِخَيْرٍ آجَرَكَ اللَّهُ فِيهِ وَقَبِلْنَاهُ مِنْكَ " . قَالَ فَهَا هِيَ ذِهِ يَا رَسُولَ اللَّهِ قَدْ جِئْتُكَ بِهَا فَخُذْهَا . قَالَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَبْضِهَا وَدَعَا لَهُ فِي مَالِهِ بِالْبَرَكَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1583
In-book reference : Book 9, Hadith 28
English translation : Book 9, Hadith 1578

Narrated Ibn 'Abbas:

said When the Messenger of Allah(ﷺ) sent Mu’adh to Yemen, he said to him You are going to a people who are people of the book. So call them to bear witness that there is no diety but Allah, and that I am the Messenger of Allah. If they obey you in this respect, tell them that Allah has prescribed five prayers on them every day and night. If they obey you in this regard tell them that Allah has prescribed sadaqah(zakat) on their property and returned it to their poor. If they obey you in this respect, do not take the best of their property. Beware of the curse of the oppressed, for there is no curtain between it and Allah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ " إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1584
In-book reference : Book 9, Hadith 29
English translation : Book 9, Hadith 1579

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: He who collects more sadaqah than is due is like him who refuses to pay it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِهَا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1585
In-book reference : Book 9, Hadith 30
English translation : Book 9, Hadith 1580

(6) Chapter: On Pleasing The Collector Of Zakat (6) باب رِضَا الْمُصَدِّقِ

Narrated Bashir ibn al-Khasasiyyah:

(Ibn Ubayd said in the version of his tradition that his name was not Bashir, but (it was) the Messenger of Allah (ﷺ) (who had) named him Bashir)

We said: (to the Messenger of Allah): The collectors of sadaqah collect more than is due; can we hide our property to that proportion? He replied: "No."

حَدَّثَنَا مَهْدِيُّ بْنُ حَفْصٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ رَجُلٍ، يُقَالُ لَهُ دَيْسَمٌ - وَقَالَ ابْنُ عُبَيْدٍ مِنْ بَنِي سَدُوسٍ - عَنْ بَشِيرِ بْنِ الْخَصَاصِيَةِ، - قَالَ ابْنُ عُبَيْدٍ فِي حَدِيثِهِ وَمَا كَانَ اسْمُهُ بَشِيرًا - وَلَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَمَّاهُ بَشِيرًا قَالَ قُلْنَا إِنَّ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا أَفَنَكْتُمُ مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ عَلَيْنَا فَقَالَ " لاَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1586
In-book reference : Book 9, Hadith 31
English translation : Book 9, Hadith 1581

The aforesaid tradition has also been narrated by Ayyub through a different chain of narrators to the same effect. This version adds We said Messenger of Allah(ﷺ) the collectors of sadaqah collect more than is due from us.

Abu Dawud said ‘Abd Al Razzaq narrated this tradition from Ma’mar attributing it to the Prophet(ﷺ).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَيَحْيَى بْنُ مُوسَى، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، بِإِسْنَادِهِ وَمَعْنَاهُ إِلاَّ أَنَّهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّ أَصْحَابَ الصَّدَقَةِ يَعْتَدُونَ . قَالَ أَبُو دَاوُدَ رَفَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1587
In-book reference : Book 9, Hadith 32
English translation : Book 9, Hadith 1582

Narrated Jabir ibn Atik:

The Prophet (ﷺ) said: Riders who are objects of dislike to you will come to you, but you must welcome them when they come to you, and give them a free hand regarding what they desire. If they are just, they will receive credit for it,

but if they are unjust, they will be held responsible. Please them, for the perfection of your zakat consists in their good pleasure, and let them ask a blessing for you .

Abu Dawud said: The name of the narrator Abu al-Ghusn is Thabit bin Qais bin Ghusn.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، عَنْ أَبِي الْغُصْنِ، عَنْ صَخْرِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَيَأْتِيكُمْ رَكْبٌ مُبَغَّضُونَ فَإِذَا جَاءُوكُمْ فَرَحِّبُوا بِهِمْ وَخَلُّوا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُونَ فَإِنْ عَدَلُوا فَلأَنْفُسِهِمْ وَإِنْ ظَلَمُوا فَعَلَيْهَا وَأَرْضُوهُمْ فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ وَلْيَدْعُوا لَكُمْ " . قَالَ أَبُو دَاوُدَ أَبُو الْغُصْنِ هُوَ ثَابِتُ بْنُ قَيْسِ بْنِ غُصْنٍ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1588
In-book reference : Book 9, Hadith 33
English translation : Book 9, Hadith 1583

Jabir bin ‘Abdallah told of some people, meaning nomadic Arabs, who came to the Messenger of Allah (ﷺ) and said Collectors of zakat come to us and act unjustly. He said please those who collect the sadaqah from you. They asked Even if they wrong us, Messenger of Allah? He replied Please those who collect sadaqah from you.

The version of ‘Uthman adds “Even if you are wronged”. Abu Kamil said in this version “Jarir said No collector of zakat returned from me since I heard this from the Messenger of Allah(ﷺ), but he was pleased with me.”

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، - وَهَذَا حَدِيثُ أَبِي كَامِلٍ - عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ نَاسٌ - يَعْنِي مِنَ الأَعْرَابِ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَا فَيَظْلِمُونَا . قَالَ فَقَالَ " أَرْضُوا مُصَدِّقِيكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ ظَلَمُونَا قَالَ " أَرْضُوا مُصَدِّقِيكُمْ " . زَادَ عُثْمَانُ " وَإِنْ ظُلِمْتُمْ " . قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ قَالَ جَرِيرٌ مَا صَدَرَ عَنِّي مُصَدِّقٌ بَعْدَ مَا سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ وَهُوَ عَنِّي رَاضٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1589
In-book reference : Book 9, Hadith 34
English translation : Book 9, Hadith 1584

(7) Chapter: Blessing Of The Collector Of Zakat To The Payers

(7) باب دُعَاءِ الْمُصَدِّقِ لأَهْلِ الصَّدَقَةِ

Narrated ‘Abdallah bin Abi Awfa :

My father was one of those Companions who took the oath of allegiance at the hand of the Prophet (ﷺ) beneath the tree. The Prophet (ﷺ) said when the people brought him their sadaqah : O Allah, bless the family of so and so. When my father brought him his sadaqah he said O Allah bless the family of Abu Awfa.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، وَأَبُو الْوَلِيدِ الطَّيَالِسِيُّ، - الْمَعْنَى - قَالاَ أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ كَانَ أَبِي مِنْ أَصْحَابِ الشَّجَرَةِ وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ " . قَالَ فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1590
In-book reference : Book 9, Hadith 35
English translation : Book 9, Hadith 1585

(9) Chapter: On The Place Where Zakat Is To Be Paid

(9) باب أَيْنَ تُصَدَّقُ الأَمْوَالُ

'Amr bin Shu'aib, on his father's authority, said that his grandfather reported the Prophet (ﷺ) as saying:

There is to be no collecting of sadaqah (zakat) from a distance, nor must people who own property remove it far away, and their sadaqahs are to be received in their dwelling.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ جَلَبَ وَلاَ جَنَبَ وَلاَ تُؤْخَذُ صَدَقَاتُهُمْ إِلاَّ فِي دُورِهِمْ " .

Grade : **Hasan Sahih** (Al-Albani) **حكم: حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 1591
In-book reference : Book 9, Hadith 36
English translation : Book 9, Hadith 1587

Explaining the meaning of Jalab and janab Muhammad bin Ishaq said The meaning of jalab said is that the zakat of animals should be collected at their places (dwellings), and they (animals) should not be pulled to the collector of zakat. The meaning of janab is that the animals are removed at a distance (from the collector). The owners of the animals should do so. The collector of zakat should not stay at a distance from the places of the people who bring their animals to him. The zakat should be collected in its place.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ سَمِعْتُ أَبِي يَقُولُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، فِي قَوْلِهِ " لاَ جَلَبَ وَلاَ جَنَبَ " . قَالَ أَنْ تُصَدَّقَ الْمَاشِيَةُ فِي مَوَاضِعِهَا وَلاَ تُجْلَبُ إِلَى الْمُصَدِّقِ وَالْجَنَبُ عَنْ غَيْرِ هَذِهِ الْفَرِيضَةِ أَيْضًا لاَ يُجْنَبُ أَصْحَابُهَا يَقُولُ وَلاَ يَكُونُ الرَّجُلُ بِأَقْصَى مَوَاضِعِ أَصْحَابِ الصَّدَقَةِ فَتُجْنَبُ إِلَيْهِ وَلَكِنْ تُؤْخَذُ فِي مَوْضِعِهِ .

Grade : **Sahih Maqtu'** (Al-Albani) **حكم: صحيح مقطوع (الألباني)**

Reference : Sunan Abi Dawud 1592
In-book reference : Book 9, Hadith 37
English translation : Book 9, Hadith 1588

(10) Chapter: On A Person Who Buys His Zakat After Its Payment

(10) باب الرَّجُلِ يَبْتَاعُ صَدَقَتَهُ

Narrated ‘Abdallah bin Umar :

‘Umar bin Al Khattab gave a horse as alms in the way of Allah. He then found it being sold, and intended to buy it. So he asked the Messenger of Allah (ﷺ) about this. He said Do not buy it, and do not take back your sadaqah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، - رضى الله عنه - حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ فَأَرَادَ أَنْ يَبْتَاعَهُ فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1593
In-book reference : Book 9, Hadith 38
English translation : Book 9, Hadith 1589

(11) Chapter: Zakat On Slaves

(11) باب صَدَقَةِ الرَّقِيقِ

Narrated Abu Hurairah:

The Prophet (ﷺ) said: No sadaqah is due on a horse or a slave except that given at the breaking of the fast (at the end of Ramadan).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَيَّاضٍ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ رَجُلٍ، عَنْ مَكْحُولٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ فِي الْخَيْلِ وَالرَّقِيقِ زَكَاةٌ إِلاَّ زَكَاةُ الْفِطْرِ فِي الرَّقِيقِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1594
In-book reference : Book 9, Hadith 39
English translation : Book 9, Hadith 1590

Narrated Abu Hurairah :

The Messenger of Allah(ﷺ) as saying No sadaqah is due from a Muslim on his slave or his horse.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1595
In-book reference : Book 9, Hadith 40
English translation : Book 9, Hadith 1591

(12) Chapter: Zakat On Agricultural Produce

(12) باب صَدَقَةِ الزَّرْعِ

Narrated ‘Abdallah bin Umar :

The Messenger of Allah(ﷺ) as saying A tenth is payable on what is watered by rain or rivers or brooks or from underground moisture and a twentieth on what is watered by draught camels.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدِ بْنِ الْهَيْثَمِ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ أَوْ كَانَ بَعْلاً الْعُشْرُ وَفِيمَا سُقِيَ بِالسَّوَانِي أَوِ النَّضْحِ نِصْفُ الْعُشْرِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1596
In-book reference : Book 9, Hadith 41
English translation : Book 9, Hadith 1592

Narrated Jabir bin ‘Abdallah :

The Messenger of Allah(ﷺ) as saying A tenth is payable on what is watered by rivers and brooks or from underground moisture and a twentieth on what is watered by draught camels.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فِيمَا سَقَتِ الأَنْهَارُ وَالْعُيُونُ الْعُشْرُ وَمَا سُقِيَ بِالسَّوَانِي فَفِيهِ نِصْفُ الْعُشْرِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1597
In-book reference : Book 9, Hadith 42
English translation : Book 9, Hadith 1593

Waki’ said Ba’l means the agricultural crop which grows by the rain water. Ibn Al Aswad said and Yahya, that is, Ibn Adam said I asked Abu Iyas al Asadi (about this word ba’l). He replied What is watered by rain.

حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ، وَحُسَيْنُ بْنُ الأَسْوَدِ الْعِجْلِيُّ، قَالاَ قَالَ وَكِيعٌ الْبَعْلُ الْكَبُوسُ الَّذِي يَنْبُتُ مِنْ مَاءِ السَّمَاءِ . قَالَ ابْنُ الأَسْوَدِ وَقَالَ يَحْيَى يَعْنِي ابْنَ آدَمَ سَأَلْتُ أَبَا إِيَاسٍ الأَسَدِيَّ عَنِ الْبَعْلِ فَقَالَ الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ . وَقَالَ النَّضْرُ بْنُ شُمَيْلٍ الْبَعْلُ مَاءُ الْمَطَرِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 1598
In-book reference : Book 9, Hadith 43
English translation : Book 9, Hadith 1594

Narrated Mu'adh ibn Jabal:

When the Messenger of Allah (ﷺ) sent him to the Yemen, he said (to him): Collect corn from the corn, sheep from the sheep, camel from the camels, and cow from the cows.

Abu Dawud said: In Egypt I saw a cucumber thirteen spans in length and a citron cut into two pieces loaded on a camel like two loads.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَهُ إِلَى الْيَمَنِ فَقَالَ " خُذِ الْحَبَّ مِنَ الْحَبِّ وَالشَّاةَ مِنَ الْغَنَمِ وَالْبَعِيرَ مِنَ الإِبِلِ وَالْبَقَرَةَ مِنَ الْبَقَرِ " . قَالَ أَبُو دَاوُدَ شَبَّرْتُ قِثَّاءَةً بِمِصْرَ ثَلاَثَةَ عَشَرَ شِبْرًا وَرَأَيْتُ أُتْرُجَّةً عَلَى بَعِيرٍ بِقِطْعَتَيْنِ قُطِعَتْ وَصُيِّرَتْ عَلَى مِثْلِ عِدْلَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1599
In-book reference : Book 9, Hadith 44
English translation : Book 9, Hadith 1595

(13) Chapter: Zakat On Honey (13) باب زَكَاةِ الْعَسَلِ

'Amr bin Shu'aib, on his father's authority, said that his grandfather reported:

Hilal, a man from the tribe of Banu Mat'an brought a tenth of honey which he possessed in beehives to the Messenger of Allah (ﷺ). He asked him (the apostle of Allah) to give the wood known as Salabah as a protected (or restricted) land.

The Messenger of Allah (ﷺ) gave him that wood as a protected land.

When Umar ibn al-Khattab succeeded, Sufyan ibn Wahb wrote to Umar asking him about this wood. Umar ibn al-Khattab wrote to him: If he (Hilal) pays you the tithe on honey what he used to pay to the Messenger of Allah (ﷺ), leave the protected land of Salabah in his possession; otherwise those bees are like those of any wood; anyone can take the honey as he likes.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ عَمْرِو بْنِ الْحَارِثِ الْمِصْرِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ هِلاَلٌ - أَحَدُ بَنِي مُتْعَانَ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِعُشُورِ نَحْلٍ لَهُ وَكَانَ سَأَلَهُ أَنْ يَحْمِيَ لَهُ وَادِيًا يُقَالُ لَهُ سَلَبَةُ فَحَمَى لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَلِكَ الْوَادِيَ فَلَمَّا وُلِّيَ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - كَتَبَ سُفْيَانُ بْنُ وَهْبٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ عَنْ ذَلِكَ فَكَتَبَ عُمَرُ رضى الله عنه إِنْ أَدَّى إِلَيْكَ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ عُشُورِ نَحْلِهِ لَهُ فَاحْمِ لَهُ سَلَبَةَ وَإِلاَّ فَإِنَّمَا هُوَ ذُبَابُ غَيْثٍ يَأْكُلُهُ مَنْ يَشَاءُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1600
In-book reference : Book 9, Hadith 45
English translation : Book 9, Hadith 1596

'Amr bin Shu'aib, on his father's authority, said that his grandfather reported:

That was Banu Shababah, a sub-clan of the tribe Fahm. The narrator then transmitted the tradition something similar. He added:(They used to pay) one bag (of honey) out of ten bags. Sufyan ibn Abdullah ath-Thaqafi gave them

two woods as protected lands. They used to give as much honey (as zakat) as they gave to the Messenger of Allah (ﷺ). He (Sufyan) used to protect their woods.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا الْمُغِيرَةُ، - وَنَسَبَهُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ - قَالَ حَدَّثَنِي أَبِي، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ شَبَابَةَ، - بَطْنٌ مِنْ فَهْمٍ - فَذَكَرَ نَحْوَهُ قَالَ مِنْ كُلِّ عَشْرِ قِرَبٍ قِرْبَةٌ وَقَالَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ قَالَ وَكَانَ يُحَمِّي لَهُمْ وَادِيَيْنِ زَادَ فَأَدَّوْا إِلَيْهِ مَا كَانُوا يُؤَدُّونَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَمَى لَهُمْ وَادِيَيْهِمْ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1601
In-book reference : Book 9, Hadith 46
English translation : Book 9, Hadith 1597

'Amr bin Shu'aib said on the authority of his father that his grandfather reported a sub clan of Fahm. He then narrated the tradition like that of the narrator Al Mughirah. This version has "(They used to give) sadaqah out of ten bags (of honey)." He also added "Two woods of theirs".

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ بَطْنًا، مِنْ فَهْمٍ بِمَعْنَى الْمُغِيرَةِ قَالَ مِنْ عَشْرِ قِرَبٍ قِرْبَةٌ . وَقَالَ وَادِيَيْنِ لَهُمْ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1602
In-book reference : Book 9, Hadith 47
English translation : Book 9, Hadith 1598

(14) Chapter: Estimating Vines For Zakat (14) باب فِي خَرْصِ الْعِنَبِ

Narrated Attab ibn Usayd:
The Messenger of Allah (ﷺ) commanded to estimate vines (for collecting zakat) as palm-trees are estimated. The zakat is to be paid in raisins as the zakat on palm trees is paid in dried dates.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ السَّرِيِّ النَّاقِطُ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَّابِ بْنِ أَسِيدٍ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُخْرَصَ الْعِنَبُ كَمَا يُخْرَصُ النَّخْلُ وَتُؤْخَذُ زَكَاتُهُ زَبِيبًا كَمَا تُؤْخَذُ زَكَاةُ النَّخْلِ تَمْرًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1603
In-book reference : Book 9, Hadith 48
English translation : Book 9, Hadith 1599

The Above-mentioned tradition has also been narrated by Ibn Shihab through a different chain of narrators to the same effects.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ مُحَمَّدِ بْنِ صَالِحٍ التَّمَّارِ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَسَعِيدٌ لَمْ يَسْمَعْ مِنْ عَتَّابٍ شَيْئًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1604
In-book reference : Book 9, Hadith 49
English translation : Book 9, Hadith 1600

(15) Chapter: On Estimating The Fruit On Trees

(15) باب فِي الْخَرْصِ

AbdurRahman ibn Mas'ud said:

Sahl ibn Abu Hathmah came to our gathering. He said: The Messenger of Allah (ﷺ) commanding us said: When you estimate take them leaving a third, and if you do not leave or find a third, leave a quarter.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ، قَالَ جَاءَ سَهْلُ بْنُ أَبِي حَثْمَةَ إِلَى مَجْلِسِنَا قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَدَعُوا أَوْ تَجِدُوا الثُّلُثَ فَدَعُوا الرُّبُعَ " . قَالَ أَبُو دَاوُدَ الْخَارِصُ يَدَعُ الثُّلُثَ لِلْحِرْفَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1605
In-book reference : Book 9, Hadith 50
English translation : Book 9, Hadith 1601

(16) Chapter: When Palm-Trees Are To Be Estimated

(16) باب مَتَى يُخْرَصُ التَّمْرُ

Narrated Aisha, Ummul Mu'minin:

Describing the conquest of Khaybar Aisha said: The Prophet (ﷺ) used to send Abdullah ibn Rawahah to the Jews of Khaybar, and he would make an estimate of the palm trees when the fruit was in good condition before any of it was eaten.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ وَهِيَ تَذْكُرُ شَأْنَ خَيْبَرَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى يَهُودِ خَيْبَرَ فَيَخْرِصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1606
In-book reference : Book 9, Hadith 51
English translation : Book 9, Hadith 1602

(17) Chapter: Which Fruits Are Not To be Accepted As Zakat

(17) باب مَا لاَ يَجُوزُ مِنَ الثَّمَرَةِ فِي الصَّدَقَةِ

Abu Umamah bin Sahl reported on the authority of his father:

The Messenger of Allah (ﷺ) prohibited to accept ja'rur and habiq dates as zakat. Az-Zuhri said: These are two kinds of the dates of Medina.

Abu Dawud said: This has also been transmited by Abu al-Walid from Sulaiman bin Kathir from Az-Zuhri.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَّادٌ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْجُعْرُورِ وَلَوْنِ الْحُبَيْقِ أَنْ يُؤْخَذَا فِي الصَّدَقَةِ . قَالَ الزُّهْرِيُّ لَوْنَيْنِ مِنْ تَمْرِ الْمَدِينَةِ . قَالَ أَبُو دَاوُدَ وَأَسْنَدَهُ أَيْضًا أَبُو الْوَلِيدِ عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ عَنِ الزُّهْرِيِّ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1607
In-book reference : Book 9, Hadith 52
English translation : Book 9, Hadith 1603

Narrated Awf ibn Malik:

The Messenger of Allah (ﷺ) entered upon us in the mosque, and he had a stick in his hand. A man hung there a bunch of hashaf. He struck the bunch with the stick, and said: If the owner of this sadaqah (alms) wishes to give a better one than it, he would give. The owner of this sadaqah will eat hashaf on the Day of Judgment.

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي الْقَطَّانَ - عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ وَبِيَدِهِ عَصًا وَقَدْ عَلَّقَ رَجُلٌ مِنَّا قِنًا حَشَفًا فَطَعَنَ بِالْعَصَا فِي ذَلِكَ الْقِنْوِ وَقَالَ " لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْهَا " . وَقَالَ " إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ " .

Grade : **Hasan** (Al-Albani) — حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1608
In-book reference : Book 9, Hadith 53
English translation : Book 9, Hadith 1604

(18) Chapter: Zakat For The Closing Of Fast At The End Of Ramadan

(18) باب زَكَاةِ الْفِطْرِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms).

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ، قَالاَ حَدَّثَنَا مَرْوَانُ، قَالَ عَبْدُ اللَّهِ حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلاَنِيُّ، - وَكَانَ شَيْخَ صِدْقٍ وَكَانَ ابْنُ وَهْبٍ يَرْوِي عَنْهُ - حَدَّثَنَا سَيَّارُ بْنُ عَبْدِ الرَّحْمَنِ، - قَالَ مَحْمُودٌ الصَّدَفِيُّ - عَنْ عِكْرِمَةَ، عَنِ

ابْنِ عَبَّاسٍ، قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ مَنْ أَدَّاهَا قَبْلَ الصَّلاَةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ أَدَّاهَا بَعْدَ الصَّلاَةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1609
In-book reference : Book 9, Hadith 54
English translation : Book 9, Hadith 1605

(19) Chapter: When Sadaqah At The End Of Ramdan Is To Be Given

(19) باب مَتَى تُؤَدَّى

Ibn 'Umar said :

The Messenger of Allah(ﷺ) commanded us that the end of Ramadan when the fasting is closed sadaqah(alms) should be paid before the people went to prayer. 'Abd Allah b. 'Umar used to pay it one or two days before.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ . قَالَ فَكَانَ ابْنُ عُمَرَ يُؤَدِّيهَا قَبْلَ ذَلِكَ بِالْيَوْمِ وَالْيَوْمَيْنِ .

حكم: **صحيح ق دون فعل ابن عمر ولـ خ نحوه** (الألباني)

Reference : Sunan Abi Dawud 1610
In-book reference : Book 9, Hadith 55
English translation : Book 9, Hadith 1606

(20) Chapter: How Much Sadaqah Should Be Given At The End Of Ramadan

(20) باب كَمْ يُؤَدَّى فِي صَدَقَةِ الْفِطْرِ

Ibn 'Umar said :

The Messenger of Allah(ﷺ) prescribed as zakat payable by slave and freeman, male and female, among the muslims on closing the fast of Ramadan one sa of dried dates or one sa' of barley. (This tradition was read out byu 'Abd Allah b. Maslamah to Malik)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، - وَقَرَأَهُ عَلَى مَالِكٍ أَيْضًا - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَضَ زَكَاةَ الْفِطْرِ - قَالَ فِيهِ فِيمَا قَرَأَهُ عَلَىَّ مَالِكٌ - زَكَاةُ الْفِطْرِ مِنْ رَمَضَانَ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1611
In-book reference : Book 9, Hadith 56
English translation : Book 9, Hadith 1607

Abd' Allah b. Umar said :

The Messenger of Allah(ﷺ)prescribed the sadaqah at the end of Ramadan one sa'. The narrator then transmitted the tradition like the one narrated by Malik. This version adds : "Young and old. He gave command that this should be paid before the people went out to prayers."

Abu Dawud said : 'Abd Allah al-'Umari narrated it from Nafi' through his chain : "on every Muslim." The version of Sa'id al-Jumahi has : "Among the Muslims." The well-known version transmitted by 'Ubaid Allah does not mention the words "among the Muslims"

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا فَذَكَرَ بِمَعْنَى مَالِكٍ زَادَ وَالصَّغِيرِ وَالْكَبِيرِ وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ اللَّهِ الْعُمَرِيُّ عَنْ نَافِعٍ بِإِسْنَادِهِ قَالَ عَلَى كُلِّ مُسْلِمٍ وَرَوَاهُ سَعِيدٌ الْجُمَحِيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ قَالَ فِيهِ مِنَ الْمُسْلِمِينَ وَالْمَشْهُورُ عَنْ عُبَيْدِ اللَّهِ لَيْسَ فِيهِ مِنَ الْمُسْلِمِينَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1612
In-book reference : Book 9, Hadith 57
English translation : Book 9, Hadith 1608

Ibn 'Umar said :

The Messenger of Allah(ﷺ) prescribed sadaqah at the end of Ramadan one sa' of barley and dried dates, payable by young and old freeman and slave. The version of Musa adds : " male and female".

Abu Dawud said : the words "male and female" narrated, by Ayyub and 'Abd Allah al Umar were narrated in their version on the authority of Nafi'.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَحْيَى بْنَ سَعِيدٍ، وَبِشْرَ بْنَ الْمُفَضَّلِ، حَدَّثَاهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ فَرَضَ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْمَمْلُوكِ زَادَ مُوسَى وَالذَّكَرِ وَالأُنْثَى . قَالَ أَبُو دَاوُدَ قَالَ فِيهِ أَيُّوبُ وَعَبْدُ اللَّهِ - يَعْنِي الْعُمَرِيَّ - فِي حَدِيثِهِمَا عَنْ نَافِعٍ ذَكَرٍ أَوْ أُنْثَى . أَيْضًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1613
In-book reference : Book 9, Hadith 58
English translation : Book 9, Hadith 1609

Narrated Abdullah ibn Umar:

The people during the lifetime of the Messenger of Allah (ﷺ) used to bring forth the sadaqah at the end of Ramadan when closing the fast one sa' of barley whose straw is removed, or of raisins. Abdullah said: When Umar (Allah be pleased with him) succeeded, and the wheat became abundant, Umar prescribed half a sa' of wheat instead of all these things.

حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ النَّاسُ يُخْرِجُونَ صَدَقَةَ الْفِطْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ سُلْتٍ أَوْ زَبِيبٍ . قَالَ قَالَ عَبْدُ اللَّهِ فَلَمَّا كَانَ عُمَرُ - رضى الله عنه - وَكَثُرَتِ الْحِنْطَةُ جَعَلَ عُمَرُ نِصْفَ صَاعِ حِنْطَةٍ مَكَانَ صَاعٍ مِنْ تِلْكَ الأَشْيَاءِ .

حكم: ضعيف خ مختصرا نحوه (الألباني)

Reference : Sunan Abi Dawud 1614
In-book reference : Book 9, Hadith 59
English translation : Book 9, Hadith 1610

Abd' Allah(b. 'Umar) said "The people then began to pay half a sa' of wheat later on. The narrator said :

'Abd Allah (b. Umar) use to pay dried dates as sadaqah one year the people of Medina lacked dried dates, hence he paid barley.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ قَالَ عَبْدُ اللَّهِ فَعَدَلَ النَّاسُ بَعْدُ نِصْفَ صَاعٍ مِنْ بُرٍّ . قَالَ وَكَانَ عَبْدُ اللَّهِ يُعْطِي التَّمْرَ فَأَعْوَزَ أَهْلَ الْمَدِينَةِ التَّمْرُ عَامًا فَأَعْطَى الشَّعِيرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1615
In-book reference : Book 9, Hadith 60
English translation : Book 9, Hadith 1611

Abu sa'id al-khudri said :

When the Messenger of Allah(May peace be upon him) lived among us, we use to bring forth zakat, on closing the fast of Ramadan one sa' of grain or of cheese, or of barley, or of dried dates, or of raisens, payable by every young and old freeman and slave. We continued to pay this till mu-awayah came to perform Haj or Umra and he spoke to the people on the pulpit. What he said to the people was : I think that Mudds of the wheat of syrria is equivalent to one sa' of dried dates. So the people adopted it. Abu sa'id said : But I continued to pay one sa' of wheat as long as I lived on.

Abu Dawud said : this tradition has also been transmitted by Abu sa'id through a different chain of narrators to the same effect. A man has narrated in this version from Ibn-Ulayyah one sa' of wheat. But this version is not guarded.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ حَاجًّا أَوْ مُعْتَمِرًا فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ إِنِّي أَرَى أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ فَأَخَذَ النَّاسُ بِذَلِكَ . فَقَالَ أَبُو سَعِيدٍ

فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ أَبَدًا مَا عِشْتُ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ عُلَيَّةَ وَعَبْدَةُ وَغَيْرُهُمَا عَنِ ابْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حَكِيمِ بْنِ حِزَامٍ عَنْ عِيَاضٍ عَنْ أَبِي سَعِيدٍ بِمَعْنَاهُ وَذَكَرَ رَجُلٌ وَاحِدٌ فِيهِ عَنِ ابْنِ عُلَيَّةَ أَوْ صَاعَ حِنْطَةٍ . وَلَيْسَ بِمَحْفُوظٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1616
In-book reference : Book 9, Hadith 61
English translation : Book 9, Hadith 1612

The aforesaid tradition has also been transmitted by Abu Sa'id through a different chain of narrators. This version adds :

“Half a sa’ of wheat “. But this is a misunderstanding on the part of muawayah b. Hisham and of those who narrated from him.

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا إِسْمَاعِيلُ، لَيْسَ فِيهِ ذِكْرُ الْحِنْطَةِ . قَالَ أَبُو دَاوُدَ وَقَدْ ذَكَرَ مُعَاوِيَةُ بْنُ هِشَامٍ فِي هَذَا الْحَدِيثِ عَنِ الثَّوْرِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ، " **نِصْفَ صَاعٍ مِنْ بُرٍّ** " . وَهُوَ وَهَمٌ مِنْ مُعَاوِيَةَ بْنِ هِشَامٍ أَوْ مِمَّنْ رَوَاهُ عَنْهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1617
In-book reference : Book 9, Hadith 62
English translation : Book 9, Hadith 1613

Narrated Abu Sa'id al-Khudri:

I shall always pay one sa'. We used to pay during the lifetime of the Messenger of Allah (ﷺ) one sa' of dried dates or of barley, or of cheese, or of raisins. This is the version of Yahya. Sufyan added in his version: "or one sa' of flour." The narrator Hamid (ibn Yahya) said: The people objected to this (addition); Sufyan then left it.
Abu Dawud said: This addition is a misunderstanding on the part of Ibn Uyainah.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، سَمِعَ عِيَاضًا، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ لاَ أُخْرِجُ أَبَدًا إِلاَّ صَاعًا إِنَّا كُنَّا نُخْرِجُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم صَاعَ تَمْرٍ أَوْ شَعِيرٍ أَوْ أَقِطٍ أَوْ زَبِيبٍ هَذَا حَدِيثُ يَحْيَى زَادَ سُفْيَانُ أَوْ صَاعًا مِنْ دَقِيقٍ قَالَ حَامِدٌ فَأَنْكَرُوا عَلَيْهِ فَتَرَكَهُ سُفْيَانُ . قَالَ أَبُو دَاوُدَ فَهَذِهِ الزِّيَادَةُ وَهَمٌ مِنِ ابْنِ عُيَيْنَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1618
In-book reference : Book 9, Hadith 63
English translation : Book 9, Hadith 1614

(21) Chapter: The View That Half A Sa' Of Wheat Is To Be Given As Sadaqah

(21) باب مَنْ رَوَى نِصْفَ، صَاعٍ مِنْ قَمْحٍ

'Abd Allah b. Tha'labah or Tha'labah bin 'Abd Allah bin Abu Su'air reported on his father's authority that the Messenger of Allah (ﷺ) said:

One sa' of wheat is to be taken from every two, young or old, freeman or slave, male or female. Those of you who are rich will be purified by Allah, and those of you who are poor will have more than they gave returned by Him to them. Sulayman added in his version: "rich or poor"

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ النُّعْمَانِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، - قَالَ مُسَدَّدٌ عَنْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صُعَيْرٍ، - عَنْ أَبِيهِ، - وَقَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ أَوْ ثَعْلَبَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي صُعَيْرٍ عَنْ أَبِيهِ، - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ عَلَى كُلِّ اثْنَيْنِ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى أَمَّا غَنِيُّكُمْ فَيُزَكِّيهِ اللَّهُ وَأَمَّا فَقِيرُكُمْ فَيَرُدُّ اللَّهُ عَلَيْهِ أَكْثَرَ مِمَّا أَعْطَاهُ " . زَادَ سُلَيْمَانُ فِي حَدِيثِهِ غَنِيٍّ أَوْ فَقِيرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1619
In-book reference : Book 9, Hadith 64
English translation : Book 9, Hadith 1615

'Abd Allah bin Tha'labah ibn Su'ayr reported on the authority of his father:

The Messenger of Allah (ﷺ) stood and gave a sermon; he commanded to give sadaqah, at the end of Ramadan when the fasting is closed, one sa' of dried dates or of barley payable by every person. The narrator Ali added in his version: "or one sa' of wheat to be taken from every two." Both the chains of narrators are then agreed upon the version: "payable by young and old, freeman and slave."

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الدَّرَابَجِرْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا بَكْرٌ، - هُوَ ابْنُ وَائِلٍ - عَنِ الزُّهْرِيِّ، عَنْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ، أَوْ قَالَ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ، حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ بَكْرٍ الْكُوفِيِّ، قَالَ مُحَمَّدُ بْنُ يَحْيَى هُوَ بَكْرُ بْنُ وَائِلِ بْنِ دَاوُدَ أَنَّ الزُّهْرِيَّ، حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صُعَيْرٍ، عَنْ أَبِيهِ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا فَأَمَرَ بِصَدَقَةِ الْفِطْرِ صَاعِ تَمْرٍ أَوْ صَاعِ شَعِيرٍ عَنْ كُلِّ رَأْسٍ زَادَ عَلِيٌّ فِي حَدِيثِهِ أَوْ صَاعِ بُرٍّ أَوْ قَمْحٍ بَيْنَ اثْنَيْنِ - ثُمَّ اتَّفَقَا - عَنِ الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1620
In-book reference : Book 9, Hadith 65
English translation : Book 9, Hadith 1616

Abd Allah b. Tha’labah said (the narrator Ahmad b. salih said :

He, i.e “Abd al-Razzaq, said : He is ‘Adawl. Abu Dawud said : Ahmed b. Salih said : He is ‘Adhri): The Messenger of Allah (May peace be upon him) delivered a speech before the closing fast (‘Id) by two days. He then transmitted the tradition like that of al Muqri (‘Abd Allah b. Yazid).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ وَقَالَ ابْنُ شِهَابٍ قَالَ عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ قَالَ ابْنُ صَالِحٍ قَالَ الْعَدَوِيُّ وَإِنَّمَا هُوَ الْعُذْرِيُّ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ قَبْلَ الْفِطْرِ بِيَوْمَيْنِ بِمَعْنَى حَدِيثِ الْمُقْرِئِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1621
In-book reference : Book 9, Hadith 66
English translation : Book 9, Hadith 1617

Al-Hasan said:

Ibn Abbas preached towards the end of Ramadan on the pulpit (in the mosque) of al-Basrah. He said: Bring forth the sadaqah relating to your fast. The people, as it were, could not understand. Which of the people of Medina are present here? Stand for your brethren, and teach them, for they do not know.

The Messenger of Allah (ﷺ) prescribed this sadaqah as one sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old. When Ali came (to Basrah), he found that price had come down. He said: Allah has given prosperity to you, so give one sa' of everything (as sadaqah).
The narrator Humayd said: Al-Hasan maintained that the sadaqah at the end of Ramadan was due on a person who fasted.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، قَالَ حُمَيْدٌ أَخْبَرَنَا عَنِ الْحَسَنِ، قَالَ خَطَبَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ فِي آخِرِ رَمَضَانَ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ أَخْرِجُوا صَدَقَةَ صَوْمِكُمْ فَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا فَقَالَ مَنْ هَا هُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ فَإِنَّهُمْ لاَ يَعْلَمُونَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذِهِ الصَّدَقَةَ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ ذَكَرٍ أَوْ أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ فَلَمَّا قَدِمَ عَلِيٌّ - رضى الله عنه - رَأَى رُخْصَ السِّعْرِ قَالَ قَدْ أَوْسَعَ اللَّهُ عَلَيْكُمْ فَلَوْ جَعَلْتُمُوهُ صَاعًا مِنْ كُلِّ شَىْءٍ . قَالَ حُمَيْدٌ وَكَانَ الْحَسَنُ يَرَى صَدَقَةَ رَمَضَانَ عَلَى مَنْ صَامَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1622
In-book reference : Book 9, Hadith 67
English translation : Book 9, Hadith 1618

(22) Chapter: Payment Of Zakat In Advance Before It Falls Due

(22) باب فِي تَعْجِيلِ الزَّكَاةِ

Abu Hurairah said :

The Prophet(ﷺ) sent Umar b. al-Khattab to collect sadaqa (All the people paid the zakat but ibn-jamil, Khalid b. al-walid and al-abbas refused. So the Messenger of Allah(ﷺ) said : Ibn-jamil is not (so much) objecting, but he was poor and Allah enriched him. As for Khalid b. Walid, you are wronging him, for he has kept back his courts of mail and weapons to use them in Allah’s path. As for al-Abbas, the uncle of the Messenger of Allah(May peace be upon him), I shall be responsible for it and an equal amount along with it. Then he said did you not know(Umar) that a man’s paternal uncle is of the same stock as the father or his father?

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم عُمَرَ بْنَ الْخَطَّابِ عَلَى الصَّدَقَةِ فَمَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَنْقِمُ

ابْنُ جَمِيلٍ إِلاَّ أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَأَمَّا خَالِدُ بْنُ الْوَلِيدِ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا فَقَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهِيَ عَلَىَّ وَمِثْلُهَا " . ثُمَّ قَالَ " أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ الأَبِ " . ﷺ " صِنْوُ أَبِيهِ " .

حكم: صحيح م خ دون قوله أما شعرت (الألباني)

Reference : Sunan Abi Dawud 1623
In-book reference : Book 9, Hadith 68
English translation : Book 9, Hadith 1619

Narrated Ali ibn AbuTalib:

Al-Abbas asked the Prophet (ﷺ) about paying the sadaqah (his zakat) in advance before it became due, and he gave permission to do that.
Abu Dawud said: This tradition has also been transmitted by Hushaim through a different chain of narrators. The version of Hushaim is more sound.
حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةَ، عَنْ عَلِيٍّ، أَنَّ الْعَبَّاسَ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذَلِكَ . قَالَ مَرَّةً فَأَذِنَ لَهُ فِي ذَلِكَ . قَالَ أَبُو دَاوُدَ وَرَوَى هَذَا الْحَدِيثَ هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَحَدِيثُ هُشَيْمٍ أَصَحُّ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1624
In-book reference : Book 9, Hadith 69
English translation : Book 9, Hadith 1620

(23) Chapter: Transfer Of Zakat Of One City To Another City

(23) باب فِي الزَّكَاةِ هَلْ تُحْمَلُ مِنْ بَلَدٍ إِلَى بَلَدٍ

Ibrahim ibn Ata, the client of Imran ibn Husayn, reported on the authority of his father:
Ziyad, or some other governor, sent Imran ibn Husayn to collect sadaqah (i.e. zakat). When he returned, he asked Imran: Where is the property? He replied: Did you send me to bring the property? We collected it from where we used to collect in the lifetime of the Messenger of Allah (ﷺ), and we spent it where we used to spend during the time of the Messenger of Allah (ﷺ).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبِي، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَطَاءٍ، مَوْلَى عِمْرَانَ بْنِ حُصَيْنٍ عَنْ أَبِيهِ، أَنَّ زِيَادًا، أَوْ بَعْضَ الأُمَرَاءِ بَعَثَ عِمْرَانَ بْنَ حُصَيْنٍ عَلَى الصَّدَقَةِ فَلَمَّا رَجَعَ قَالَ لِعِمْرَانَ أَيْنَ الْمَالُ قَالَ وَلِلْمَالِ أَرْسَلْتَنِي أَخَذْنَاهَا مِنْ حَيْثُ كُنَّا نَأْخُذُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَوَضَعْنَاهَا حَيْثُ كُنَّا نَضَعُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1625
In-book reference : Book 9, Hadith 70
English translation : Book 9, Hadith 1621

(24) Chapter: To Whom Zakat Is To Be Paid And The Definition Of A Wealthy Person

(24) باب مَنْ يُعْطَى مِنَ الصَّدَقَةِ وَحَدِّ الْغِنَى

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: He who begs (from people) when he is affluent will come on the Day of Resurrection with scrapes, scratchings, or lacerations on his face. He was asked: What constitutes affluence, Messenger of Allah? He replied:It is fifty dirhams or its value in gold.

The narrator Yahya said: Abdullah ibn Sufyan said to Sufyan: I remember that Shu'bah does not narrate from Hakim ibn Jubayr. Sufyan said: Zubayr transmitted to us this tradition from Muhammad ibn AbdurRahman ibn Yazid.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ يَوْمَ الْقِيَامَةِ خُمُوشٌ - أَوْ خُدُوشٌ - أَوْ كُدُوحٌ - فِي وَجْهِهِ " . فَقِيلَ يَا رَسُولَ اللَّهِ وَمَا الْغِنَى قَالَ " خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ " . قَالَ يَحْيَى فَقَالَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ لِسُفْيَانَ حِفْظِي أَنَّ شُعْبَةَ لاَ يَرْوِي عَنْ حَكِيمِ بْنِ جُبَيْرٍ فَقَالَ سُفْيَانُ فَقَدْ حَدَّثَنَاهُ زُبَيْدٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1626
In-book reference : Book 9, Hadith 71
English translation : Book 9, Hadith 1622

'Ata' b. Yasar said :

A man from Banu Asad said : I and my family alighted at Baqi al-Gharqad. My wife said to me : Go the Messenger of Allah(ﷺ) and beg something from him for our eating, and made a mention of there need. So I went to the Messenger of Allah(May peace be upon him). I found with a man who was begging from him and he was saying to him: I have nothing to give you. The man turned away from him in anger while he was saying: By my life, you give anyone you wish. The Messenger of Allah(May peace be upon him) said : He's anger with me, for I have nothing to give him. If any of you begs when he has an Uqiyah or its equivalent, he has begged immoderately. The man of Banu Asad said : So I said : The she camel of ours is better than an uqiyah, while an uqiyah is equivalent to 40 Dirhams. I therefore returned and did not beg from him. Afterwards some barley and raisins where brought to the Messenger of Allah (May peace be upon him). He gave us a share from them (or as he reported)till Allah, the Exalted, made us self-sufficient(i.e well off).

Abu Dawud said: Al-Thawri narrated it as Malik narrated.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ، مِنْ بَنِي أَسَدٍ أَنَّهُ قَالَ نَزَلْتُ أَنَا وَأَهْلِي، بِبَقِيعِ الْغَرْقَدِ فَقَالَ لِي أَهْلِي اذْهَبْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلْهُ لَنَا شَيْئًا نَأْكُلُهُ فَجَعَلُوا يَذْكُرُونَ مِنْ حَاجَتِهِمْ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدْتُ عِنْدَهُ رَجُلاً يَسْأَلُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ أَجِدُ مَا

أُعْطِيكَ " . فَتَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَغْضَبُ عَلَىَّ أَنْ لاَ أَجِدَ مَا أُعْطِيهِ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عَدْلُهَا فَقَدْ سَأَلَ إِلْحَافًا " . قَالَ الأَسَدِيُّ فَقُلْتُ لَلَقِحَةٌ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ وَالأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا . قَالَ فَرَجَعْتُ وَلَمْ أَسْأَلْهُ فَقَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ شَعِيرٌ أَوْ زَبِيبٌ فَقَسَمَ لَنَا مِنْهُ - أَوْ كَمَا قَالَ - حَتَّى أَغْنَانَا اللَّهُ . قَالَ أَبُو دَاوُدَ هَكَذَا رَوَاهُ الثَّوْرِيُّ كَمَا قَالَ مَالِكٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1627
In-book reference : Book 9, Hadith 72
English translation : Book 9, Hadith 1623

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: If anyone begs when he has something equivalent to an uqiyah in value, he has begged immoderately. So I said: My she-camel, Yaqutah, is better than an uqiyah. The version of Hisham goes: "better than forty dirhams. So I returned and did not beg anything from him." Hisham added in his version: "An uqiyah during the time of the Messenger of Allah (ﷺ) was equivalent to forty dirhams."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرِّجَالِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ " مَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ " . فَقُلْتُ نَاقَتِي الْيَاقُوتَةُ هِيَ خَيْرٌ مِنْ أُوقِيَّةٍ . قَالَ هِشَامٌ خَيْرٌ مِنْ أَرْبَعِينَ دِرْهَمًا فَرَجَعْتُ فَلَمْ أَسْأَلْهُ شَيْئًا زَادَ هِشَامٌ فِي حَدِيثِهِ وَكَانَتِ الأُوقِيَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْبَعِينَ دِرْهَمًا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1628
In-book reference : Book 9, Hadith 73
English translation : Book 9, Hadith 1624

Narrated Sahl ibn Hanzaliyyah:

Uyaynah ibn Hisn and Aqra' ibn Habis came to the Messenger of Allah (ﷺ). They begged from him. He commanded to give them what they begged. He ordered Mu'awiyah to write a document to give what they begged. Aqra' took his document, wrapped it in his turban, and went away.
As for Uyaynah, he took his document and came to the Prophet (ﷺ) at his home, and said to him: Muhammad, do you see me? I am taking a document to my people, but I do not know what it contains, just like the document of al-Mutalammis. Mu'awiyah informed the Messenger of Allah (ﷺ) of his statement.
Thereupon the Messenger of Allah (ﷺ) said: He who begs (from people) when he has sufficient is simply asking for a large amount of Hell-fire. (An-Nufayl (a transmitter) said elsewhere: "embers of Hell".)
They asked: Messenger of Allah, what is a sufficiency? (Elsewhere an-Nufayl said: What is a sufficiency which makes begging unfitting?)

He replied: It is that which would provide a morning and an evening meal. (Elsewhere an-Nufayl said: It is when one has enough for a day and night, or for a night and a day.) He (an-Nufayl) narrated to us this tradition briefly in the words that I have mentioned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، حَدَّثَنَا سَهْلُ ابْنُ الْحَنْظَلِيَّةِ، قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ عُيَيْنَةُ بْنُ حِصْنٍ وَالأَقْرَعُ بْنُ حَابِسٍ فَسَأَلاَهُ فَأَمَرَ لَهُمَا بِمَا سَأَلاَ وَأَمَرَ مُعَاوِيَةَ فَكَتَبَ لَهُمَا بِمَا سَأَلاَ فَأَمَّا الأَقْرَعُ فَأَخَذَ كِتَابَهُ فَلَفَّهُ فِي عِمَامَتِهِ وَانْطَلَقَ وَأَمَّا عُيَيْنَةُ فَأَخَذَ كِتَابَهُ وَأَتَى النَّبِيَّ صلى الله عليه وسلم مَكَانَهُ فَقَالَ يَا مُحَمَّدُ أَتَرَانِي حَامِلاً إِلَى قَوْمِي كِتَابًا لاَ أَدْرِي مَا فِيهِ كَصَحِيفَةِ الْمُتَلَمِّسِ . فَأَخْبَرَ مُعَاوِيَةُ بِقَوْلِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيهِ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ " . وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ " مِنْ جَمْرِ جَهَنَّمَ " . فَقَالُوا يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ وَمَا الْغِنَى الَّذِي لاَ تَنْبَغِي مَعَهُ الْمَسْأَلَةُ قَالَ " قَدْرُ مَا يُغَدِّيهِ وَيُعَشِّيهِ " . وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ " أَنْ يَكُونَ لَهُ شِبَعُ يَوْمٍ وَلَيْلَةٍ أَوْ لَيْلَةٍ وَيَوْمٍ " . وَكَانَ حَدَّثَنَا بِهِ مُخْتَصِرًا عَلَى هَذِهِ الأَلْفَاظِ الَّتِي ذُكِرَتْ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1629
In-book reference : Book 9, Hadith 74
English translation : Book 9, Hadith 1625

Narrated Ziyad ibn al-Harith as-Suda'i:

I came to the Messenger of Allah (ﷺ) and swore allegiance to him, and after telling a long story he said: Then a man came to him and said: Give me some of the sadaqah (alms). The Messenger of Allah (ﷺ) said: Allah is not pleased with a Prophet's or anyone else's decision about sadaqat till He has given a decision about them Himself. He has divided those entitled to them into eight categories, so if you come within those categories, I shall give you what you desire.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ بْنِ غَانِمٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، أَنَّهُ سَمِعَ زِيَادَ بْنَ نُعَيْمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَبَايَعْتُهُ فَذَكَرَ حَدِيثًا طَوِيلاً قَالَ فَأَتَاهُ رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَلاَ غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الأَجْزَاءِ أَعْطَيْتُكَ حَقَّكَ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1630
In-book reference : Book 9, Hadith 75
English translation : Book 9, Hadith 1626

Abu Hurairah reported Messenger of Allah (May peace be upon him) as saying :

The poor man(miskin) is not one who is admitted (by the people) with one or two dates or with one or two morsels but is one, who does not beg anything from his people and is not taken notice of so that alms may be given to him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَالأُكْلَةُ وَالأُكْلَتَانِ وَلَكِنَّ الْمِسْكِينَ الَّذِي لاَ يَسْأَلُ النَّاسَ شَيْئًا وَلاَ يَفْطِنُونَ بِهِ فَيُعْطُونَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1631
In-book reference : Book 9, Hadith 76
English translation : Book 9, Hadith 1627

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said something similar as mentioned in the preceding tradition. This version adds: But the poor man (miskin) who abstains from begging from the people is one (according to the version of Musaddad who does not get enough so that he may not beg from the people, nor is his need known to the people, so that alms be given to him. This is the one who has been deprived. Musaddad did not mention the words "one who avoids begging from the people."
Abu Dawud said: This tradition has been transmitted by Muhammad bin Thawr and 'Abd al-Razzaq on the authority of Ma'mar. They mentioned that the word "deprived" is the statement of al-Zuhri, and this is more sound.

حَدَّثَنَا مُسَدَّدٌ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَأَبُو كَامِلٍ - الْمَعْنَى - قَالُوا حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِثْلَهُ قَالَ " وَلَكِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ " . زَادَ مُسَدَّدٌ فِي حَدِيثِهِ " لَيْسَ لَهُ مَا يَسْتَغْنِي بِهِ الَّذِي لاَ يَسْأَلُ وَلاَ يُعْلَمُ بِحَاجَتِهِ فَيُتَصَدَّقُ عَلَيْهِ فَذَاكَ الْمَحْرُومُ " . وَلَمْ يَذْكُرْ مُسَدَّدٌ " الْمُتَعَفِّفُ الَّذِي لاَ يَسْأَلُ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا مُحَمَّدُ بْنُ ثَوْرٍ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ جَعَلاَ الْمَحْرُومَ مِنْ كَلاَمِ الزُّهْرِيِّ وَهَذَا أَصَحُّ .

صحيح دون قوله فذاك المرحوم فإنه مقطوع من كلام الزهري ق (الألباني)

حكم:

Reference : Sunan Abi Dawud 1632
In-book reference : Book 9, Hadith 77
English translation : Book 9, Hadith 1628

Narrated Ubaydullah ibn Adl ibn al-Khiyar:

Two men informed me that they went to the Prophet (ﷺ) when he was at the Farewell Pilgrimage while he was distributing the sadaqah and asked him for some of it. He looked us up and down, and seeing that we were robust, he said: If you wish, I shall give you something, but there is nothing spare in it for a rich man or for one who is strong and able to earn a living.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، قَالَ أَخْبَرَنِي رَجُلاَنِ، أَنَّهُمَا أَتَيَا النَّبِيَّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلاَهُ مِنْهَا فَرَفَعَ فِينَا الْبَصَرَ وَخَفَضَهُ فَرَآنَا جَلْدَيْنِ فَقَالَ " إِنْ شِئْتُمَا أَعْطَيْتُكُمَا وَلاَ حَظَّ فِيهَا لِغَنِيٍّ وَلاَ لِقَوِيٍّ مُكْتَسِبٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1633
In-book reference : Book 9, Hadith 78
English translation : Book 9, Hadith 1629

Narrated Abdullah ibn Amr :

The Prophet (ﷺ) said: Sadaqah may not be given to a rich man or to one who has strength and is sound in limbs.

Abu Dawud said: This tradition has been transmitted by Sufyan from Sa'd bin Ibrahim like the tradition narrated by Ibrahim. The version of Shu'bah from Sa'd has: "for a man who has strength and is robust." The other version of this tradition from the Prophet (ﷺ) have the words "for a man who has strength and is robust." Others have "for a man who has strength and is sound in limbs." 'Ata bin Zuhair said that he had met 'Abd Allah bin 'Amr who said: "Sadaqah is not lawful for a strong man nor for a man who has strength and is sound in limbs."

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الأَنْبَارِيُّ الْخُتَّلِيُّ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - قَالَ أَخْبَرَنِي أَبِي، عَنْ رَيْحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلاَ لِذِي مِرَّةٍ سَوِيٍّ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ كَمَا قَالَ إِبْرَاهِيمُ وَرَوَاهُ شُعْبَةُ عَنْ سَعْدٍ قَالَ " لِذِي مِرَّةٍ قَوِيٍّ " . وَالأَحَادِيثُ الأُخَرُ عَنِ النَّبِيِّ صلى الله عليه وسلم بَعْضُهَا " لِذِي مِرَّةٍ قَوِيٍّ " . وَبَعْضُهَا " لِذِي مِرَّةٍ سَوِيٍّ " . وَقَالَ عَطَاءُ بْنُ زُهَيْرٍ إِنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ عَمْرٍو فَقَالَ إِنَّ الصَّدَقَةَ لاَ تَحِلُّ لِقَوِيٍّ وَلاَ لِذِي مِرَّةٍ سَوِيٍّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1634
In-book reference : Book 9, Hadith 79
English translation : Book 9, Hadith 1630

(25) Chapter: The Rich Person Who Is Allowed To Accept Sadaqah

(25) باب مَنْ يَجُوزُ لَهُ أَخْذُ الصَّدَقَةِ وَهُوَ غَنِيٌّ

Narrated Ata ibn Yasar:

The Prophet (ﷺ) said: Sadaqah may not be given to rich man, with the exception of five classes: One who fights in Allah's path, or who collects it, or a debtor, or a man who buys it with his money, or a man who has a poor neighbour who has been given sadaqah and gives a present to the rich man.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلاَّ لِخَمْسَةٍ لِغَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِغَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصُدِّقَ عَلَى الْمِسْكِينِ فَأَهْدَاهَا الْمِسْكِينُ لِلْغَنِيِّ " .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره (الألباني)**

Reference : Sunan Abi Dawud 1635
In-book reference : Book 9, Hadith 80
English translation : Book 9, Hadith 1631

The aforesaid tradition has also been transmitted by abu-Said al-Khudri to the same effect to a different chain of narrators, attributing it to the Messenger of Allah (May peace be upon him).

Abu-Dawud said :

Ibn ‘Uyainah reported from Zaid, from whom Malik narrated and Thwari narrated from Zaid that an authentic narrator reported from the Messenger of Allah (May peace be upon him)

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ زَيْدٍ كَمَا قَالَ مَالِكٌ وَرَوَاهُ الثَّوْرِيُّ عَنْ زَيْدٍ قَالَ حَدَّثَنِي الثَّبْتُ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1636
In-book reference : Book 9, Hadith 81
English translation : Book 9, Hadith 1632

Abu-Said reported :

Messenger of Allah (May peace be upon him) said : Sadaqah is not lawful for a rich person except what comes as a result of Jihad or what a poor neighbor gifts you out of the sadaqah given to him, or he entertains you in a feast.

Abu-Dawud said : This has been transmitted by Abu- Said through a different chain of narrators in a similar way.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عِمْرَانَ الْبَارِقِيِّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلاَّ فِي سَبِيلِ اللَّهِ أَوِ ابْنِ السَّبِيلِ أَوْ جَارٍ فَقِيرٍ يُتَصَدَّقُ عَلَيْهِ فَيُهْدِي لَكَ أَوْ يَدْعُوكَ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ فِرَاسٌ وَابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1637
In-book reference : Book 9, Hadith 82
English translation : Book 9, Hadith 1633

(26) Chapter: How Much Zakat Can Be Given To A Single Person

(26) باب كَمْ يُعْطَى الرَّجُلُ الْوَاحِدُ مِنَ الزَّكَاةِ

Basheer b. Yasar said that a man from the Ansar called Sahi b. abu-Hatmah told him that Messenger of Allah (May peace be upon him) gave one Hundred camels to him a blood-wit from among the camels of sadaqah, i.e a blood-wit for the Ansari who was killed at Khaibar.

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، زَعَمَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم وَدَاهُ بِمِائَةٍ مِنْ إِبِلِ الصَّدَقَةِ - يَعْنِي دِيَةَ الأَنْصَارِيِّ الَّذِي قُتِلَ بِخَيْبَرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1638
In-book reference : Book 9, Hadith 83
English translation : Book 9, Hadith 1634

(27) Chapter: Situations Where Begging Is Allowed And Where It Is Not Allowed

(27) باب مَا تَجُوزُ فِيهِ الْمَسْأَلَةُ

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: Acts of begging are lacerations with which a man disfigures his face, so he who wishes may preserve his self-respect, and he who wishes may abandon it; but this does not apply to one who begs from a ruler, or in a situation which makes it necessary.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ الْفَزَارِيِّ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَسَائِلُ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ وَمَنْ شَاءَ تَرَكَ إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ فِي أَمْرٍ لاَ يَجِدُ مِنْهُ بُدًّا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1639
In-book reference : Book 9, Hadith 84
English translation : Book 9, Hadith 1635

Qabisah b. Mukhiriq al-Hilali said :

I became a guarantor for a payment, and I came to Messenger of Allah (May peace be upon him). He said: Wait till I receive the sadaqah and I shall order it to be given to you. He then said : Begging, Qabisah, is allowable only to one of three classes: a man who has become a guarantor for a payment to whom begging is allowed till he gets it, after which he must stop (begging); a man who has been stricken by a calamity and it destroys his property to whom begging is allowed till he gets what will support life (or he said, what will provide a reasonable subsistence); and a man who has been smitten by poverty, about whom three intelligent members of his people confirm by saying: So and so has been smitten by poverty, to such a person begging is allowed till be gets what will support life (or he said, what will provide a reasonable subsistence), after which he must stop (begging). Any other reason for begging, Qabisah, is forbidden, and one who engages in such consumes it as a thing which is forbidden.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رِيَابٍ، قَالَ حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهِلاَلِيِّ، قَالَ تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَقِمْ يَا قَبِيصَةُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا " . ثُمَّ قَالَ " يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ رَجُلٌ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ فَاجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ " . أَوْ قَالَ " سِدَادًا مِنْ عَيْشٍ " . " وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُولَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ قَدْ أَصَابَتْ فُلاَنًا الْفَاقَةُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ سِدَادًا مِنْ عَيْشٍ - ثُمَّ يُمْسِكُ وَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1640
In-book reference : Book 9, Hadith 85
English translation : Book 9, Hadith 1636

Narrated Anas ibn Malik:

A man of the Ansar came to the Prophet (ﷺ) and begged from him.

He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.
He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams.
He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Messenger of Allah (ﷺ) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others.
The Messenger of Allah (ﷺ) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَخْضَرِ بْنِ عَجْلاَنَ، عَنْ أَبِي بَكْرٍ الْحَنَفِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ أَتَى النَّبِيَّ صلى الله عليه وسلم يَسْأَلُهُ فَقَالَ " أَمَا فِي بَيْتِكَ شَىْءٌ " . قَالَ بَلَى حِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ . قَالَ " ائْتِنِي بِهِمَا " . فَأَتَاهُ بِهِمَا فَأَخَذَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ وَقَالَ " مَنْ يَشْتَرِي هَذَيْنِ " . قَالَ رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمٍ . قَالَ " مَنْ يَزِيدُ عَلَى دِرْهَمٍ " . مَرَّتَيْنِ أَوْ ثَلاَثًا قَالَ رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ . فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدِّرْهَمَيْنِ وَأَعْطَاهُمَا الأَنْصَارِيَّ وَقَالَ " اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَانْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالآخَرِ قَدُومًا فَأْتِنِي بِهِ " . فَأَتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم عُودًا بِيَدِهِ ثُمَّ قَالَ لَهُ " اذْهَبْ فَاحْتَطِبْ وَبِعْ وَلاَ أَرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا " . فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيعُ فَجَاءَ وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ فَاشْتَرَى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ الْمَسْأَلَةُ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ إِنَّ الْمَسْأَلَةَ لاَ تَصْلُحُ إِلاَّ لِثَلاَثَةٍ لِذِي فَقْرٍ مُدْقِعٍ أَوْ لِذِي غُرْمٍ مُفْظِعٍ أَوْ لِذِي دَمٍ مُوجِعٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1641
In-book reference : Book 9, Hadith 86
English translation : Book 9, Hadith 1637

(28) Chapter: Disapproval Of Begging (28) باب كَرَاهِيَةِ الْمَسْأَلَةِ

Awf b. Malik said :

We were with Messenger of Allah (May peace be upon him), seven or eight or nine. He said : Do you take the oath of allegiance to the Messenger of Allah (May peace be upon him), and we shortly took the oath of allegiance. We said: we have already taken the oath of allegiance to you. He repeated the same words three times. We then stretched our hands and took the oath of allegiance to him. A man (or us) said : We took the oath of allegiance to you; now on what should we take the oath of allegiance, Messenger of Allah ? He replied: That you should worship Allah, do not associate anything with Him, offer five times prayer, listen and obey. He uttered a word quietly : And do not beg from the people. When the whip fell on the ground, none of that group asked anyone to pick up the whip for him.

Abu Dawud said : The version of Hisham was not narrated by anyone except Sa'id.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ، - يَعْنِي ابْنَ يَزِيدَ - عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ، قَالَ حَدَّثَنِي الْحَبِيبُ الأَمِينُ، أَمَّا هُوَ إِلَىَّ فَحَبِيبٌ وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً فَقَالَ " أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم " . وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ قُلْنَا قَدْ بَايَعْنَاكَ حَتَّى قَالَهَا ثَلاَثًا فَبَسَطْنَا أَيْدِيَنَا فَبَايَعْنَاهُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ إِنَّا قَدْ بَايَعْنَاكَ فَعَلاَمَ نُبَايِعُكَ قَالَ " تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَتُصَلُّوا الصَّلَوَاتِ الْخَمْسَ وَتَسْمَعُوا وَتُطِيعُوا " . وَأَسَرَّ كَلِمَةً خُفْيَةً قَالَ " وَلاَ تَسْأَلُوا النَّاسَ شَيْئًا " . قَالَ فَلَقَدْ كَانَ بَعْضُ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُهُ فَمَا يَسْأَلُ أَحَدًا أَنْ يُنَاوِلَهُ إِيَّاهُ . قَالَ أَبُو دَاوُدَ حَدِيثُ هِشَامٍ لَمْ يَرْوِهِ إِلاَّ سَعِيدٌ .

Grade : **Sahih** (Al-Albani)   صحيح (الألباني)   حكم:

Reference : Sunan Abi Dawud 1642
In-book reference : Book 9, Hadith 87
English translation : Book 9, Hadith 1638

Thawban, the client of the Messenger of Allah (May peace be upon him), reported him as saying :

If anyone guarantees me that he will not beg from people, I will guarantee him Paradise. Thawban said : I (will not beg). He never asked anyone for anything.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ثَوْبَانَ، قَالَ وَكَانَ ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَكَفَّلَ لِي أَنْ لاَ يَسْأَلَ النَّاسَ شَيْئًا وَأَتَكَفَّلَ لَهُ بِالْجَنَّةِ " . فَقَالَ ثَوْبَانُ أَنَا . فَكَانَ لاَ يَسْأَلُ أَحَدًا شَيْئًا .

Grade : **Sahih** (Al-Albani)   صحيح (الألباني)   حكم:

Reference : Sunan Abi Dawud 1643
In-book reference : Book 9, Hadith 88
English translation : Book 9, Hadith 1639

(29) Chapter: On Abstinence From Begging

(29) باب فِي الاِسْتِعْفَافِ

Abu Said al-Khudri said :

Some of the Ansar begged from the Messenger of Allah (May peace be upon him) and he gave them something. They later begged from him again and he gave them something so that what he had was exhausted.

He then said :What I have I shall never store away from you but Allah will strengthen the abstinence of him who abstains, will give a satisfaction to him who wants to be satisfied, and will strengthen the endurance of him who shows endurance. No one has been given a more ample gift than endurance.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ " مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ وَمَا أَعْطَى اللَّهُ أَحَدًا مِنْ عَطَاءٍ أَوْسَعَ مِنَ الصَّبْرِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1644
In-book reference : Book 9, Hadith 89
English translation : Book 9, Hadith 1640

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: If one who is afflicted with poverty refers it to me, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by a sufficiency which comes later.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، ح حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، - وَهَذَا حَدِيثُهُ - عَنْ بَشِيرِ بْنِ سَلْمَانَ، عَنْ سَيَّارٍ أَبِي حَمْزَةَ، عَنْ طَارِقٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ غِنًى عَاجِلٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1645
In-book reference : Book 9, Hadith 90
English translation : Book 9, Hadith 1641

Narrated Ibn al-Firasi:

Al-Firasi asked the Messenger of Allah (ﷺ): May I beg, Messenger of Allah? The Prophet (ﷺ) said: No, but if there is no escape from it, beg from the upright.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ، أَنَّ الْفِرَاسِيَّ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَسْأَلُ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَإِنْ كُنْتَ سَائِلاً لاَ بُدَّ فَاسْأَلِ الصَّالِحِينَ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1646
In-book reference : Book 9, Hadith 91
English translation : Book 9, Hadith 1642

Ibn al-Saidi said :

Umar employed me to collect the sadaqah. When I finished doing so and gave it to him, he ordered payment to be given to me. I said: I did only for Allah’s sake, and my reward will come from Allah. He said: Take what you are given, for I acted (as a collector) during the time of the Messenger of Allah (May peace be upon him) and he assigned me a payment. Thereupon, I said the same kind of thing as you have said, to which Messenger of Allah (May peace be upon him) said: When you are given something without asking for it, you should use it for your own purpose and as sadaqah.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَنِي عُمَرُ - رضى الله عنه - عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ . قَالَ خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَمَّلَنِي فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم "[illegible]عْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَهُ فَكُلْ وَتَصَدَّقْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1647
In-book reference : Book 9, Hadith 92
English translation : Book 9, Hadith 1643

Abd Allah b. ‘Umar reported that the Messenger of Allah (May peace be upon him) said when he was on the pulpit speaking of sadaqah and abstention from it and begging :

the upper hand is better than the lower one, the upper being the one which bestows and the lower which begs.

Abu Dawud said : The version of this tradition narrated by Ayyub from Nafi is disputed. The narrator `Abd al-Warith said in his version : `The upper hand is the one which abstains from begging;” but most of the narrators have narrated from Hammad b. Zaid from Ayyub the words “ The upper hand is the one which bestows.” A narrator from Hammad said in his version “the one which abstains from begging.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ مِنْهَا وَالْمَسْأَلَةَ " الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ " . قَالَ أَبُو دَاوُدَ اخْتُلِفَ عَلَى أَيُّوبَ عَنْ نَافِعٍ فِي هَذَا الْحَدِيثِ قَالَ عَبْدُ الْوَارِثِ " الْيَدُ الْعُلْيَا الْمُتَعَفِّفَةُ " . وَقَالَ أَكْثَرُهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ " الْيَدُ الْعُلْيَا الْمُنْفِقَةُ " . وَقَالَ وَاحِدٌ عَنْ حَمَّادٍ " الْمُتَعَفِّفَةُ " .

صحيح ق ورواية المتعففة شاذة (الألباني) حكم:

Reference : Sunan Abi Dawud 1648
In-book reference : Book 9, Hadith 93
English translation : Book 9, Hadith 1644

Narrated Malik ibn Nadlah:

The Prophet (ﷺ) said: Hands are of three types: Allah's hand is the upper one; the bestower's hand is the one near it; the beggar's hand is the lower one. So bestow what is surplus, and do not submit yourself to the demand of your soul.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ التَّيْمِيُّ، حَدَّثَنِي أَبُو الزَّعْرَاءِ، عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِيهِ، مَالِكِ بْنِ نَضْلَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الأَيْدِي ثَلاَثَةٌ فَيَدُ اللَّهِ الْعُلْيَا وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا وَيَدُ السَّائِلِ السُّفْلَى فَأَعْطِ الْفَضْلَ وَلاَ تَعْجِزْ عَنْ نَفْسِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1649
In-book reference : Book 9, Hadith 94
English translation : Book 9, Hadith 1645

(30) Chapter: On Giving Sadaqah To Banu Hashim (30) باب الصَّدَقَةِ عَلَى بَنِي هَاشِمٍ

Narrated AbuRafi':

The Prophet (ﷺ) sent a man of the Banu Makhzum to collect sadaqah. He said to AbuRafi': Accompany me so that you may get some of it. He said: (I cannot take it) until I go to the Prophet (ﷺ) and ask him. Then he went to him and asked him. He said: The sadaqah is not lawful for us, and the client of a people is treated as one of them.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ رَجُلاً عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ فَقَالَ لأَبِي رَافِعٍ اصْحَبْنِي فَإِنَّكَ تُصِيبُ مِنْهَا . قَالَ حَتَّى آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ فَأَتَاهُ فَسَأَلَهُ فَقَالَ " مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ وَإِنَّا لاَ تَحِلُّ لَنَا الصَّدَقَةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1650
In-book reference : Book 9, Hadith 95
English translation : Book 9, Hadith 1646

Anas said :

The Messenger of Allah (May peace be upon him) came upon a date on the road; he would not take it for fear of being a part of the sadaqah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَمُرُّ بِالتَّمْرَةِ الْعَائِرَةِ فَمَا يَمْنَعُهُ مِنْ أَخْذِهَا إِلاَّ مَخَافَةُ أَنْ تَكُونَ صَدَقَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1651
In-book reference : Book 9, Hadith 96
English translation : Book 9, Hadith 1647

Anas said:

Messenger of Allah (May peace be upon him) found a date and said: Were it not that I fear it may be part of the sadaqah, I would eat it.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبِي، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَجَدَ تَمْرَةً فَقَالَ " لَوْلاَ أَنِّي أَخَافُ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ هِشَامٌ عَنْ قَتَادَةَ هَكَذَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1652
In-book reference : Book 9, Hadith 97
English translation : Book 9, Hadith 1648

Narrated Abdullah ibn Abbas:

My father sent me to the Prophet (ﷺ) to take the camels which he had given him from among those of sadaqah.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ بَعَثَنِي أَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم فِي إِبِلٍ أَعْطَاهَا إِيَّاهُ مِنَ الصَّدَقَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1653
In-book reference : Book 9, Hadith 98
English translation : Book 9, Hadith 1649

The aforesaid tradition has also been transmitted by Ibn Abbas through a different chain of narrators in a similar manner. This version adds :

“My father exchanged them for him”.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا مُحَمَّدٌ، - هُوَ ابْنُ أَبِي عُبَيْدَةَ - عَنْ أَبِيهِ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، نَحْوَهُ زَادَ أَبِي يُبْدِلُهَا لَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1654
In-book reference : Book 9, Hadith 99
English translation : Book 9, Hadith 1650

(31) Chapter: A Poor Man Can Give A Gift From The Sadaqah To A Rich Man

(31) باب الْفَقِيرِ يُهْدِي لِلْغَنِيِّ مِنَ الصَّدَقَةِ

Anas said when some meat was brought to the Prophet (SAWS), he asked What is this? He was told this is a thing (meat), which was given as sadaqah to Barirah. Thereupon, he said it is sadaqah for her and a gift to us.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِلَحْمٍ قَالَ " مَا هَذَا " . قَالُوا شَىْءٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ " هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1655
In-book reference : Book 9, Hadith 100
English translation : Book 9, Hadith 1651

(32) Chapter: On A Person Who Gives The Sadaqah And He Inherits It Later On

(32) باب مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا

Buraidah said A woman came to the Messenger of Allah (SAWS) and said I gave a slave girl as sadaqah to my mother who has now died and has left that slave girl. He said your reward is sure and the inheritance has given her back to you.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، بُرَيْدَةَ أَنَّ امْرَأَةً، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنَّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ . قَالَ " قَدْ وَجَبَ أَجْرُكِ وَرَجَعَتْ إِلَيْكِ فِي الْمِيرَاثِ " .

حكم: صحيح م بزيادة قضيتين أخريين (الألباني)

Reference : Sunan Abi Dawud 1656
In-book reference : Book 9, Hadith 101
English translation : Book 9, Hadith 1652

(33) Chapter: The Rights Relating To Property

(33) باب فِي حُقُوقِ الْمَالِ

Narrated Abdullah ibn Mas'ud:
During the time of the Messenger of Allah (ﷺ) we used to consider ma'un (this of daily use) lending a bucket and cooking-pot.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَعُدُّ الْمَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَارِيَةَ الدَّلْوِ وَالْقِدْرِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1657
In-book reference : Book 9, Hadith 102
English translation : Book 9, Hadith 1653

Abu Hurairah reported that Messenger of Allah (SWAS) as saying If any owner of treasure (gold and silver) does not pay what is due on it, Allah will make it heated in the Hell fire on the Day of Judgment, and his side, forehead and back will be cauterized with it until Allah gives His Judgment among mankind during a day whose extent will be fifty thousand years of your count and he sees whether his path is to take him to Paradise or to Hell. If any owner does not pay zakat on them, the sheep wilkl appear on the Day or Judgment most strong and in great number, a soft

sandy plain will be spread out for them ; they will gore him with their horns and trample him with their hoofs; there will be none of them with twisted horns or without horns. As often as the last of them passes him, the first of them will be brought back to him, until Allah pronounces His Judgment among mankind during a day whose extent will be fifty thousand years that you count, and he sees whether his path is to take him to Paradise or to Hell. If any owner of camels does not pay what is due on them, they will appear in on the Day or Judgment most strong and in great number, a soft sandy plain will be spread out for them ; they will gore him with their horns and trample him with their hoofs; there will be none of them with twisted horns or without horns. As often as the last of them passes him, the first of them will be brought back to him, until Allah pronounces His Judgment among mankind during a day whose extent will be fifty thousand years that you count, and he sees whether his path is to take him to Paradise or to Hell.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي حَقَّهُ إِلاَّ جَعَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ حَتَّى يَقْضِيَ اللَّهُ تَعَالَى بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ فَيُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ كُلَّمَا مَضَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ فَيُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا كُلَّمَا مَضَتْ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّى يَحْكُمَ اللَّهُ تَعَالَى بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1658
In-book reference : Book 9, Hadith 103
English translation : Book 9, Hadith 1654

The above mentioned tradition has also been transmitted by Abu Hurairah through a different chain of narrators in a similar manner from the Prophet (SAWS). This version adds after the words “does not pay what is due on them” in the description of the camels the words “ One thing which is due being to milk them when they come down to drink water.”

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ . قَالَ فِي قِصَّةِ الإِبِلِ بَعْدَ قَوْلِهِ " لاَ يُؤَدِّي حَقَّهَا " . قَالَ " وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1659
In-book reference : Book 9, Hadith 104
English translation : Book 9, Hadith 1655

Narrated Abu Hurayrah:

I heard the Messenger of Allah (ﷺ) as saying something similar to this tradition. He (the narrator) said to AbuHurayrah: What is due on camels? He replied: That you should give the best of your camels (in the path of

Allah), that you lend a milch she-camel, you lend your mount for riding, that you lend the stallion for covering, and that you give the milk (to the people) for drinking.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي عُمَرَ الْغُدَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحْوَ هَذِهِ الْقِصَّةِ فَقَالَ لَهُ - يَعْنِي لأَبِي هُرَيْرَةَ - فَمَا حَقُّ الإِبِلِ قَالَ تُعْطِي الْكَرِيمَةَ وَتَمْنَحُ الْغَزِيرَةَ وَتُفْقِرُ الظَّهْرَ وَتُطْرِقُ الْفَحْلَ وَتَسْقِي اللَّبَنَ .

Grade : **Hasan li ghairih** (Al-Albani) **حسن لغيره** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1660
In-book reference : Book 9, Hadith 105
English translation : Book 9, Hadith 1656

The aforesaid tradition has also been transmitted by 'Ubaid bin ' Umair through a different chain of narrators. This version goes:

A man asked: Messenger of Allah (ﷺ), what is due on camels? He replied in a similar way. This version adds "and to lend its udders."

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ قَالَ أَبُو الزُّبَيْرِ سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا حَقُّ الإِبِلِ فَذَكَرَ نَحْوَهُ زَادَ " وَإِعَارَةُ دَلْوِهَا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1661
In-book reference : Book 9, Hadith 106
English translation : Book 9, Hadith 1657

Jabir bin 'Abdallah said The bProphet (SWAS) commanded that he who plucks ten wasqs of dates from date palms should hang a bunch of dates in the mosque for the poor

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ مِنْ كُلِّ جَادٍّ عَشَرَةِ أَوْسُقٍ مِنَ التَّمْرِ بِقِنْوٍ يُعَلَّقُ فِي الْمَسْجِدِ لِلْمَسَاكِينِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1662
In-book reference : Book 9, Hadith 107
English translation : Book 9, Hadith 1658

Abu Sa'id al-Khudri said While we were traveling along with the Messenger of Allah (ﷺ) a man came to him on his she camel, and began to drive her right and left. The Messenger of Allah (ﷺ) said he who has a spare riding beast should give it to him who has no riding beast; and he who has surplus equipment should give it to who has no equipment. We thought that none of us had a right in surplus property.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى نَاقَةٍ لَهُ فَجَعَلَ يَصْرِفُهَا يَمِينًا وَشِمَالاً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ عِنْدَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ ظَهْرَ لَهُ وَمَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ زَادَ لَهُ " . حَتَّى ظَنَنَّا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي الْفَضْلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1663
In-book reference : Book 9, Hadith 108
English translation : Book 9, Hadith 1659

Narrated Abdullah ibn Abbas:

When this verse was revealed: "And those who hoard gold and silver," the Muslims were grieved about it. Umar said: I shall dispel your care. He, therefore, went and said: Prophet of Allah, your Companions were grieved by this verse. The Messenger of Allah (ﷺ) said: Allah has made zakat obligatory simply to purify your remaining property, and He made inheritances obligatory that they might come to those who survive you. Umar then said: Allah is most great. He then said to him: Let me inform you about the best a man hoards; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا غَيْلاَنُ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ } قَالَ كَبُرَ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ - رضى الله عنه أَنَا أُفَرِّجُ عَنْكُمْ . فَانْطَلَقَ فَقَالَ يَا نَبِيَّ اللَّهِ إِنَّهُ كَبُرَ عَلَى أَصْحَابِكَ هَذِهِ الآيَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لَمْ يَفْرِضِ الزَّكَاةَ إِلاَّ لِيُطَيِّبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ وَإِنَّمَا فَرَضَ الْمَوَارِيثَ لِتَكُونَ لِمَنْ بَعْدَكُمْ " . فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ " أَلاَ أُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةُ الصَّالِحَةُ إِذَا نَظَرَ إِلَيْهَا سَرَّتْهُ وَإِذَا أَمَرَهَا أَطَاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1664
In-book reference : Book 9, Hadith 109
English translation : Book 9, Hadith 1660

(34) Chapter: The Right Of A Beggar (34) باب حَقِّ السَّائِلِ

Narrated Ali ibn Abu Talib:
The Prophet (ﷺ) said: A beggar has the right though he may be riding (a horse).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدِ بْنِ شُرَحْبِيلَ، حَدَّثَنِي يَعْلَى بْنُ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1665
In-book reference : Book 9, Hadith 110
English translation : Book 9, Hadith 1661

The above mentioned tradition has also been transmitted by 'Ali through a different chain of narrators in a similar manner from the Prophet(ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ شَيْخٍ، قَالَ رَأَيْتُ سُفْيَانَ عِنْدَهُ عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ أَبِيهَا، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1666
In-book reference : Book 9, Hadith 111
English translation : Book 9, Hadith 1662

Narrated Umm Bujayd:

She took the oath of allegiance to the Messenger of Allah (ﷺ) and said to him: Messenger of Allah, a poor man stands at my door, but I find nothing to give him. The Messenger of Allah (ﷺ) said to her: If you do not find anything to give him, put something in his hand, even though it should be a burnt hoof.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ، عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ، وَكَانَتْ، مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّهَا قَالَتْ لَهُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ ‏.‏ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **إِنْ لَمْ تَجِدِي لَهُ شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلاَّ ظِلْفًا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ** ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1667
In-book reference : Book 9, Hadith 112
English translation : Book 9, Hadith 1663

(35) Chapter: The Giving Of Sadaqah (Alms) To Non Muslims

(35) باب الصَّدَقَةُ عَلَى أَهْلِ الذِّمَّةِ

Asma‘ said My mother came to me seeking some act of kindness from me during the treaty of the Quraish (at Hudaibiyyah). While she hated Islam and she was a polytheist. I said Messenger of Allah (ﷺ), my mother has come to me while she hates Islam and she is a disbeliever. May I do an act of kindness to her? He replied Yes, do an act of kindness to her.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، قَالَتْ قَدِمَتْ عَلَىَّ أُمِّي رَاغِبَةً فِي عَهْدِ قُرَيْشٍ وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَىَّ وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ أَفَأَصِلُهَا قَالَ ‏"‏ **نَعَمْ فَصِلِي أُمَّكِ** ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1668
In-book reference : Book 9, Hadith 113
English translation : Book 9, Hadith 1664

(36) Chapter: Things Which Should Not Be Refused When Asked For

(36) باب مَا لاَ يَجُوزُ مَنْعُهُ

Buhaysah reported on the authority of his father:
My father sought permission from the Prophet (ﷺ). (When permission was granted and he came near him) he lifted his shirt, and began to kiss him and embrace him (out of love for him). He asked: Messenger of Allah, what is the thing which it is unlawful to refuse? He replied: Water. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He replied: Salt. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He said: To do good is better for you.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا كَهْمَسٌ، عَنْ سَيَّارِ بْنِ مَنْظُورٍ، - رَجُلٍ مِنْ بَنِي فَزَارَةَ - عَنْ أَبِيهِ، عَنِ امْرَأَةٍ، يُقَالُ لَهَا بُهَيْسَةُ عَنْ أَبِيهَا، قَالَتِ اسْتَأْذَنَ أَبِي النَّبِيَّ صلى الله عليه وسلم فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ فَجَعَلَ يُقَبِّلُ وَيَلْتَزِمُ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " الْمَاءُ " . قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " الْمِلْحُ " . قَالَ يَا رَسُولَ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1669
In-book reference : Book 9, Hadith 114
English translation : Book 9, Hadith 1665

(37) Chapter: Begging In The Mosques

(37) باب الْمَسْأَلَةِ فِي الْمَسَاجِدِ

‘Abd al-Rahman bin Abu Bakr (may Allah be pleased with him) said The Messenger of Allah (ﷺ) asked Is there anyone of you who provided food to a poor man today? Abu Bakr said I entered the mosque where a beggar was begging ; I found a piece of bread in the hand of ‘Abdal-Rahman which I took and gave it to him

حَدَّثَنَا بِشْرُ بْنُ آدَمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ مِنْكُمْ أَحَدٌ أَطْعَمَ الْيَوْمَ مِسْكِينًا " . فَقَالَ أَبُو بَكْرٍ رضى الله عنه - دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِسَائِلٍ يَسْأَلُ فَوَجَدْتُ كِسْرَةَ خُبْزٍ فِي يَدِ عَبْدِ الرَّحْمَنِ فَأَخَذْتُهَا مِنْهُ فَدَفَعْتُهَا إِلَيْهِ .

حكم: ضعيف وهو صحيح دون قصة السائل م (الألباني)

Reference : Sunan Abi Dawud 1670
In-book reference : Book 9, Hadith 115
English translation : Book 9, Hadith 1666

(38) Chapter: Repugnance Of Begging In The Name Of Allah, The Exalted

(38) باب كَرَاهِيَةِ الْمَسْأَلَةِ بِوَجْهِ اللَّهِ تَعَالَى

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Nothing but Paradise must be begged for Allah's sake.

حَدَّثَنَا أَبُو الْعَبَّاسِ الْقِلَّوْرِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ سُلَيْمَانَ بْنِ مُعَاذٍ التَّيْمِيِّ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُسْأَلُ بِوَجْهِ اللَّهِ إِلاَّ الْجَنَّةُ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1671
In-book reference : Book 9, Hadith 116
English translation : Book 9, Hadith 1667

(39) Chapter: On Giving A Person Who Begs In The Name Of Allah

(39) باب عَطِيَّةِ مَنْ سَأَلَ بِاللَّهِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: If anyone seeks protection in Allah's name, grant him protection; if anyone begs in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 1672
In-book reference : Book 9, Hadith 117
English translation : Book 9, Hadith 1668

(40) Chapter: On Giving All The Property As Sadaqah By A Mam

(40) باب الرَّجُلِ يَخْرُجُ مِنْ مَالِهِ

Narrated Jabir ibn Abdullah Al-Ansari:

While we were sitting with the Messenger of Allah (ﷺ) a man brought him some gold equal in weight to an egg, and said: Messenger of Allah, I have got this from a mine; take it; it is sadaqah. I have no more than this. The Messenger of Allah (ﷺ) turned his attention from him. Then he came to him from his right side and repeated the same words. But he (the Prophet) turned his attention from him. He then came to him from his left side and repeated the same words. But he (again) turned his attention from him. He then came to him from behind. The Messenger of Allah (ﷺ) took it and threw it away. Had it hit him, it would have hurt him or wounded him. The Messenger of Allah (ﷺ) said: One of you brings all that he possesses and says: This is sadaqah. Then he sits down and spreads his hand before the people. The best sadaqah is that which leaves a competence.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَ رَجُلٌ بِمِثْلِ بَيْضَةٍ مِنْ ذَهَبٍ فَقَالَ يَا رَسُولَ اللَّهِ أَصَبْتُ

هَذِهِ مِنْ مَعْدِنٍ فَخُذْهَا فَهِيَ صَدَقَةٌ مَا أَمْلِكُ غَيْرَهَا ‏.‏ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْنِهِ الأَيْمَنِ فَقَالَ مِثْلَ ذَلِكَ فَأَعْرَضَ عَنْهُ ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْنِهِ الأَيْسَرِ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَتَاهُ مِنْ خَلْفِهِ فَأَخَذَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَذَفَهُ بِهَا فَلَوْ أَصَابَتْهُ لأَوْجَعَتْهُ أَوْ لَعَقَرَتْهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَأْتِي أَحَدُكُمْ بِمَا يَمْلِكُ فَيَقُولُ هَذِهِ صَدَقَةٌ ثُمَّ يَقْعُدُ يَسْتَكِفُّ النَّاسَ خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى ‏"‏ ‏.‏

حكم: ضعيف إنما يصح منه جملة خير الصدقة (الألباني)

Reference	: Sunan Abi Dawud 1673
In-book reference	: Book 9, Hadith 118
English translation	: Book 9, Hadith 1669

The above mentioned tradition has also been transmitted by Ibn Ishaq through a different chain of narrators to the same effect. This version adds "have your property with you from us. We have no need of it."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ إِسْحَاقَ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ ‏"‏ خُذْ عَنَّا مَالَكَ لاَ حَاجَةَ لَنَا بِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference	: Sunan Abi Dawud 1674
In-book reference	: Book 9, Hadith 119
English translation	: Book 9, Hadith 1670

Narrated Abu Sa'id al-Khudri:

A man entered the mosque. The Prophet (ﷺ) commanded the people to throw their clothes as sadaqah. Thereupon they threw their clothes (as sadaqah). He then asked him to take two clothes from them. He reprimanded him and said: Take your clothe.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ دَخَلَ رَجُلٌ الْمَسْجِدَ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم النَّاسَ أَنْ يَطْرَحُوا ثِيَابًا فَطَرَحُوا فَأَمَرَ لَهُ مِنْهَا بِثَوْبَيْنِ ثُمَّ حَثَّ عَلَى الصَّدَقَةِ فَجَاءَ فَطَرَحَ أَحَدَ الثَّوْبَيْنِ فَصَاحَ بِهِ وَقَالَ ‏"‏ خُذْ ثَوْبَكَ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference	: Sunan Abi Dawud 1675
In-book reference	: Book 9, Hadith 120
English translation	: Book 9, Hadith 1671

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying The best sadaqah is that which leaves a competence ; and begin with those for whom you are responsible.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ خَيْرَ الصَّدَقَةِ مَا تَرَكَ غِنًى أَوْ تُصُدِّقَ بِهِ عَنْ ظَهْرِ غِنًى وَابْدَأْ بِمَنْ تَعُولُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1676
In-book reference : Book 9, Hadith 121
English translation : Book 9, Hadith 1672

(41) Chapter: Concession For Giving All The Property As Sadaqah

(41) باب فِي الرُّخْصَةِ فِي ذَلِكَ

Abu Hurairah reported I asked Messenger of Allah (ﷺ), What kind of sadaqah is most excellent? He replied What a man with little property can afford to give; and begin with those for whom you are responsible.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ " **جَهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُولُ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1677
In-book reference : Book 9, Hadith 122
English translation : Book 9, Hadith 1673

Narrated Umar ibn al-Khattab:

The Messenger of Allah (ﷺ) commanded us one day to give sadaqah. At that time I had some property. I said: Today I shall surpass AbuBakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (ﷺ) asked: What did you leave for your family? I replied: The same amount. AbuBakr brought all that he had with him. The Messenger of Allah (ﷺ) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَهَذَا حَدِيثُهُ - قَالاَ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، - رضى الله عنه - يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ مَالاً عِنْدِي فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَبْقَيْتَ لأَهْلِكَ " . قُلْتُ مِثْلَهُ . قَالَ وَأَتَى أَبُو بَكْرٍ - رضى الله عنه - بِكُلِّ مَا عِنْدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَبْقَيْتَ لأَهْلِكَ " . قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ . قُلْتُ لاَ أُسَابِقُكَ إِلَى شَىْءٍ أَبَدًا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1678
In-book reference : Book 9, Hadith 123
English translation : Book 9, Hadith 1674

(42) Chapter: On The Excellence Of Supplying Drinking Water

(42) باب فِي فَضْلِ سَقْىِ الْمَاءِ

Sa’id reported Sa’d came to the Prophet (SWAS) and asked him Which sadaqah do you like most? He replied Water.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، أَنَّ سَعْدًا، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَىُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ قَالَ " الْمَاءُ " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 1679
In-book reference : Book 9, Hadith 124
English translation : Book 9, Hadith 1675

The above mentioned tradition has also been narrated by Sa'd bin 'Ubadah from the Prophet (ﷺ) in the same manner.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، عَنْ سَعْدِ بْنِ عُبَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sunan Abi Dawud 1680
In-book reference : Book 9, Hadith 125
English translation : Book 9, Hadith 1676

Narrated Sa'd ibn Ubadah:

Sa'd asked: Messenger of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ " الْمَاءُ " . قَالَ فَحَفَرَ بِئْرًا وَقَالَ هَذِهِ لأُمِّ سَعْدٍ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 1681
In-book reference : Book 9, Hadith 126
English translation : Book 9, Hadith 1677

Narrated Abu Sa'id (al-Khudri):

The Prophet (ﷺ) said: If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed to drink.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِشْكَابَ، حَدَّثَنَا أَبُو بَدْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - الَّذِي كَانَ يَنْزِلُ فِي بَنِي دَالاَنَ - عَنْ نُبَيْحٍ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْىٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1682
In-book reference : Book 9, Hadith 127
English translation : Book 9, Hadith 1678

(43) Chapter: On Lending Something

(43) باب فِي الْمَنِيحَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: There are forty characteristics; the highest of them is to give a goat on loan (for benefiting from its milk). If any man carries out any of those characteristics with the hope of getting a reward and testifying to the promise for it, Allah will admit him to Paradise for it.

Abu Dawud said: In the version of Musaddad, Hassan said: So we counted other characteristics than lending the goat: to return the greeting, to respond to sneezing, and remove things which cause annoyance to the people from their path, and similar other things. We could not reach fifteen characteristics.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا إِسْرَائِيلُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى، - وَهَذَا حَدِيثُ مُسَدَّدٍ وَهُوَ أَتَمُّ - عَنِ الأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَرْبَعُونَ خَصْلَةً أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ مَا يَعْمَلُ رَجُلٌ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إِلاَّ أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ فِي حَدِيثِ مُسَدَّدٍ قَالَ حَسَّانُ فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ مِنْ رَدِّ السَّلاَمِ وَتَشْمِيتِ الْعَاطِسِ وَإِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ وَنَحْوِهِ فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1683
In-book reference : Book 9, Hadith 128
English translation : Book 9, Hadith 1679

(44) Chapter: Reward For A Trustee

(44) باب أَجْرِ الْخَازِنِ

Abu Musa reported The Messenger of Allah (ﷺ) as saying The faithful trustee who gives what he is commanded completely and in full with a good will, and delivers it to the one whom he was told to give it, is one of the two who gives sadaqah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ الْخَازِنَ الأَمِينَ - الَّذِي يُعْطِي مَا أُمِرَ بِهِ كَامِلاً مُوَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ حَتَّى يَدْفَعَهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقَيْنِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1684
In-book reference : Book 9, Hadith 129
English translation : Book 9, Hadith 1680

(45) Chapter: Sadaqah Given By A Woman From Her Husband's Property

(45) باب الْمَرْأَةِ تَتَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا

A’ishah reported The Messenger of Allah (ﷺ) as saying When a woman gives (some of the property) from her husband’s house, not wasting it, she will have her reward for what she has spent, and her husband will have his for what he earned. The said applies to a trustee. In no respect does the one diminish the reward of the other.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُ مَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُ مَا اكْتَسَبَ وَلِخَازِنِهِ مِثْلُ ذَلِكَ لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1685
In-book reference : Book 9, Hadith 130
English translation : Book 9, Hadith 1681

Sa’d said When the Messenger of Allah (SWAS) took the oath of allegiance from woman, a woman of high rank, who seemed to be one of the women of Mudar, rose and said Prophet of Allah (SWAS), we are dependant on our parents, our sons. (Abu Dawud said I think (this version) has the word “ and our husbands”.) So what part of their property can be spent lawfully? He said Fresh food which you eat and give as a present.

Abu Dawud said The Arabic word ratb means bread, vegetables and fresh dates.
Abu Dawud said Al-Thawri transmitted from Yunus in a similar manner.

حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ سَعْدٍ، قَالَ لَمَّا بَايَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيلَةٌ كَأَنَّهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ يَا نَبِيَّ اللَّهِ إِنَّا كَلٌّ عَلَى آبَائِنَا وَأَبْنَائِنَا - قَالَ أَبُو دَاوُدَ وَأُرَى فِيهِ وَأَزْوَاجِنَا - فَمَا يَحِلُّ لَنَا مِنْ أَمْوَالِهِمْ فَقَالَ " الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِينَهُ " . قَالَ أَبُو دَاوُدَ الرَّطْبُ الْخُبْزُ وَالْبَقْلُ وَالرُّطَبُ . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ الثَّوْرِيُّ عَنْ يُونُسَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1686
In-book reference : Book 9, Hadith 131
English translation : Book 9, Hadith 1682

Abu Hurairah reported The Messenger of Allah (ﷺ) as saying When a woman gives something her husband has earned without being commanded by him to do so, she has half his reward.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1687
In-book reference : Book 9, Hadith 132
English translation : Book 9, Hadith 1683

'Ata said Abu Hurairah was asked Whether a woman could give sadaqah from the house (property) of her husband. He replied `No'. She can give it from her maintenance. The reward will be divided between them. It is not lawful for her to give sadaqah from her husband's property without his permission.

Abu Dawud said This version weakens the version narrated by Hammam (bin Munabbih).

حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ، حَدَّثَنَا عَبْدَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، فِي الْمَرْأَةِ تَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا قَالَ لاَ إِلاَّ مِنْ قُوتِهَا وَالأَجْرُ بَيْنَهُمَا وَلاَ يَحِلُّ لَهَا أَنْ تَصَدَّقَ مِنْ مَالِ زَوْجِهَا إِلاَّ بِإِذْنِهِ . قَالَ أَبُو دَاوُدَ هَذَا يُضَعِّفُ حَدِيثَ هَمَّامٍ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 1688
In-book reference : Book 9, Hadith 133
English translation : Book 9, Hadith 1684

(46) Chapter: On Doing Kindness To Near Relatives (46) باب فِي صِلَةِ الرَّحِمِ

Anas said When the verse "You will never attain righteousness until you give freely of what you love" came down, Abu Talhah said Messenger of Allah (ﷺ), I think our Lord asks us for our property. I call you as witness that I dedicate my land at Ariha 'to Him'. The Messenger of Allah (ﷺ) said to him Divide it among your nearest relatives.

So he divided it among Hassan bin Thabit and Ubayy bin Ka'b.

Abu Dawud said I have been gold by an Ansari Muhammad bin 'Abdallah that the name of Abu Talhah is Zaid bin Sahal bin al-Aswad bin Haram bin 'Amar bin Zaid bin Manat bin 'Adi bin 'Amr bin Malik bin al-Najjar; and Hassan bin Tabit is son of al-Mundhir in al-Haram. Thus both of them (Abu Talhah and Hassan) have their common link in Haram who is the third great grandfather. Ubbay bin Ka'b is son of Qais bin 'Atik bin Zaid bin Mu'awiyah bin 'Amr bin Malik bin al-Najjar. Thus the common tie between Hassan, Abu Talhah and Ubbay is 'Amr (bin Malik). The Ansari said between Ubbay and Abi Talhah there are six great grandfathers.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا نَزَلَتْ { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } قَالَ أَبُو طَلْحَةَ يَا رَسُولَ اللَّهِ أَرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا فَإِنِّي أُشْهِدُكَ أَنِّي قَدْ جَعَلْتُ أَرْضِي بِأَرِيحَاءَ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلْهَا فِي قَرَابَتِكَ " . فَقَسَمَهَا بَيْنَ حَسَّانَ بْنِ ثَابِتٍ وَأُبَىِّ بْنِ كَعْبٍ . قَالَ أَبُو دَاوُدَ بَلَغَنِي عَنِ الأَنْصَارِيِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلِ بْنِ الأَسْوَدِ بْنِ حَرَامِ بْنِ عَمْرِو بْنِ زَيْدِ مَنَاةَ بْنِ عَدِيِّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ وَحَسَّانُ بْنُ ثَابِتِ بْنِ الْمُنْذِرِ بْنِ حَرَامٍ يَجْتَمِعَانِ إِلَى حَرَامٍ وَهُوَ الأَبُ الثَّالِثُ وَأُبَىُّ بْنُ كَعْبِ بْنِ قَيْسِ بْنِ عَتِيكِ بْنِ زَيْدِ بْنِ مُعَاوِيَةَ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ فَعَمْرٌو يَجْمَعُ حَسَّانَ وَأَبَا طَلْحَةَ وَأُبَيًّا . قَالَ الأَنْصَارِيُّ بَيْنَ أُبَىٍّ وَأَبِي طَلْحَةَ سِتَّةُ آبَاءٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1689
In-book reference : Book 9, Hadith 134
English translation : Book 9, Hadith 1685

Maimunah, wife of the Probhet (ﷺ) said :

I had a slave girl and I set her free. When the Prophet (ﷺ) entered upon me, I informed him (of this). He said : May Allah give reward for it; if you had given her to your maternal uncles, it would have increased your reward

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَتْ لِي جَارِيَةٌ فَأَعْتَقْتُهَا فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " آجَرَكِ اللَّهُ أَمَا إِنَّكِ لَوْ كُنْتِ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1690
In-book reference : Book 9, Hadith 135
English translation : Book 9, Hadith 1686

Narrated Abu Hurayrah:

The Prophet (ﷺ) commanded to give sadaqah. A man said: Messenger of Allah, I have a dinar. He said: Spend it on yourself. He again said: I have another. He said: Spend it on your children. He again said: I have another. He said: Spend it on your wife. He again said: I have another. He said: Spend it on your servant. He finally said: I have another. He replied: You know best (what to do with it).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالصَّدَقَةِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ عِنْدِي دِينَارٌ . فَقَالَ " تَصَدَّقْ بِهِ عَلَى نَفْسِكَ " . قَالَ عِنْدِي آخَرُ . قَالَ " تَصَدَّقْ بِهِ عَلَى وَلَدِكَ " . قَالَ عِنْدِي آخَرُ . قَالَ " تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ " . أَوْ قَالَ " زَوْجِكَ " . قَالَ عِنْدِي آخَرُ . قَالَ " تَصَدَّقْ بِهِ عَلَى خَادِمِكَ " . قَالَ عِنْدِي آخَرُ . قَالَ " أَنْتَ أَبْصَرُ " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 1691
In-book reference : Book 9, Hadith 136
English translation : Book 9, Hadith 1687

`Abd Allah bin ‘Amr reported the Messenger of Allah (ﷺ) as saying :

It is sufficient sin for a man that he neglects him whom he maintains.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ وَهْبِ بْنِ جَابِرٍ الْخَيْوَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 1692
In-book reference : Book 9, Hadith 137
English translation : Book 9, Hadith 1688

Anas reported the Messenger of Allah (ﷺ) as saying :

Anyone who is pleased that his sustenance is expanded and his age extended should do kindness to his near relatives.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَيَعْقُوبُ بْنُ كَعْبٍ، - وَهَذَا حَدِيثُهُ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1693
In-book reference : Book 9, Hadith 138
English translation : Book 9, Hadith 1689

Narrated AbdurRahman ibn Awf:

I heard the Messenger of Allah (ﷺ) say: Allah the Exalted has said: I am Compassionate, and this has been derived from mercy. I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ أَنَا الرَّحْمَنُ وَهِيَ الرَّحِمُ شَقَقْتُ لَهَا اسْمًا مِنَ اسْمِي مَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَتُّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1694
In-book reference : Book 9, Hadith 139
English translation : Book 9, Hadith 1690

The above mentioned tradition has also been narrated by `Abd al-Rahman bin ‘Awf from the Messenger of Allah (SWAS) through a different chain of narrators to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ الرَّدَّادَ اللَّيْثِيَّ، أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 1695
In-book reference : Book 9, Hadith 140
English translation : Book 9, Hadith 1691

Jubair bin Mut’im reported on the authority of his father:

The Prophet(ﷺ) said: Anyone who cuts off relationship from his nearest relatives will not enter Paradise.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1696
In-book reference : Book 9, Hadith 141
English translation : Book 9, Hadith 1692

Abd Allah bin `Amr said :

(Sufyan said : The version of the narrator Sulaiman does not go back to The Prophet (SAWS). Fitr and al-Hasan reported from him) : The Messenger of Allah (SAWS) said : One who compensates is not a man who unites relationship : but the man who unites relationship is the one who joins it when the relationship is cut off.

حَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَالْحَسَنِ بْنِ عَمْرٍو، وَفِطْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، - قَالَ سُفْيَانُ وَلَمْ يَرْفَعْهُ سُلَيْمَانُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَرَفَعَهُ فِطْرٌ وَالْحَسَنُ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنَّ الْوَاصِلَ هُوَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1697
In-book reference : Book 9, Hadith 142
English translation : Book 9, Hadith 1693

(47) Chapter: Disapproval Of Avarice

(47) باب فِي الشُّحِّ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) preached and said: Abstain from avarice, for those who had been before you were annihilated due to avarice. It (avarice) commanded them to show niggardliness; it commanded them to cut off their relationship with their nearest relatives, so they cut off. It commanded them to show profligacy, so they showed it.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِيَّاكُمْ وَالشُّحَّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1698
In-book reference : Book 9, Hadith 143
English translation : Book 9, Hadith 1694

Asma, daughter of Abu Bakr, said :

I said : Messenger of Allah(SAWS), I have nothing of my own except what al-Zubair (her husband) brings to me in his house: should I spend out of it? He said : Give and do not hoard so your sustenance will be hoarded.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، حَدَّثَتْنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا لِي شَىْءٌ إِلاَّ مَا أَدْخَلَ عَلَىَّ الزُّبَيْرُ بَيْتَهُ أَفَأُعْطِي مِنْهُ قَالَ " **أَعْطِي وَلاَ تُوكِي فَيُوكَي عَلَيْكِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1699
In-book reference : Book 9, Hadith 144
English translation : Book 9, Hadith 1695

Abu Mulaykah reported:

Aisha counted a number of indigents. AbuDawud said: The other version has: She counted a number of sadaqahs. The Messenger of Allah (ﷺ) said: Give and do not calculate, so calculation will be made against you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ عِدَّةً مِنْ مَسَاكِينَ - قَالَ أَبُو دَاوُدَ وَقَالَ غَيْرُهُ أَوْ عِدَّةً مِنْ صَدَقَةٍ - فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " **أَعْطِي وَلاَ تُحْصِي فَيُحْصِيَ عَلَيْكِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1700
In-book reference : Book 9, Hadith 145
English translation : Book 9, Hadith 1696

10 - The Book of Lost and Found Items

كتاب اللقطة (1701 - 1720)

(1) Chapter: Finds

(1) باب

Suwayd ibn Ghaflah said:

I fought along with Zayd ibn Suhan and Sulayman ibn Rabi'ah. I found a whip. They said to me: Throw it away. I said: No; if I find its owner (I shall give it to him); if not, I shall use it. Then I performed hajj; and when I reached Medina, I asked Ubayy ibn Ka'b.

He said: I found a purse which contained one hundred dinars; so I came to the Prophet (ﷺ). He said to me: Make the matter known for a year. I made it known for a year and then came to him. He then said to me: Make the matter known for a year. So I made it known for a year. I then (again) came to him. He said to me: Make the matter known for a year. Then I came to him and said: I did not find anyone who realises it. He said: Remember, its number, its container and its tie. If its owner comes, (give it to him), otherwise use it yourself.
He (the narrator Shu'bah) said: I do not know whether he said the word "make the matter known" three times or once.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ غَزَوْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا فَقَالاَ لِي اطْرَحْهُ . فَقُلْتُ لاَ وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلاَّ اسْتَمْتَعْتُ بِهِ فَحَجَجْتُ فَمَرَرْتُ عَلَى الْمَدِينَةِ فَسَأَلْتُ أُبَىَّ بْنَ كَعْبٍ فَقَالَ وَجَدْتُ صُرَّةً فِيهَا مِائَةُ دِينَارٍ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " عَرِّفْهَا حَوْلاً " . فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُهُ فَقَالَ " عَرِّفْهَا حَوْلاً " . فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُهُ فَقَالَ " عَرِّفْهَا حَوْلاً " . فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُهُ فَقُلْتُ لَمْ أَجِدْ مَنْ يَعْرِفُهَا . فَقَالَ " احْفَظْ عَدَدَهَا وَوِكَاءَهَا وَوِعَاءَهَا فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَاسْتَمْتِعْ بِهَا " . وَقَالَ وَلاَ أَدْرِي أَثَلاَثًا قَالَ " عَرِّفْهَا " . أَوْ مَرَّةً وَاحِدَةً .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1701
In-book reference : Book 10, Hadith 1
English translation : Book 9, Hadith 1697

The aforesaid tradition has also been transmitted by Shu'bah through a different chain of narrators to the same effect. The version goes :

He said : Make it known for a year. He said this three times. He said: I do not know whether he said "for a year" or "for three years".

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، بِمَعْنَاهُ قَالَ " عَرِّفْهَا حَوْلاً " . وَقَالَ ثَلاَثَ مِرَارٍ قَالَ فَلاَ أَدْرِي قَالَ لَهُ ذَلِكَ فِي سَنَةٍ أَوْ فِي ثَلاَثِ سِنِينَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1702
In-book reference : Book 10, Hadith 2
English translation : Book 9, Hadith 1698

The above mentioned tradition has also been transmitted by Salamah. Bin Kuhail through a different chain to the same effect. The version has ; about making the matter known he said ; " two years or three." He said :

Remember its number, its container and its string. The version adds : If its owner comes, and tells its number and its string, then give it to him.

Abu Dawud said : None of the narrators said this word in this tradition except Hammad ; That is, " If he tells its number."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِي التَّعْرِيفِ قَالَ عَامَيْنِ أَوْ ثَلاَثَةً . وَقَالَ " اعْرِفْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا " . زَادَ " فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عَدَدَهَا وَوِكَاءَهَا فَادْفَعْهَا إِلَيْهِ " . قَالَ أَبُو دَاوُدَ لَيْسَ يَقُولُ هَذِهِ الْكَلِمَةَ إِلاَّ حَمَّادٌ فِي هَذَا الْحَدِيثِ يَعْنِي " فَعَرَفَ عَدَدَهَا " .

صحيح والمعتمد التعريف سنة واحدة كما في حديث زيد بن خالد

حكم: (الألباني)

Reference : Sunan Abi Dawud 1703
In-book reference : Book 10, Hadith 3
English translation : Book 9, Hadith 1699

Zaid bin Khalid al-Juhani said :

A man asked the Messenger of Allah (SWAS) about a find. He said: Make the matter known for a year, then note its string and its container and then use it for your purpose. Then if its owner comes, give it to him. He asked : Messenger of Allah, what about a stray sheep? He replied: Take it; that is for you, or for your brother, or for the wolf. He again asked: Messenger of Allah, What about stray camels? The Messenger of Allah (SWAS) became angry so much so that his cheeks became red or (the narrator is doubtful) his face became red. He replied: What have you to do with them? They have with them their feet and their stomachs (for drink) till their master comes to him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ فَقَالَ " عَرِّفْهَا سَنَةً ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا ثُمَّ اسْتَنْفِقْ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ " . فَقَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ فَقَالَ " خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ " . قَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الإِبِلِ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى احْمَرَّتْ وَجْنَتَاهُ - أَوِ احْمَرَّ وَجْهُهُ - وَقَالَ " مَا لَكَ وَلَهَا مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَأْتِيَهَا رَبُّهَا " .

Grade : **Sahih** (Al-Albani) **حكم:** **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1704
In-book reference : Book 10, Hadith 4

English translation : Book 9, Hadith 1700

The above mentioned tradition has also been transmitted by Malik through a different chain of narrators to the same effect. This version adds:

They have their stomachs: They can go down to water and eat trees. He did not say about the stray sheep: take it. About a find he said : Make it known for a year; if it’s owner comes, (give it to him), otherwise use it yourself. This version has not the word : “ spend it”.

Abu Dawud said : This tradition has been narrated by al-Thawri, Sulaiman bin Bilal, and Hammad bin Salamah on the authority of Rabi ‘ ah in a similar manner. They did not mention the word “take it”.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ " سِقَاؤُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ " . وَلَمْ يَقُلْ " خُذْهَا " . فِي ضَالَّةِ الشَّاءِ وَقَالَ فِي اللُّقَطَةِ " عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَشَأْنَكَ بِهَا " . وَلَمْ يَذْكُرِ " اسْتَنْفِقْ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الثَّوْرِيُّ وَسُلَيْمَانُ بْنُ بِلاَلٍ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ رَبِيعَةَ مِثْلَهُ لَمْ يَقُولُوا " خُذْهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1705
In-book reference : Book 10, Hadith 5
English translation : Book 9, Hadith 1701

Narrated Zayd ibn Khalid al-Juhani:

The Messenger of Allah (ﷺ) was asked about a find. He said: Make it known for a year. If its seeker comes, deliver it to him, otherwise note its container and its string. Then use it; if its seeker comes, deliver it to him.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ، - يَعْنِي ابْنَ عُثْمَانَ - عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ اللُّقَطَةِ فَقَالَ " عَرِّفْهَا سَنَةً فَإِنْ جَاءَ بَاغِيهَا فَأَدِّهَا إِلَيْهِ وَإِلاَّ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ كُلْهَا فَإِنْ جَاءَ بَاغِيهَا فَأَدِّهَا إِلَيْهِ " .

صحيح م وفي إسناده زيادة عن أبي النضر عن بسر وهو الصواب (الألباني)

حكم:

Reference : Sunan Abi Dawud 1706
In-book reference : Book 10, Hadith 6
English translation : Book 9, Hadith 1702

The aforesaid tradition has also been transmitted by Zaid bin Khalid al-Juhani through a different chain of narrators. This version has:

The Messenger of Allah (SWAS) was asked about a find. He replied : Make the matter known for a year; if its owner comes, give it to him, otherwise note its string and its container and have it along with your property. If its owner comes, deliver it to him.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، يَزِيدَ مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ نَحْوَ حَدِيثِ رَبِيعَةَ . قَالَ وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ " تُعَرِّفُهَا حَوْلاً فَإِنْ جَاءَ صَاحِبُهَا دَفَعْتَهَا إِلَيْهِ وَإِلاَّ عَرَفْتَ وِكَاءَهَا وَعِفَاصَهَا ثُمَّ أَفِضْهَا فِي مَالِكَ فَإِنْ جَاءَ صَاحِبُهَا فَادْفَعْهَا إِلَيْهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1707
In-book reference : Book 10, Hadith 7
English translation : Book 9, Hadith 1703

The above mentioned tradition has also been transmitted by Yahya bin Sa'id and Rabi'ah through the chain of narrators mentioned by Qutaibah to the same effect. This version adds; if its seeker comes, and recognizes its container and its number, then give it to him. Hammad also narrated it from `Ubaid Allah bin `Umar from `Amr bin Shu'aib, from his father, from his grandfather, from the Prophet (SWAS) something similar.

Abu Dawud said :

This addition made by Hammad bin Salamah bin Kuhail, Yahya bin Sa'id, `Ubaid Allah bin `Umar and Rabi'ah; "if its owner comes and recognizes its container, and its string," is not guarded. The version narrated by Uqbah bin Suwaid on the authority of his father from the Prophet (SWAS) has also the words : "make it known for a year". The version of `Umar bin al-Khattab has also been transmitted from the Prophet (SWAS). This version has : "Make it known for a year".

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَرَبِيعَةَ، بِإِسْنَادِ قُتَيْبَةَ وَمَعْنَاهُ وَزَادَ فِيهِ " فَإِنْ جَاءَ بَاغِيهَا فَعَرَفَ عِفَاصَهَا وَعَدَدَهَا فَادْفَعْهَا إِلَيْهِ " . وَقَالَ حَمَّادٌ أَيْضًا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ . قَالَ أَبُو دَاوُدَ وَهَذِهِ الزِّيَادَةُ الَّتِي زَادَ حَمَّادُ بْنُ سَلَمَةَ فِي حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَيَحْيَى بْنِ سَعِيدٍ وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ وَرَبِيعَةَ " إِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا وَوِكَاءَهَا فَادْفَعْهَا إِلَيْهِ " . لَيْسَتْ بِمَحْفُوظَةٍ " فَعَرَفَ عِفَاصَهَا وَوِكَاءَهَا " . وَحَدِيثُ عُقْبَةَ بْنِ سُوَيْدٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم أَيْضًا قَالَ " عَرِّفْهَا سَنَةً " . وَحَدِيثُ عُمَرَ بْنِ الْخَطَّابِ أَيْضًا عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَرِّفْهَا سَنَةً " .

صحيح والزيادة عند خ أبي (الألباني) حكم:

Reference : Sunan Abi Dawud 1708
In-book reference : Book 10, Hadith 8
English translation : Book 9, Hadith 1704

Narrated Iyad ibn Himar:

The Prophet (ﷺ) said: He who finds something should call one or two trusty persons as witnesses and not conceal it or cover it up; then if he finds its owner he should return it to him, otherwise it is Allah's property which He gives to whom He will.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، - الْمَعْنَى - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ عِيَاضِ بْنِ حِمَارٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ - أَوْ ذَوَىْ عَدْلٍ - وَلاَ يَكْتُمْ وَلاَ يُغَيِّبْ فَإِنْ وَجَدَ صَاحِبَهَا فَلْيَرُدَّهَا عَلَيْهِ وَإِلاَّ فَهُوَ مَالُ اللَّهِ عَزَّ وَجَلَّ يُؤْتِيهِ مَنْ يَشَاءُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1709
In-book reference : Book 10, Hadith 9
English translation : Book 9, Hadith 1705

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) was asked about the hanging fruit. He replied: If a needy person takes some and does not take a supply away in his garment, he is not to be blamed, but he who carries any of it away is to be find twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried is to have his hand cut off if its value reaches the price of a shield. Regarding stray camels and sheep he mentioned the same as others have done. He said: He was asked about finds and replied: If it is in a frequented road and a large town, make the matter known for a year, and if its owner comes, give it to him, but if he does not, it belongs to you. If it is in a place which has been a waste from ancient time, or if it is a hidden treasure (belonging to the Islamic period), it is subject to the payment of the fifth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ فَقَالَ " مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلاَ شَىْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَىْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُئْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ " . وَذَكَرَ فِي ضَالَّةِ الإِبِلِ وَالْغَنَمِ كَمَا ذَكَرَهُ غَيْرُهُ قَالَ وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ " مَا كَانَ مِنْهَا فِي طَرِيقِ الْمِيتَاءِ أَوِ الْقَرْيَةِ الْجَامِعَةِ فَعَرِّفْهَا سَنَةً فَإِنْ جَاءَ طَالِبُهَا فَادْفَعْهَا إِلَيْهِ وَإِنْ لَمْ يَأْتِ فَهِيَ لَكَ وَمَا كَانَ فِي الْخَرَابِ - يَعْنِي - فَفِيهَا وَفِي الرِّكَازِ الْخُمُسُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1710
In-book reference : Book 10, Hadith 10
English translation : Book 9, Hadith 1706

The above mentioned tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators. This version adds:

regarding the stray sheep he said : "Take it".

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، بِإِسْنَادِهِ بِهَذَا قَالَ فِي ضَالَّةِ الشَّاءِ قَالَ " فَاجْمَعْهَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1711
In-book reference : Book 10, Hadith 11
English translation : Book 9, Hadith 1707

The aforesaid tradition has also been transmitted by 'Amr bin Shu'aib through a different chain of narrators. This version has:

He said about the stray sheep: You, your brother or the wolf may have them. Do take it. A similar version has been transmitted by Ayyub and Ya'qub bin `Ata from `Amr bin Shu'aid from the Propher (SWAS). He said : then take it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، بِهَذَا بِإِسْنَادِهِ قَالَ فِي ضَالَّةِ الْغَنَمِ " لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ خُذْهَا قَطُّ " . كَذَا قَالَ فِيهِ أَيُّوبُ وَيَعْقُوبُ بْنُ عَطَاءٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَخُذْهَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1712
In-book reference : Book 10, Hadith 12
English translation : Book 9, Hadith 1708

The above mentioned tradition has also been narrated by 'Amr bin Shu'aib from his father, from his grandfather, from the Prophet (SWAS) to the same effect. This version has:

regarding the stray sheep he said: Take it (and keep it with you) till its seeker comes to it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا ابْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا . قَالَ فِي ضَالَّةِ الشَّاءِ " فَاجْمَعْهَا حَتَّى يَأْتِيَهَا بَاغِيهَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1713
In-book reference : Book 10, Hadith 13
English translation : Book 9, Hadith 1709

Narrated Abu Sa'id al-Khudri:

Ali ibn AbuTalib found a dinar and he took it to Fatimah. She asked the Messenger of Allah (ﷺ) about it. He said: This is Allah's provision. Then the Messenger of Allah (ﷺ) ate out of the food (bought with it), and Ali and Fatimah also ate out of that food. But afterwards a woman came crying out about the dinar. The Prophet (ﷺ) said: Pay the dinar, Ali.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، حَدَّثَهُ عَنْ رَجُلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، وَجَدَ دِينَارًا فَأَتَى بِهِ فَاطِمَةَ فَسَأَلَتْ عَنْهُ رَسُولَ اللَّهِ صلى الله عليه

وسلم فَقَالَ " هُوَ رِزْقُ اللَّهِ عَزَّ وَجَلَّ " . فَأَكَلَ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَكَلَ عَلِيٌّ وَفَاطِمَةُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَتْهُ امْرَأَةٌ تَنْشُدُ الدِّينَارَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَلِيُّ أَدِّ الدِّينَارَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1714
In-book reference : Book 10, Hadith 14
English translation : Book 9, Hadith 1710

Narrated Ali ibn Abu Talib:

Bilal ibn Yahya al-Absi said: Ali found a dinar and purchased some flour with it. The seller of the flour recognised him and returned the dinar to him. Ali took it, deducted two qirat (carat) from it, and purchased meat with it.

حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلاَلِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ عَلِيٍّ، رضى الله عنه أَنَّهُ الْتَقَطَ دِينَارًا فَاشْتَرَى بِهِ دَقِيقًا فَعَرَفَهُ صَاحِبُ الدَّقِيقِ فَرَدَّ عَلَيْهِ الدِّينَارَ فَأَخَذَهُ عَلِيٌّ وَقَطَعَ مِنْهُ قِيرَاطَيْنِ فَاشْتَرَى بِهِ لَحْمًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1715
In-book reference : Book 10, Hadith 15
English translation : Book 9, Hadith 1711

Sahl bin Sa'd said :

`Ali bin Abi Talib entered upon Fatimah while Hasan and Husain were crying. He asked: Why are they crying? She replied: Due to hunger. 'Ali went out and found a dinar in the market. He then came to Fatima and told her about it. She said: Go to such and such a Jew and get some flour for us. He came to the Jew and purchased flour with it. He said : Are you the son-in-law of him who believes that he is the Messenger of Allah. He said : Yes. The Jew said : Have your dinar with you and you will get the flour. Ali then went out and came to Fatima. He told her about the matter. She then said: Go to such and such a butcher and get some meat for us for a dirham. Ali went out and pawned the dinar for a dirham with him and got the meat, and brought it (to her). She then kneaded the flour, put the utensil on fire and baked the bread. She sent for her father : (i.e. the Prophet (SWAS). He came to them. She said to him : Messenger of Allah, I tell you all the matter. If you think it is lawful for us, we shall eat it and you will eat with us. She said: The matter is such and such. He said: eat in the name of Allah. So they ate it. While they were (eating) at their place, a boy cried adguring in the name of Allah and Islam: He was searching the dinar. The Messenger of Allah (SWAS) commanded and he was called in. He asked him. The boy replied, I lost it somewhere in the market. The Prophet (SWAS) said : `Ali, go to the butcher and tell him that the Messenger of Allah (SWAS) has asked you : send the dinar to me and one dirham of yours will be due on me. The butcher returned it and the Messenger of Allah (SWAS) handed it to him (the boy).

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ دَخَلَ عَلَى فَاطِمَةَ وَحَسَنٌ وَحُسَيْنٌ يَبْكِيَانِ فَقَالَ مَا يُبْكِيهِمَا قَالَتِ الْجُوعُ فَخَرَجَ عَلِيٌّ فَوَجَدَ دِينَارًا بِالسُّوقِ فَجَاءَ إِلَى فَاطِمَةَ فَأَخْبَرَهَا فَقَالَتِ اذْهَبْ إِلَى فُلاَنٍ الْيَهُودِيِّ فَخُذْ دَقِيقًا فَجَاءَ الْيَهُودِيَّ فَاشْتَرَى بِهِ دَقِيقًا فَقَالَ الْيَهُودِيُّ

أَنْتَ خَتَنُ هَذَا الَّذِي يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ قَالَ نَعَمْ . قَالَ فَخُذْ دِينَارَكَ وَلَكَ الدَّقِيقُ . فَخَرَجَ عَلِيٌّ حَتَّى جَاءَ فَاطِمَةَ فَأَخْبَرَهَا فَقَالَتِ اذْهَبْ إِلَى فُلاَنٍ الْجَزَّارِ فَخُذْ لَنَا بِدِرْهَمٍ لَحْمًا فَذَهَبَ فَرَهَنَ الدِّينَارَ بِدِرْهَمِ لَحْمٍ فَجَاءَ بِهِ فَعَجَنَتْ وَنَصَبَتْ وَخَبَزَتْ وَأَرْسَلَتْ إِلَى أَبِيهَا فَجَاءَهُمْ فَقَالَتْ يَا رَسُولَ اللَّهِ أَذْكُرُ لَكَ فَإِنْ رَأَيْتَهُ لَنَا حَلاَلاً أَكَلْنَاهُ وَأَكَلْتَ مَعَنَا مِنْ شَأْنِهِ كَذَا وَكَذَا . فَقَالَ " كُلُوا بِاسْمِ اللَّهِ " . فَأَكَلُوا فَبَيْنَمَا هُمْ مَكَانَهُمْ إِذَا غُلاَمٌ يَنْشُدُ اللَّهَ وَالإِسْلاَمَ الدِّينَارَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدُعِيَ لَهُ فَسَأَلَهُ . فَقَالَ سَقَطَ مِنِّي فِي السُّوقِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا عَلِيُّ اذْهَبْ إِلَى الْجَزَّارِ فَقُلْ لَهُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لَكَ أَرْسِلْ إِلَىَّ بِالدِّينَارِ وَدِرْهَمُكَ عَلَىَّ " . فَأَرْسَلَ بِهِ فَدَفَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَيْهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1716
In-book reference : Book 10, Hadith 16
English translation : Book 9, Hadith 1712

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) gave us licence to use (for our purpose) a stick, a rope, a whip and things of that type which a man picked up; he may benefit from them.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّهُ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ رَخَّصَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْعَصَا وَالسَّوْطِ وَالْحَبْلِ وَأَشْبَاهِهِ يَلْتَقِطُهُ الرَّجُلُ يَنْتَفِعُ بِهِ . قَالَ أَبُو دَاوُدَ رَوَاهُ النُّعْمَانُ بْنُ عَبْدِ السَّلاَمِ عَنِ الْمُغِيرَةِ أَبِي سَلَمَةَ بِإِسْنَادِهِ وَرَوَاهُ شَبَابَةُ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ كَانُوا لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1717
In-book reference : Book 10, Hadith 17
English translation : Book 9, Hadith 1713

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: He who hides a stray camel shall pay a fine, and a like compensation with it.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، - أَحْسَبُهُ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " ضَالَّةُ الإِبِلِ الْمَكْتُومَةِ غَرَامَتُهَا وَمِثْلُهَا مَعَهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1718
In-book reference : Book 10, Hadith 18
English translation : Book 9, Hadith 1714

‘Abd al-Rahman bin `Uthman al-Taime said:

The Messenger of Allah (SWAS) prohibited taking the find of pilgrims. Ibn Wahb said : One should leave the find of a pilgrim till its owner finds it.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، وَأَحْمَدُ بْنُ صَالِحٍ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُقَطَةِ الْحَاجِّ . قَالَ أَحْمَدُ قَالَ ابْنُ وَهْبٍ يَعْنِي فِي لُقَطَةِ الْحَاجِّ يَتْرُكُهَا حَتَّى يَجِدَهَا صَاحِبُهَا قَالَ ابْنُ مَوْهَبٍ عَنْ عَمْرٍو .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1719
In-book reference : Book 10, Hadith 19
English translation : Book 9, Hadith 1715

Narrated Al-Mundhir ibn Jarir:

I accompanied Jarir at Bawazij. The shepherd brought the cows. Among them there was a cow that was not one of them. Jarir asked him: What is this? He replied: This was mixed with the cows and we do not know to whom it belongs. Jarir said: Take it out. I heard the Messenger of Allah (ﷺ) say: No one mixes a stray animal (with his animals) but a man who strays from right path.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، قَالَ كُنْتُ مَعَ جَرِيرٍ بِالْبَوَازِيجِ فَجَاءَ الرَّاعِي بِالْبَقَرِ وَفِيهَا بَقَرَةٌ لَيْسَتْ مِنْهَا فَقَالَ لَهُ جَرِيرٌ مَا هَذِهِ قَالَ لَحِقَتْ بِالْبَقَرِ لاَ نَدْرِي لِمَنْ هِيَ . فَقَالَ جَرِيرٌ أَخْرِجُوهَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَأْوِي الضَّالَّةَ إِلاَّ ضَالٌّ " .

حكم: صحيح المرفوع منه (الألباني)

Reference : Sunan Abi Dawud 1720
In-book reference : Book 10, Hadith 20
English translation : Book 9, Hadith 1716

11 - The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj)

كتاب المناسك (1721 - 2045)

(1) Chapter: The Obligation of Hajj

(1) باب فَرْضِ الْحَجِّ

Narrated Aqra' ibn Habib:

Ibn Abbas said: Aqra' ibn Habis asked the Prophet (ﷺ) saying: Messenger of Allah hajj is to be performed annually or only once? He replied: Only once, and if anyone performs it more often, he performs a supererogatory act.

Abu Dawud said: The narrator Abu Sinan is Abu Sinan al-Du'wail. The same has been reported by both 'Abd al-Jalil bin Humaid and Sulaiman bin Kathir from al-Zuhri. The narrator 'Uqail reported the name "Sinan".

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً قَالَ " بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ " . قَالَ أَبُو دَاوُدَ هُوَ أَبُو سِنَانٍ الدُّؤَلِيُّ كَذَا قَالَ عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ جَمِيعًا عَنِ الزُّهْرِيِّ وَقَالَ عُقَيْلٌ عَنْ سِنَانٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1721
In-book reference : Book 11, Hadith 1
English translation : Book 10, Hadith 1717

Narrated Abu Waqid al-Laythi:

I heard the Messenger of Allah (ﷺ) saying to his wives during the Farewell Pilgrimage: This (is the pilgrimage for you); afterwards stick to the surface of the mats (i.e. should stay at home).

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنٍ لأَبِي، وَاقِدٍ اللَّيْثِيِّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لأَزْوَاجِهِ فِي حَجَّةِ الْوَدَاعِ " هَذِهِ ثُمَّ ظُهُورُ الْحُصْرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1722
In-book reference : Book 11, Hadith 2
English translation : Book 10, Hadith 1718

(2) Chapter: Regarding A Woman Who Performs Hajj Without A Mahram

(2) باب فِي الْمَرْأَةِ تَحُجُّ بِغَيْرِ مَحْرَمٍ

Abu Huraira reported :

The Messenger of Allah (SWAS) as saying : A muslim woman must not make a journey of a night unless she is accompanied by a man who is within the prohibited degrees.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إِلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1723
In-book reference : Book 11, Hadith 3
English translation : Book 10, Hadith 1719

Abu Hurairah reported the Prophet (SWAS) as saying :

A woman who believes in Allah and the last Day must not make a journey of a day and a night. He then narrated the rest of the tradition to the same effect (as above).

The narrator al-Nufaili said : Malik narrated us.
Abu Dawud said : The narrators al-Nufail and al_Qa'nabi did not mention the words "from his father".
Ibn Wahb and 'Uthman bin 'Umr narrated from Malik the same words as narrated by al-Qa'nabi (i.e. omitted the words "from his father").

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، وَالنُّفَيْلِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، - قَالَ الْحَسَنُ فِي حَدِيثِهِ عَنْ أَبِيهِ، ثُمَّ اتَّفَقُوا - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ يَوْمًا وَلَيْلَةً " . فَذَكَرَ مَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَلَمْ يَذْكُرِ الْقَعْنَبِيُّ وَالنُّفَيْلِيُّ عَنْ أَبِيهِ رَوَاهُ ابْنُ وَهْبٍ وَعُثْمَانُ بْنُ عُمَرَ عَنْ مَالِكٍ كَمَا قَالَ الْقَعْنَبِيُّ .

صحيح فذكر معناه (الألباني) حكم:

Reference : Sunan Abi Dawud 1724
In-book reference : Book 11, Hadith 4
English translation : Book 10, Hadith 1720

Abu Hurairah reported the Messenger of Allah (SWAS) as saying :

He then reported the same tradition as mentioned above but he mentioned (in this version) the word "mail post".

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، عَنْ جَرِيرٍ، عَنْ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ " بَرِيدًا " .

Grade : **Shadh** (Al-Albani) شاذ (الألباني) حكم:

Reference : Sunan Abi Dawud 1725
In-book reference : Book 11, Hadith 5
English translation : Book 10, Hadith 1721

Abu Sa'id reported The Apostel of Allah (SWAS) as saying:

A woman who believes in Allah and the Last Day must not make a journey of more than three days unless she is accompanied by her father or her brother, or her husband or her son or her relative who is within the prohibited degree.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَنَّادٌ، أَنَّ أَبَا مُعَاوِيَةَ، وَوَكِيعًا، حَدَّثَاهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ سَفَرًا فَوْقَ ثَلاَثَةِ أَيَّامٍ فَصَاعِدًا إِلاَّ وَمَعَهَا أَبُوهَا أَوْ أَخُوهَا أَوْ زَوْجُهَا أَوِ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1726
In-book reference : Book 11, Hadith 6
English translation : Book 10, Hadith 1722

Ibn `Umr reported the Prophet (SWAS) as saying :

A woman must not make a journey of three days unless she is accompanied by a man who is within the prohibited degree.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُسَافِرُ الْمَرْأَةُ ثَلاَثًا إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1727
In-book reference : Book 11, Hadith 7
English translation : Book 10, Hadith 1723

Nafi` said :

Ibn `Umr used to seat his slave girl called Safiyyah behind him(on the Camel) and thus she travelled to Makkah in his company.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يُرْدِفُ مَوْلاَةً لَهُ يُقَالُ لَهَا صَفِيَّةُ تُسَافِرُ مَعَهُ إِلَى مَكَّةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1728
In-book reference : Book 11, Hadith 8
English translation : Book 10, Hadith 1724

(3) Chapter: There Is No Monasticism (Sarurah) In Islam

(3) باب " لاَ صَرُورَةَ " فِي الإِسْلاَمِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Islam does not allow for failure to perform the hajj.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الأَحْمَرَ - عَنِ ابْنِ جُرَيْجٍ، عَنْ عُمَرَ بْنِ عَطَاءٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ صَرُورَةَ فِي الإِسْلاَمِ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1729
In-book reference : Book 11, Hadith 9
English translation : Book 10, Hadith 1725

(4) Chapter: Taking Provisions For The Hajj (4) باب التَّزَوُّدِ فِي الْحَجِّ

Ibn `Abbas said :

People used to perform Hajj and not bring provisions with them. Abu Mas'ud said the inhabitants of Yemen or people of Yemen used to perform Hajj and not bring provisions with them. They would declare we put our trust in Allah. So Allah most high sent down " and bring provisions, but the best provision is piety".

حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ، - يَعْنِي أَبَا مَسْعُودٍ الرَّازِيَّ - وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانُوا يَحُجُّونَ وَلاَ يَتَزَوَّدُونَ - قَالَ أَبُو مَسْعُودٍ كَانَ أَهْلُ الْيَمَنِ أَوْ نَاسٌ مِنْ أَهْلِ الْيَمَنِ يَحُجُّونَ وَلاَ يَتَزَوَّدُونَ - وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ { وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى } الآيَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1730
In-book reference : Book 11, Hadith 10
English translation : Book 10, Hadith 1726

(5) Chapter: Trade During Hajj (5) باب التِّجَارَةِ فِي الْحَجِّ

Narrated Abdullah ibn Abbas:

Ibn Abbas recited this verse: 'It is no sin for you that you seek the bounty of your Lord', and said: The people would not trade in Mina (during the hajj), so they were commanded to trade when they proceeded from Arafat.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ قَرَأَ هَذِهِ الآيَةَ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ } قَالَ كَانُوا لاَ يَتَّجِرُونَ بِمِنًى فَأُمِرُوا بِالتِّجَارَةِ إِذَا أَفَاضُوا مِنْ عَرَفَاتٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1731
In-book reference : Book 11, Hadith 11
English translation : Book 10, Hadith 1727

(6) Chapter: To Expedite Performing The Hajj (6) باب

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: He who intends to perform hajj should hasten to do so.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، مُحَمَّدُ بْنُ خَازِمٍ عَنِ الأَعْمَشِ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1732
In-book reference : Book 11, Hadith 12
English translation : Book 10, Hadith 1728

(7) Chapter: On Renting (The Riding Animal)

(7) باب الْكَرِيِّ

AbuUmamah at-Taymi said:

I was a man who used to give (riding-beasts) on hire for this purpose (for travelling during the pilgrimage) and the people would tell (me): Your hajj is not valid. So I met Ibn Umar and told him: AbuAbdurRahman, I am a man who gives (riding-beast) on hire for this purpose (i.e. for hajj), and the people tell me: Your hajj is not valid. Ibn Umar replied: Do you not put on ihram (the pilgrim dress), call the talbiyah (labbayk), circumambulate the Ka'bah, return from Arafat and lapidate jamrahs? I said: Why not? Then he said: Your hajj is valid. a man came to the Prophet (ﷺ) and asked him the same question you have asked me. The Messenger of Allah (ﷺ) kept silence and did not answer him till this verse came down: "It is no sin for you that you seek the bounty of your Lord." The Messenger of Allah (ﷺ) sent for him and recited this verse to him and said: Your hajj is valid.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ، حَدَّثَنَا أَبُو أُمَامَةَ التَّيْمِيُّ، قَالَ كُنْتُ رَجُلاً أُكْرِي فِي هَذَا الْوَجْهِ وَكَانَ نَاسٌ يَقُولُونَ لِي إِنَّهُ لَيْسَ لَكَ حَجٌّ فَلَقِيتُ ابْنَ عُمَرَ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي رَجُلٌ أُكْرِي فِي هَذَا الْوَجْهِ وَإِنَّ نَاسًا يَقُولُونَ لِي إِنَّهُ لَيْسَ لَكَ حَجٌّ فَقَالَ ابْنُ عُمَرَ أَلَيْسَ تُحْرِمُ وَتُلَبِّي وَتَطُوفُ بِالْبَيْتِ وَتُفِيضُ مِنْ عَرَفَاتٍ وَتَرْمِي الْجِمَارَ قَالَ قُلْتُ بَلَى . قَالَ فَإِنَّ لَكَ حَجًّا جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يُجِبْهُ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ } فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَرَأَ عَلَيْهِ هَذِهِ الآيَةَ وَقَالَ " لَكَ حَجٌّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1733
In-book reference : Book 11, Hadith 13
English translation : Book 10, Hadith 1729

Narrated Abdullah ibn Abbas:

The people used to trade, in the beginning, at Mina, Arafat, the market place of Dhul-Majaz, and during the season of hajj. But (later on) they became afraid of trading while they were putting on ihram. So Allah, glory be to Him, sent down this verse: "It is no sin for you that you seek the bounty of your Lord during the seasons of hajj." Ubayd ibn Umayr told me that he (Ibn Abbas) used to recite this verse in his codex.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ النَّاسَ، فِي أَوَّلِ الْحَجِّ كَانُوا يَتَبَايَعُونَ بِمِنًى وَعَرَفَةَ وَسُوقِ ذِي الْمَجَازِ وَمَوَاسِمِ الْحَجِّ فَخَافُوا الْبَيْعَ وَهُمْ حُرُمٌ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ } فِي مَوَاسِمِ الْحَجِّ . قَالَ فَحَدَّثَنِي عُبَيْدُ بْنُ عُمَيْرٍ أَنَّهُ كَانَ يَقْرَأُهَا فِي الْمُصْحَفِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1734
In-book reference : Book 11, Hadith 14
English translation : Book 10, Hadith 1730

`Abd Allah bin `Abbas said :

In the beginning when Hajj was prescribed, people used to trade during Hajj. The narrator then narrated the rest of the tradition upto the words, `season of Hajj'.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، - قَالَ أَحْمَدُ بْنُ صَالِحٍ كَلاَمًا مَعْنَاهُ أَنَّهُ مَوْلَى ابْنِ عَبَّاسٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ النَّاسَ، فِي أَوَّلِ مَا كَانَ الْحَجُّ كَانُوا يَبِيعُونَ فَذَكَرَ مَعْنَاهُ إِلَى قَوْلِهِ مَوَاسِمِ الْحَجِّ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 1735
In-book reference : Book 11, Hadith 15
English translation : Book 10, Hadith 1731

(8) Chapter: Regarding A Child Performing Hajj (8) باب فِي الصَّبِيِّ يَحُجُّ

Ibn `Abbas said the Messenger of Allah (SWAS) was at al-Rawha. There he met some riders. He saluted them and asked who they were. They replied that they were Muslims. They asked who are you. They (the companions) replied he is the Messenger of Allah (SWAS). A woman became upset :

she took her child by his arm and lifted him from her litter at the camel. She said Messenger of Allah (SWAS) can this (child) be credited with having performed Hajj. He replied Yes, and you will have a reward.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالرَّوْحَاءِ فَلَقِيَ رَكْبًا فَسَلَّمَ عَلَيْهِمْ فَقَالَ " مَنِ الْقَوْمُ " . فَقَالُوا الْمُسْلِمُونَ . فَقَالُوا فَمَنْ أَنْتُمْ قَالُوا رَسُولُ اللَّهِ صلى الله عليه وسلم . فَفَزِعَتِ امْرَأَةٌ فَأَخَذَتْ بِعَضُدِ صَبِيٍّ فَأَخْرَجَتْهُ مِنْ مِحَفَّتِهَا فَقَالَتْ يَا رَسُولَ اللَّهِ هَلْ لِهَذَا حَجٌّ قَالَ " نَعَمْ وَلَكِ أَجْرٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1736

In-book reference : Book 11, Hadith 16
English translation : Book 10, Hadith 1732

(9) Chapter: Regarding The Miqat

(9) باب فِي الْمَوَاقِيتِ

Ibn Umar said :

The Messenger of Allah (SWAS) appointed the following places for putting on Ihram : Dhul al-Hulaifah for the people of Madina, al-Juhfah for the people of Syria and al-Qarn for the people of Najd and have been told that appointed Yalamlam for the people of Yemen.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْنًا وَبَلَغَنِي أَنَّهُ وَقَّتَ لأَهْلِ الْيَمَنِ يَلَمْلَمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1737
In-book reference : Book 11, Hadith 17
English translation : Book 10, Hadith 1733

Ibn `Abbas and Tawus reported :

The Messenger of Allah (SWAS) appointed places for putting on Ihram and narrated the rest of the tradition to the same effect (as mentioned above).

One of them said and Yalamlam for the people of Yemen. The other narrator said Alamlam. These (places for Ihram) are appointed for these regions and for people of other regions who come to them intending to perform Hajj and `Umrah. The place where those who live nearer to Makkah should put on Ihram from where they start and so on up to the inhabitants of Makkah itself who put on Ihram in it. This is the version of Ibn Tawus.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالاَ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ أَحَدُهُمَا وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ . وَقَالَ أَحَدُهُمَا أَلَمْلَمَ قَالَ " فَهُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ وَمَنْ كَانَ دُونَ ذَلِكَ . - قَالَ ابْنُ طَاوُسٍ - مِنْ حَيْثُ أَنْشَأَ قَالَ وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1738
In-book reference : Book 11, Hadith 18
English translation : Book 10, Hadith 1734

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) appointed Dhat Irq as the place for putting on ihram for the people of Iraq.

حَدَّثَنَا هِشَامُ بْنُ بَهْرَامَ الْمَدَائِنِيُّ، حَدَّثَنَا الْمُعَافَى بْنُ عِمْرَانَ، عَنْ أَفْلَحَ، - يَعْنِي ابْنَ حُمَيْدٍ - عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1739
In-book reference : Book 11, Hadith 19
English translation : Book 10, Hadith 1735

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) appointed al-Aqiq as the place for putting on ihram for the people of East.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ الْمَشْرِقِ الْعَقِيقَ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1740
In-book reference : Book 11, Hadith 20
English translation : Book 10, Hadith 1736

Narrated Umm Salamah, Ummul Mu'minin:

She heard the Messenger of Allah (ﷺ) say: If anyone puts on ihram for hajj or umrah from the Aqsa mosque to the sacred mosque , his former and latter sins will be forgiven, or he will be guaranteed Paradise. The narrator Abdullah doubted which of these words he said.
Abu Dawud said: May Allah have mercy on Waki'. He put on ihram from Jerusalem (Aqsa mosque), that is, to Mecca.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يُحَنَّسَ، عَنْ يَحْيَى بْنِ أَبِي سُفْيَانَ الأَخْنَسِيِّ، عَنْ جَدَّتِهِ، حُكَيْمَةَ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَهَلَّ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ " . أَوْ " وَجَبَتْ لَهُ الْجَنَّةُ " . شَكَّ عَبْدُ اللَّهِ أَيَّتَهُمَا قَالَ . قَالَ أَبُو دَاوُدَ يَرْحَمُ اللَّهُ وَكِيعًا أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1741
In-book reference : Book 11, Hadith 21
English translation : Book 10, Hadith 1737

Narrated Al-Harith ibn Amr as-Sahmi:

I came to the Messenger of Allah (ﷺ) when he was at Mina, or at Arafat. He was surrounded by the people. When the bedouins came and saw his face, they would say: This is a blessed face. He said: He (the Prophet) appointed Dhat Irq as the place of putting on ihram for the people of Iraq.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عُتْبَةُ بْنُ عَبْدِ الْمَلِكِ السَّهْمِيُّ، حَدَّثَنِي زُرَارَةُ بْنُ كُرَيْمٍ، أَنَّ الْحَارِثَ بْنَ عَمْرٍو السَّهْمِيَّ، حَدَّثَهُ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ بِمِنًى أَوْ بِعَرَفَاتٍ وَقَدْ أَطَافَ بِهِ النَّاسُ قَالَ فَتَجِيءُ الأَعْرَابُ فَإِذَا رَأَوْا وَجْهَهُ قَالُوا هَذَا وَجْهٌ مُبَارَكٌ . قَالَ وَوَقَّتَ ذَاتَ عِرْقٍ لأَهْلِ الْعِرَاقِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1742
In-book reference : Book 11, Hadith 22
English translation : Book 10, Hadith 1738

(10) Chapter: The Woman Entering Ihram For Hajj During Her Menses

(10) باب الْحَائِضِ تُهِلُّ بِالْحَجِّ

'Aishah said:

Asma daughther of 'Umais gave birth to Muhammad bin Abi Bakr at Shajarah. The Messenger of Allah (ﷺ) commanded Abu Bakr to ask her to take a bath and wear ihram.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالشَّجَرَةِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا بَكْرٍ أَنْ تَغْتَسِلَ فَتُهِلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1743
In-book reference : Book 11, Hadith 23
English translation : Book 10, Hadith 1739

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: A menstruating woman and the one who delivered a child should take a bath, put on ihram and perform all the rites of hajj except circumambulation of the House (Ka'bah) when they came to the place of wearing ihram.

Abu Ma'mar said in his version: "till she is purified". The narrator Ibn Isa did not mention the names of Ikrimah and Mujahid, but he said: from Ata on the authority of Ibn Abbas. Ibn Isa also did not mention the word "all (rites of hajj)." He said in his version: All the rites of hajj except circumambulation of the House (the Ka'bah).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ، قَالاَ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، وَمُجَاهِدٍ، وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْحَائِضُ وَالنُّفَسَاءُ إِذَا أَتَتَا عَلَى الْوَقْتِ تَغْتَسِلاَنِ وَتُحْرِمَانِ وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ " . قَالَ أَبُو مَعْمَرٍ فِي حَدِيثِهِ حَتَّى تَطْهُرَ وَلَمْ يَذْكُرِ ابْنُ عِيسَى عِكْرِمَةَ وَمُجَاهِدًا قَالَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَقُلِ ابْنُ عِيسَى " كُلَّهَا " . قَالَ " الْمَنَاسِكَ إِلاَّ الطَّوَافَ بِالْبَيْتِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1744

In-book reference : Book 11, Hadith 24
English translation : Book 10, Hadith 1740

(11) Chapter: Wearing Perfume While Entering The State Of Ihram

(11) باب الطِّيبِ عِنْدَ الإِحْرَامِ

`A'ishah said ; I used to perfume the Messenger of Allah (SWAS) preparatory to his entering the sacred state before he put on Ihram, and preparatory to putting off Ihram before he made the circuits round the House (the Ka'bah).

حَدَّثَنَا الْقَعْنَبِيُّ، وَأَحْمَدُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلإِحْلاَلِهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1745
In-book reference : Book 11, Hadith 25
English translation : Book 10, Hadith 1741

`A'ishah (may Allah be pleased with her) said :

I still seem to see the glistening of the perfume where the hair was parted on the head of the Messenger of Allah (SWAS) while he was wearing Ihram.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1746
In-book reference : Book 11, Hadith 26
English translation : Book 10, Hadith 1742

(12) Chapter: Talbid (Matting The Hair)

(12) باب التَّلْبِيدِ

Ibn `Umar said that he heard the Prophet (SWAS) say with hair matted that he raised his voice in the talbiyah.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يُهِلُّ مُلَبِّدًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1747
In-book reference : Book 11, Hadith 27
English translation : Book 10, Hadith 1743

Ibn `Umar said :

The Prophet (SWAS) matted his hair with honey.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَبَّدَ رَأْسَهُ بِالْعَسَلِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1748
In-book reference : Book 11, Hadith 28
English translation : Book 10, Hadith 1744

(13) Chapter: Regarding The Hadi (13) باب فِي الْهَدْىِ

Narrated Abdullah ibn Abbas:

In the year of al-Hudaybiyyah, the Messenger of Allah (ﷺ) included among his sacrificial animals a camel with a silver nose-ring (Ibn Minhal's version has gold) which had belonged to AbuJahl (the version of an-Nufayli added) "thereby enraging the polytheists".

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ ابْنِ إِسْحَاقَ، - الْمَعْنَى - قَالَ قَالَ عَبْدُ اللَّهِ - يَعْنِي ابْنَ أَبِي نَجِيحٍ - حَدَّثَنِي مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهْدَى عَامَ الْحُدَيْبِيَةِ فِي هَدَايَا رَسُولِ اللَّهِ صلى الله عليه وسلم جَمَلاً كَانَ لأَبِي جَهْلٍ فِي رَأْسِهِ بُرَةُ فِضَّةٍ . قَالَ ابْنُ مِنْهَالٍ بُرَةٌ مِنْ ذَهَبٍ زَادَ النُّفَيْلِيُّ يَغِيظُ بِذَلِكَ الْمُشْرِكِينَ .

حكم: **حسن بلفظ فضة** (الألباني)

Reference : Sunan Abi Dawud 1749
In-book reference : Book 11, Hadith 29
English translation : Book 10, Hadith 1745

(14) Chapter: On Sacrificial Cows (14) باب فِي هَدْىِ الْبَقَرِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) sacrificed a cow for his wives at the Farewell Pilgrimage.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحَرَ عَنْ آلِ مُحَمَّدٍ فِي حَجَّةِ الْوَدَاعِ بَقَرَةً وَاحِدَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1750
In-book reference : Book 11, Hadith 30
English translation : Book 10, Hadith 1746

Narrated Abu Hurayrah:

The Messenger of Allah (ﷺ) sacrificed a cow for his wives who had performed umrah.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَمُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، قَالاَ حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَبَحَ عَمَّنِ اعْتَمَرَ مِنْ نِسَائِهِ بَقَرَةً بَيْنَهُنَّ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1751
In-book reference : Book 11, Hadith 31
English translation : Book 10, Hadith 1747

(15) Chapter: On Marking The Sacrificial Animals (15) باب فِي الإِشْعَارِ

Ibn `Abbas said :

The Messenger of Allah (SWAS) offered the noon prayer at Dhu al-Hulaifah. He then sent for a camel and made incision in the right side of its hump ; he then took out the blood by pressing it and tied two shoes in its neck. He then rode on his mount (camel) and reached al-Baida, he raised his voice for the talbiyah for performing Hajj.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَحَفْصُ بْنُ عُمَرَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، - قَالَ أَبُو الْوَلِيدِ - قَالَ سَمِعْتُ أَبَا حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ بِذِي الْحُلَيْفَةِ ثُمَّ دَعَا بِبَدَنَةٍ فَأَشْعَرَهَا مِنْ صَفْحَةِ سَنَامِهَا الأَيْمَنِ ثُمَّ سَلَتَ عَنْهَا الدَّمَ وَقَلَّدَهَا بِنَعْلَيْنِ ثُمَّ أُتِيَ بِرَاحِلَتِهِ فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1752
In-book reference : Book 11, Hadith 32
English translation : Book 10, Hadith 1748

This tradition has also been transmitted by Shu'bah through a different chain of narrators similar to that reported by Abu al-Walid. This version adds he then took out the blood by pressing it with his hand.

Abu Dawud said :

Hammam's version has the words "He took out the blood by pressing with his fingers".

Abu Dawud said this tradition has been narrated by the people of Basrah who alone are its transmitters.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، بِهَذَا الْحَدِيثِ بِمَعْنَى أَبِي الْوَلِيدِ قَالَ ثُمَّ سَلَتَ الدَّمَ بِيَدِهِ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَاهُ هَمَّامٌ قَالَ سَلَتَ الدَّمَ عَنْهَا بِإِصْبَعِهِ ‏.‏ قَالَ أَبُو دَاوُدَ هَذَا مِنْ سُنَنِ أَهْلِ الْبَصْرَةِ الَّذِي تَفَرَّدُوا بِهِ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1753
In-book reference : Book 11, Hadith 33
English translation : Book 10, Hadith 1749

Al-Miswar bin Makhramah and al-Marwan said the Messenger of Allah (SWAS) proceeded in the year of al-Hudaibiyyah (to Makkah). When he reached Dhu al-Hulaifah, he tied (garlanded) something in the neck of the sacrificial camel (which He took along with him), and made incision in its hump and put on Ihram.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، أَنَّهُمَا قَالاَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ وَأَشْعَرَهُ وَأَحْرَمَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1754
In-book reference : Book 11, Hadith 34
English translation : Book 10, Hadith 1750

Ai'shah said :

The Messenger of Allah (SWAS) once brought sheep (or goats) for sacrifice to the house (at the Ka'bah) and garlanded them.

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهْدَى غَنَمًا مُقَلَّدَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1755
In-book reference : Book 11, Hadith 35
English translation : Book 10, Hadith 1751

(16) Chapter: On Substituting The Sacrificial Animals

(16) باب تَبْدِيلِ الْهَدْىِ

Narrated Abdullah ibn Umar:

Umar ibn al-Khattab named a bukhti camel for sacrifice (at hajj). He was offered three hundred dinars for it (as its price). He came to the Prophet (ﷺ) and said: Messenger of Allah, I named a bukhti camel for sacrifice and I was offered for it three hundred dinars. May I sell it and purchase another one for its price? No, sacrifice it.
Abu Dawud said: This was due to the fact that 'Umar had made an incision in hump.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، - قَالَ أَبُو دَاوُدَ أَبُو عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي يَزِيدَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ رَوَى عَنْهُ، حَجَّاجُ بْنُ مُحَمَّدٍ - عَنْ جَهْمِ بْنِ الْجَارُودِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ أَهْدَى عُمَرُ بْنُ الْخَطَّابِ نَجِيبًا فَأُعْطِيَ بِهَا ثَلاَثَمِائَةِ دِينَارٍ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَهْدَيْتُ نَجِيبًا فَأُعْطِيتُ بِهَا ثَلاَثَمِائَةِ دِينَارٍ أَفَأَبِيعُهَا وَأَشْتَرِي بِثَمَنِهَا بُدْنًا قَالَ " **لاَ انْحَرْهَا إِيَّاهَا** " . قَالَ أَبُو دَاوُدَ هَذَا لأَنَّهُ كَانَ أَشْعَرَهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1756
In-book reference : Book 11, Hadith 36
English translation : Book 10, Hadith 1752

(17) Chapter: Regarding One Who Sends A Sacrificial Animal But Remains In Residence

(17) باب مَنْ بَعَثَ بِهَدْيِهِ وَأَقَامَ

Ai'shah said :

I twisted the garlands of the sacrificial animals of the Messenger of Allah (SWAS) with my own hands, after which he made incision in their humps and garlanded them, and sent them as offerings to the house (Kabah), but he himself stayed back at Madinah and nothing which had been lawful for him had been forbidden.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ فَمَا حَرُمَ عَلَيْهِ شَىْءٌ كَانَ لَهُ حِلاًّ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1757
In-book reference : Book 11, Hadith 37
English translation : Book 10, Hadith 1753

Ai'shah said:

The Messenger of Allah (SWAS) would send the sacrificial animals as offerings (to Makkah) from Madinah. I would twist the garlands of the sacrificial animals ; thereafter he would not abstain from anything from which a pilgrim putting on Ihram abstains.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ الْهَمْدَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ اللَّيْثَ بْنَ سَعْدٍ، حَدَّثَهُمْ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُهْدِي مِنَ الْمَدِينَةِ فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ ثُمَّ لاَ يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1758
In-book reference : Book 11, Hadith 38
English translation : Book 10, Hadith 1754

Ai'shah said:

The Messenger of Allah (SWAS) sent sacrificial camels as offering (to the Ka'bah) and I twisted with my own hands their garlands of coloured wool that we had with us. Next morning he came free from restrictions, having intercourse (with his wife) as a man not wearing Ihram does with his wife.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنْ إِبْرَاهِيمَ، - زَعَمَ أَنَّهُ سَمِعَهُ مِنْهُمَا، جَمِيعًا وَلَمْ يَحْفَظْ حَدِيثَ هَذَا مِنْ حَدِيثِ هَذَا وَلاَ حَدِيثَ هَذَا مِنْ حَدِيثِ هَذَا - قَالاَ قَالَتْ أُمُّ الْمُؤْمِنِينَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَدْيِ فَأَنَا فَتَلْتُ قَلاَئِدَهَا بِيَدِي مِنْ عِهْنٍ كَانَ عِنْدَنَا ثُمَّ أَصْبَحَ فِينَا حَلاَلاً يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1759
In-book reference : Book 11, Hadith 39

English translation : Book 10, Hadith 1755

(18) Chapter: On Riding The Sacrificial Animals

(18) باب فِي رُكُوبِ الْبُدْنِ

Abu Hurairah said:

The Messenger of Allah (SWAS)saw a man driving the sacrificial camel. He said ride on it. He said this is a sacrificial camel. He again said ride on it, bother you, either the second or the third time he spoke.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً . فَقَالَ " ارْكَبْهَا " . قَالَ إِنَّهَا بَدَنَةٌ . فَقَالَ " ارْكَبْهَا وَيْلَكَ " . فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1760
In-book reference : Book 11, Hadith 40
English translation : Book 10, Hadith 1756

Abu al-Zubair said:

I asked Jabir bin `Abdallah about riding on the sacrificial camels. He said I heard The Messenger of Allah (SWAS) saying ride on them gently when you have nothing else till you find a mount.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ رُكُوبِ الْهَدْيِ، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1761
In-book reference : Book 11, Hadith 41
English translation : Book 10, Hadith 1757

(19) Chapter: Regarding The Sacrificial Animal Being Unable To Continue Traveling Before Reaching Makkah

(19) باب فِي الْهَدْيِ إِذَا عَطِبَ قَبْلَ أَنْ يَبْلُغَ

Narrated Najiyah al-Aslami:

The Messenger of Allah (ﷺ) sent sacrificial camels with him (as offering to the Ka'bah). He then said: If any one of them becomes fatigued, slaughter it, dip its shoes in its blood, and leave it for the people (to eat).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الأَسْلَمِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ مَعَهُ بِهَدْيٍ فَقَالَ " إِنْ عَطِبَ مِنْهَا شَىْءٌ فَانْحَرْهُ ثُمَّ اصْبَغْ نَعْلَهُ فِي دَمِهِ ثُمَّ خَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1762
In-book reference : Book 11, Hadith 42

English translation : Book 10, Hadith 1758

Ibn Abbas said:

The Messenger of Allah (SWAS) sent a man of al-Aslam tribe and sent with him eighteen sacrificial camels (as offering to Makkah). What do you think if any one of them becomes fatigued. He replied : You should sacrifice it then dye its shoe with its blood, then mark with it on its neck. But you or any of your companions should not eat out of it.

Abu Dawud said: The following words of this tradition are not supported by any other tradition “You should not eat of it yourself nor any of your companions”.
The version of `Abdal Warith has the words “then hang it in its neck” instead of the words “mark or strike with it”. Abu Dawud said I heard Abu Salamah say if the chain of narrators and the meaning are correct, it is sufficient for you.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، ح حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ - وَهَذَا حَدِيثُ مُسَدَّدٍ - عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فُلاَنًا الأَسْلَمِيَّ وَبَعَثَ مَعَهُ بِثَمَانَ عَشْرَةَ بَدَنَةً فَقَالَ أَرَأَيْتَ إِنْ أُزْحِفَ عَلَىَّ مِنْهَا شَىْءٌ قَالَ " تَنْحَرُهَا ثُمَّ تَصْبُغُ نَعْلَهَا فِي دَمِهَا ثُمَّ اضْرِبْهَا عَلَى صَفْحَتِهَا وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَصْحَابِكَ " . أَوْ قَالَ " مِنْ أَهْلِ رُفْقَتِكَ " . قَالَ أَبُو دَاوُدَ الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ قَوْلُهُ " وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ " . وَقَالَ فِي حَدِيثِ عَبْدِ الْوَارِثِ " ثُمَّ اجْعَلْهُ عَلَى صَفْحَتِهَا " . مَكَانَ " اضْرِبْهَا " . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ إِذَا أَقَمْتَ الإِسْنَادَ وَالْمَعْنَى كَفَاكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1763
In-book reference : Book 11, Hadith 43
English translation : Book 10, Hadith 1759

Narrated Ali ibn AbuTalib:

When the Messenger of Allah (ﷺ) sacrificed the camels, he sacrificed thirty of them with his own hand, and then commanded me (to sacrifice them), so I sacrificed the rest of them.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدٌ، وَيَعْلَى، ابْنَا عُبَيْدٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ لَمَّا نَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بُدْنَهُ فَنَحَرَ ثَلاَثِينَ بِيَدِهِ وَأَمَرَنِي فَنَحَرْتُ سَائِرَهَا .

Grade : **Munkar** (Al-Albani) منكر (الألباني) حكم:

Reference : Sunan Abi Dawud 1764
In-book reference : Book 11, Hadith 44
English translation : Book 10, Hadith 1760

Narrated Abdullah ibn Qurt:

The Prophet (ﷺ) said: The greatest day in Allah's sight is the day of sacrifice and next the day of resting which Isa said on the authority of Thawr is the second day. Five or six sacrificial camels were brought to the Messenger of Allah (ﷺ) and they began to draw near to see which he would sacrifice first. When they fell down dead, he said something in a low voice, which I could not catch. So I asked: What did he say? He was told that he had said: Anyone who wants can cut off a piece.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، ح وَحَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا عِيسَى، - وَهَذَا لَفْظُ إِبْرَاهِيمَ - عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ لُحَىٍّ، عَنْ عَبْدِ اللَّهِ بْنِ قُرْطٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَعْظَمَ الأَيَّامِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ " . قَالَ عِيسَى قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِي . قَالَ وَقُرِّبَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم بَدَنَاتٌ خَمْسٌ أَوْ سِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ إِلَيْهِ بِأَيَّتِهِنَّ يَبْدَأُ فَلَمَّا وَجَبَتْ جُنُوبُهَا - قَالَ فَتَكَلَّمَ بِكَلِمَةٍ خَفِيَّةٍ لَمْ أَفْهَمْهَا فَقُلْتُ مَا قَالَ - قَالَ " مَنْ شَاءَ اقْتَطَعَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1765
In-book reference : Book 11, Hadith 45
English translation : Book 10, Hadith 1761

Narrated Arfah ibn al-Harith al-Kandi:

I was present with the Messenger of Allah (ﷺ) at the Farewell Pilgrimage. When the sacrificial camels were brought to him, he said: Call AbulHasan (Ali) to me. Ali was then called for and he (the Prophet) said to him: Catch hold of the lower end of the lance, and the Messenger of Allah (ﷺ) himself caught hold of the upper end. He then pierced the camels with it. When he finished slaughtering, he rode on his mule and mounted Ali behind him.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الأَزْدِيِّ، قَالَ سَمِعْتُ غَرَفَةَ بْنَ الْحَارِثِ الْكِنْدِيَّ، قَالَ شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ وَأُتِيَ بِالْبُدْنِ فَقَالَ " ادْعُوا لِي أَبَا حَسَنٍ " . فَدُعِيَ لَهُ عَلِيٌّ - رضى الله عنه - فَقَالَ لَهُ " خُذْ بِأَسْفَلِ الْحَرْبَةِ " . وَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَعْلاَهَا ثُمَّ طَعَنَ بِهَا فِي الْبُدْنِ فَلَمَّا فَرَغَ رَكِبَ بَغْلَتَهُ وَأَرْدَفَ عَلِيًّا رضى الله عنه .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1766
In-book reference : Book 11, Hadith 46
English translation : Book 10, Hadith 1762

(20) Chapter: How Could A Camel Be Sacrificed (20) باب كَيْفَ تُنْحَرُ الْبُدْنُ

`Abd al Rahman bin Thabit said:

The Prophet (SWAS) and his companions used to sacrifice the camel with its left leg tied and it remained standing on the rest of his legs.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ كَانُوا يَنْحَرُونَ الْبَدَنَةَ مَعْقُولَةَ الْيُسْرَى قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1767
In-book reference : Book 11, Hadith 47
English translation : Book 10, Hadith 1763

Ziyad bin Jubair said :

I was present with Ibn `Umar at Minah. He passed a man who was sacrificing his camel while it was sitting. He said make it stand and tie its leg ; thus follow the practice (sunnah) of Muhammad (SWAS).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ، أَخْبَرَنِي زِيَادُ بْنُ جُبَيْرٍ، قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ بِمِنًى فَمَرَّ بِرَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ وَهِيَ بَارِكَةٌ فَقَالَ ابْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1768
In-book reference : Book 11, Hadith 48
English translation : Book 10, Hadith 1764

`Ali said :

The Messenger of Allah (SWAS) commanded me to take charge of (his) sacrificial camels and to distribute the skins and saddle clothes (after sacrifice) as sadaqah. He commanded me not to give anything from it to the butcher. He said we used to give it (the wages) to the butcher ourselves.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا سُفْيَانُ، - يَعْنِي ابْنَ عُيَيْنَةَ - عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَقْسِمَ جُلُودَهَا وَجِلاَلَهَا وَأَمَرَنِي أَنْ لاَ أُعْطِيَ الْجَزَّارَ مِنْهَا شَيْئًا وَقَالَ " نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا " .

صحيح ق وليس عند خ (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1769
In-book reference : Book 11, Hadith 49
English translation : Book 10, Hadith 1765

(21) Chapter: The Time Of Ihram (21) باب فِي وَقْتِ الإِحْرَامِ

Narrated Abdullah ibn Abbas:

Sa'id ibn Jubayr said: I said to Abdullah ibn Abbas: AbulAbbas, I am surprised to see the difference of opinion amongst the companions of the Apostle (ﷺ) about the wearing of ihram by the Messenger of Allah (ﷺ) when he made it obligatory.

He replied: I am aware of it more than the people. The Messenger of Allah (ﷺ) performed only one hajj. Hence the people differed among themselves. The Messenger of Allah (ﷺ) came out (from Medina) with the intention of performing hajj. When he offered two rak'ahs of prayer in the mosque at Dhul-Hulayfah, he made it obligatory by wearing it.
At the same meeting, he raised his voice in the talbiyah for hajj, when he finished his two rak'ahs. Some people heard it and I retained it from him. He then rode (on the she-camel), and when it (the she-camel) stood up, with him on its back, he raised his voice in the talbiyah and some people heard it at that moment. This is because the people were coming in groups, so they heard him raising his voice calling the talbiyah when his she-camel stood up with him on its back, and they thought that the Messenger of Allah (ﷺ) had raised his voice in the talbiyah when his she-camel stood up with him on its back.
The Messenger of Allah (ﷺ) proceeded further; when he ascended the height of al-Bayda' he raised his voice in the talbiyah. Some people heard it at that moment. They thought that he had raised his voice in the talbiyah when he ascended the height of al-Bayda'. I swear by Allah, he raised his voice in the talbiyah at the place where he prayed, and he raised his voice in the talbiyah when his she-camel stood up with him on its back, and he raised his voice in the talbiyah when he ascended the height of al-Bayda'.
Sa'id (ibn Jubayr) said; He who follows the view of Ibn Abbas raises his voice in talbiyah (and ihram) at the place of is prayer after he finishes two rak'ahs of his prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَرِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَا أَبَا الْعَبَّاسِ عَجِبْتُ لاِخْتِلاَفِ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي إِهْلاَلِ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ أَوْجَبَ . فَقَالَ إِنِّي لأَعْلَمُ النَّاسِ بِذَلِكَ إِنَّهَا إِنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَجَّةٌ وَاحِدَةٌ فَمِنْ هُنَاكَ اخْتَلَفُوا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجًّا فَلَمَّا صَلَّى فِي مَسْجِدِهِ بِذِي الْحُلَيْفَةِ رَكْعَتَيْهِ أَوْجَبَ فِي مَجْلِسِهِ فَأَهَلَّ بِالْحَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ فَحَفِظْتُهُ عَنْهُ ثُمَّ رَكِبَ فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَّ وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ وَذَلِكَ أَنَّ النَّاسَ إِنَّمَا كَانُوا يَأْتُونَ أَرْسَالاً فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يُهِلُّ فَقَالُوا إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ ثُمَّ مَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا عَلاَ عَلَى شَرَفِ الْبَيْدَاءِ أَهَلَّ وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ فَقَالُوا إِنَّمَا أَهَلَّ حِينَ عَلاَ عَلَى شَرَفِ الْبَيْدَاءِ وَايْمُ اللَّهِ لَقَدْ أَوْجَبَ فِي مُصَلاَّهُ وَأَهَلَّ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ وَأَهَلَّ حِينَ عَلاَ عَلَى شَرَفِ الْبَيْدَاءِ . قَالَ سَعِيدٌ فَمَنْ أَخَذَ بِقَوْلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَهَلَّ فِي مُصَلاَّهُ إِذَا فَرَغَ مِنْ رَكْعَتَيْهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1770
In-book reference : Book 11, Hadith 50
English translation : Book 10, Hadith 1766

Ibn `Umar said this is your al-Baida' about which you ascribe falsehood to the Messenger of Allah (SWAS). He did not raise his voice in talbiyah but from the masjid, i.e. the mosque of Dhu al-Hulaifah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ بَيْدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا مَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1771
In-book reference : Book 11, Hadith 51
English translation : Book 10, Hadith 1767

Ubayd ibn Jurayj said to Abdullah ibn Umar:

AbuAbdurRahman, I saw you doing things which I did not see being done by your companions.

He asked: What are they, Ibn Jurayj? He replied: I saw you touching only the two Yamani corners; and I saw you wearing shoes having no hair; I saw you dyeing in yellow colour; and I saw you wearing ihram on the eighth of Dhul-Hijjah, whereas the people had worn ihram when they sighted the moon.
Abdullah ibn Umar replied: As regards the corners, I have not seen the Messenger of Allah (ﷺ) touching anything (in the Ka'bah) but the two Yamani corners. As for the tanned leather shoes, I have seen the Messenger of Allah (ﷺ) wearing tanned leather shoes, and he would wear them after ablution. Therefore I like to wear them. As regards wearing yellow, I have seen the Messenger of Allah (ﷺ) wearing yellow, so I like to wear with it. As regards shouting the talbiyah, I have seen the Messenger of Allah (ﷺ) raising his voice in talbiyah when his she-camel stood up with him on its back.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا . قَالَ مَا هُنَّ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ . فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1772
In-book reference : Book 11, Hadith 52
English translation : Book 10, Hadith 1768

Anas said :

Messenger of Allah (SWAS) prayed four rak’ahs at Madinah and prayed two rak’ahs of afternoon prayer at Dhu-al Hulaifah. He then passed the night at Dhu-al Hulaifah till the morning came. When he rode on his mount and it stood up on its back, he raised his voice in talbiyah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَنَسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهَلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1773
In-book reference : Book 11, Hadith 53
English translation : Book 10, Hadith 1769

Narrated Anas ibn Malik:

The Prophet (ﷺ) offered the noon prayer, and then rode on his mount. When he came to the hill of al-Bayda', he raised his voice in talbiyah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا عَلاَ عَلَى جَبَلِ الْبَيْدَاءِ أَهَلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1774
In-book reference : Book 11, Hadith 54
English translation : Book 10, Hadith 1770

Narrated Sa'd ibn Abi Waqqas:

When the Prophet of Allah (peace be upon him0 undertook his journey by the way of al-Far', he shouted talbiyah when his mount stood up with him on its back. But when he travelled by the way of Uhud, he raised his voice in Talbiyah when he ascended the hill of al-Bayda'.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا وَهْبٌ، - يَعْنِي ابْنَ جَرِيرٍ - قَالَ حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، يُحَدِّثُ عَنْ أَبِي الزِّنَادِ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَتْ قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِذَا أَخَذَ طَرِيقَ الْفُرْعِ أَهَلَّ إِذَا اسْتَقَلَّتْ بِهِ رَاحِلَتُهُ وَإِذَا أَخَذَ طَرِيقَ أُحُدٍ أَهَلَّ إِذَا أَشْرَفَ عَلَى جَبَلِ الْبَيْدَاءِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1775
In-book reference : Book 11, Hadith 55
English translation : Book 10, Hadith 1771

(22) Chapter: Stipulating Conditions During Hajj

(22) باب الاِشْتِرَاطِ فِي الْحَجِّ

Ibn `Abbas said:

Duba`ah, daughter of al-Zubair bin `Abd al-Muttalib, came to the Messenger of Allah(SWAS) and said Messenger of Allah (SWAS) I want to perform Hajj; may I make a provision? He said Yes. She asked how should I say? He replied :

Say “ Labbaik Allahumma Labbaik (I am at Thy service, Oh Allah, I am at Thy service). The place where I took off Ihram will be where Thou restrainest me.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ أَأَشْتَرِطُ قَالَ " نَعَمْ " . قَالَتْ فَكَيْفَ أَقُولُ قَالَ " قُولِي لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَمَحِلِّي مِنَ الأَرْضِ حَيْثُ حَبَسْتَنِي " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1776
In-book reference : Book 11, Hadith 56
English translation : Book 10, Hadith 1772

(23) Chapter: Performing The Ifrad Hajj (23) باب فِي إِفْرَادِ الْحَجِّ

Ai’shah said :

The Messenger of Allah (SWAS) performed Hajj exclusively (without performing `Umrah in the beginning).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفْرَدَ الْحَجَّ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1777
In-book reference : Book 11, Hadith 57
English translation : Book 10, Hadith 1773

Ai’shah said :

We went out along with The Messenger of Allah (SWAS) when the moon of the month of Dhu al-Hijja was going to appear shortly. When he reached Dhu al-Hulaifah he said : Anyone who wants to perform Hajj should raise his voice in Talbiyah for Hajj (after wearing Ihram); and he who wants to perform `Umrah should raise his voice in talbiyah for an `Umrah. The narrator Musa in the version of Wuhaib reported him (the Prophet) as saying if there were no sacrificial animals with me, I would raise my voice in talbiyah for an `Umrah. But according to the version of Hammad bin Salamah, he said as for myself, I shall raise my voice in talbiyah for Hajj because I have sacrificial animal with me. The agreed version goes I (Ai’shah) was one of those persons who wore Ihram for an ‘Umrah. But on my way (to Makkah) I menstruated. The Messenger of Allah (SWAS) entered upon me while I was weeping. He asked why are you weeping? I wished I would not come out (for Hajj) this year. He said give up your `Umrah; untie your hair and comb. The version of Musa said and raise your voice in talbiyah for Hajj (after wearing Ihram). Sulaiman’s version goes and do as all the Muslims do during their Hajj. When the night for performing the obligatory circumambulation (tawaf al-Ziyarah) came, the Messenger of Allah (SWAS) commanded `Abd al-Rahman. He took her to al-Tan’im (instead of the words “her ‘Umrah”). She went round the Ka’bah. Allah thus completed both her ‘Umrah and Hajj.

Hisham said : No sacrificial animal was offered during all this time.

In the version of Hammad bin Salamah, the narrator Musa added when the night of al-Batha came Ai’ shah was purified.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، ح وَحَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُوَافِينَ هِلاَلَ ذِي الْحِجَّةِ فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَالَ " مَنْ شَاءَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ وَمَنْ شَاءَ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ " . قَالَ مُوسَى فِي حَدِيثِ وُهَيْبٍ " فَإِنِّي لَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ " . وَقَالَ فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ " وَأَمَّا أَنَا فَأُهِلُّ بِالْحَجِّ فَإِنَّ مَعِيَ الْهَدْىَ " . ثُمَّ اتَّفَقُوا فَكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ حِضْتُ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ " . قُلْتُ وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ . قَالَ " ارْفُضِي عُمْرَتَكِ وَانْقُضِي رَأْسَكِ وَامْتَشِطِي " . قَالَ مُوسَى " وَأَهِلِّي بِالْحَجِّ " . وَقَالَ سُلَيْمَانُ " وَاصْنَعِي مَا يَصْنَعُ الْمُسْلِمُونَ فِي حَجِّهِمْ " . فَلَمَّا كَانَ لَيْلَةُ الصَّدَرِ أَمَرَ - يَعْنِي رَسُولَ اللَّهِ صلى الله عليه وسلم - عَبْدَ الرَّحْمَنِ فَذَهَبَ بِهَا إِلَى التَّنْعِيمِ . زَادَ مُوسَى فَأَهَلَّتْ بِعُمْرَةٍ مَكَانَ عُمْرَتِهَا وَطَافَتْ بِالْبَيْتِ فَقَضَى اللَّهُ عُمْرَتَهَا وَحَجَّهَا . قَالَ هِشَامٌ وَلَمْ يَكُنْ فِي شَىْءٍ مِنْ ذَلِكَ هَدْىٌ . قَالَ أَبُو دَاوُدَ زَادَ مُوسَى فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ طَهُرَتْ عَائِشَةُ رضى الله عنها .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1778
In-book reference : Book 11, Hadith 58
English translation : Book 10, Hadith 1774

Ai’shah wife the Prophet (SWAS) narrated we went out with the Messenger of Allah (SWAS) at the farewell pilgrimage. Some of us had put on Ihram for `Umrah and some both for Hajj and `Umrah, when the Messenger of Allah (SWAS) had put on Ihram for Hajj only.He who had put on Ihram for 'Umrah, put off Ihram after performing `Umrah and he who had worn Ihram both for Hajj and `Umrah or only for Hajj did not take it off till the tenth (of the month).

حَدَّثَنَا الْقَعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ وَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ فَأَمَّا مَنْ أَهَلَّ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1779
In-book reference : Book 11, Hadith 59
English translation : Book 10, Hadith 1775

The aforesaid tradition has also been narrated by Abu al-Aswad through a different chain of narrators. This version adds he who raises his voice in talbiyah for `Umrah (and wearing Ihram for it) should put off Ihram after performing `Umrah.

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي الأَسْوَدِ، بِإِسْنَادِهِ مِثْلَهُ زَادَ فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَأَحَلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1780
In-book reference : Book 11, Hadith 60
English translation : Book 10, Hadith 1776

Ai'shah the wife of the Prophet (SWAS) said :

We went out with the Messenger of Allah (SWAS) at the farewell pilgrimage and raised the voice in talbiyah for an 'Umrah. The Apostel of Allah (SWAS) said those who have brought the sacrificial animals with them should raise their voices in talbiyah for Hajj along with an 'Umrah and they should not put off their Ihram till they do so after performing them both. I came to Makkah while I was menstruating and I did not go round the House (the Ka'bah) or run between al-Safa and al-Marwah. I complained about this to the Messenger of Allah (SWAS) he said: Undo your hair, comb it and raise your voice in talbiyah for Hajj and let `Umrah go. She said I did so. When we performed Hajj, the Messenger of Allah (SWAS) sent me along with `Abd al-Rahman bin Abu Bakr to al-Ta'nim and I performed `Umrah. He said, this is `Umrah in place of the one you had missed. She said those who had raised their voices in talbiyah for `Umrah put off Ihram after circumambulating the House (the Ka'bah) and after running between al-Safa and al-Marwa. Then they performed another circumambulation for their Hajj after they returned from Mina but those who combined Hajj and `Umrah performed only one circumambulation.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا " . فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ " . قَالَتْ فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ " هَذِهِ مَكَانَ عُمْرَتِكِ " . قَالَتْ فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا . قَالَ أَبُو دَاوُدَ رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ عَنِ ابْنِ شِهَابٍ نَحْوَهُ لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهَلُّوا بِعُمْرَةٍ وَطَوَافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1781
In-book reference : Book 11, Hadith 61
English translation : Book 10, Hadith 1777

Ai'shah said :

We raised our voices in talbiyah for Hajj. When we reached Sarif, I menstruated. The Messenger of Allah (SWAS) came upon me while I was weeping. He asked, why are your weeping, Ai'shah? I replied, I menstruated. Would that I had not come out for performing Hajj. He said : Glory be to Allah, this is a thing prescribed by Allah on the

daughters of Adam. He said perform all the rites of Hajj but do not go round the House (the Ka'bah). When we entered Makkah, the Messenger of Allah (SWAS) said he who desires to make (his Hajj) an `Umrah may do so, except those who have sacrificial animals with them. The Messenger of Allah (SWAS) sacrificed a cow on behalf of his wives on the day of sacrifice. When the night of al-Batha came, and Ai'shah was purified she said to the Messenger of Allah (SWAS) my fellow female pilgrims will return after performing Hajj and `Umrah and I shall return after performing only Hajj? He therefore, ordered `Abd al-Rahman bin Abu Bakr who took her to al-Ta'nim. She uttered there talbiyah for `Umrah.

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لَبَّيْنَا بِالْحَجِّ حَتَّى إِذَا كُنَّا بِسَرِفَ حِضْتُ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ يَا عَائِشَةُ " . فَقُلْتُ حِضْتُ لَيْتَنِي لَمْ أَكُنْ حَجَجْتُ . فَقَالَ " سُبْحَانَ اللَّهِ إِنَّمَا ذَلِكَ شَىْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ " . فَقَالَ " انْسُكِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ " . فَلَمَّا دَخَلْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ " . قَالَتْ وَذَبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ الْبَقَرَ يَوْمَ النَّحْرِ فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ وَطَهُرَتْ عَائِشَةُ قَالَتْ يَا رَسُولَ اللَّهِ أَتَرْجِعُ صَوَاحِبِي بِحَجٍّ وَعُمْرَةٍ وَأَرْجِعُ أَنَا بِالْحَجِّ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَذَهَبَ بِهَا إِلَى التَّنْعِيمِ فَلَبَّتْ بِالْعُمْرَةِ .

صحيح دون قوله من شاء أن يجعلها عمرة والصواب اجعلوها عمرة م

حكم: (الألباني)

Reference	: Sunan Abi Dawud 1782
In-book reference	: Book 11, Hadith 62
English translation	: Book 10, Hadith 1778

A'ishah said "We went out with the Messenger of Allah(ﷺ) and we thought it nothing but a Hajj. When we came, we circumambulated the House (the Ka'bah). The Messenger of Allah(ﷺ) then commanded those who did not bring the sacrificial animals with them to take off their ihram. Therefore those who did not bring the sacrificial animals with them took off their ihram.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ نَرَى إِلاَّ أَنَّهُ الْحَجُّ فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ أَنْ يُحِلَّ فَأَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 1783
In-book reference	: Book 11, Hadith 63
English translation	: Book 10, Hadith 1779

A'ishah reported the Apostle of Allaah(ﷺ) as saying "If I had known beforehand about my affair what I have come to know later, I would not have brought the sacrificial animals with me. The narrator Muhammad(bin Yahya) said " I

think he(’Uthman bin ‘Umar) said and I would have taken off my ihram with those who have put their ihram after performing ‘Umrah.

He said “By this he intended that all the people might have performed equal rites(of Hajj)

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمَا سُقْتُ الْهَدْىَ " . قَالَ مُحَمَّدٌ أَحْسِبُهُ قَالَ " وَلَحَلَلْتُ مَعَ الَّذِينَ أَحَلُّوا مِنَ الْعُمْرَةِ " . قَالَ أَرَادَ أَنْ يَكُونَ أَمْرُ النَّاسِ وَاحِدًا .

حكم: صحيح ق دون قوله (الألباني)

Reference	: Sunan Abi Dawud 1784
In-book reference	: Book 11, Hadith 64
English translation	: Book 10, Hadith 1780

Jabir said “We went out along with the Messenger of Allah(ﷺ) raising our voices in talbiyah for Hakk alone(Ifrad) while A’ishah raised her voice in talbiyah for an ‘Umrah. When she reached Sarif, she menstruated. When we came to (Makkah) we circumambulated the Ka’bah and ran between al Safa’ and al Marwah. The Messenger of Allah(ﷺ) then commanded us that those who had not brought sacrificial animals withthem should put off their ihram (after ‘Umrah). We asked “Which acts are lawful(and which not)? He replied All acts are lawful (that are permissible usually). We had therefore intercourse with our wives, used perfumes, put on our clothes. There remained only four days to perform Hajj at ‘Arafah. We then raised our voice in talbiyah (wearing Ihram for Hajj) on the eighth of Dhu al Hijjah. The Messenger of Allah(ﷺ) entered upon A’ishah and found her weeping. He said What is the matter with you? My problem is that I have menstruated, while the people have put on their ihram but I have not done so, nor did I go round the House(the Ka’bah). Now the people are proceeding for Hajj. He said This is a thing destined by Allah to the daughters of Adam. Take a bath, then raise your voice in talbiyah for Hajj(i.e, wear ihram for Hajj). She took a abtah and performed all the rites of the Hajj(lit. she stayed at all those places where the pilgrims stay). When she was purified, she circumambulated the House (the Ka’bah), and ran between al Safa’ and al Marwah. He (the Prophet) said “Now you have performed both your Hajj and your ‘Umrah. She said Messenger of Allah, I have some misgiving in my mind that I did not go round the Ka’bah when I performed Hajj (in the beginning). He said ‘Abd al Rahman (her brother), take her and have her perform ‘Umrah from Al Tan’im. This happened on the night of Al Hasbah(i.e., the fourteenth of Dhu Al Hijjah).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ مُفْرَدًا وَأَقْبَلَتْ عَائِشَةُ مُهِلَّةً بِعُمْرَةٍ حَتَّى إِذَا كَانَتْ بِسَرِفَ عَرَكَتْ حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ قَالَ فَقُلْنَا حِلُّ مَاذَا فَقَالَ " الْحِلُّ كُلُّهُ " . فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقَالَ " مَا شَأْنُكِ " . قَالَتْ شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أَحْلِلْ وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الآنَ . فَقَالَ " إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ " . فَفَعَلَتْ . وَوَقَفَتِ الْمَوَاقِفَ حَتَّى إِذَا طَهُرَتْ طَافَتْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ قَالَ " قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعًا " . قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حِينَ حَجَجْتُ . قَالَ " فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ " . وَذَلِكَ لَيْلَةَ الْحَصْبَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1785
In-book reference : Book 11, Hadith 65
English translation : Book 10, Hadith 1781

The aforesaid tradition has also been transmitted by Jabir through a different chain of narrators. This version has The Prophet(ﷺ) said “Raise your voice in talbiyah for Hajj and then perform Hajj, and do so all the pilgrims do, except that you should not circumambulate the Hose(the Ka’bah) and should not pray.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى عَائِشَةَ بِبَعْضِ هَذِهِ الْقِصَّةِ قَالَ عِنْدَ قَوْلِهِ " وَأَهِلِّي بِالْحَجِّ " . " ثُمَّ حُجِّي وَاصْنَعِي مَا يَصْنَعُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ وَلاَ تُصَلِّي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1786
In-book reference : Book 11, Hadith 66
English translation : Book 10, Hadith 1782

Jabir bin Abdullah said “We raised our voices in talbiyah along with the Apostle of Allaah(ﷺ) exclusively for Hajj, not combining anything with it. When we came to Makkah four days of Dhu al Hijjah had already passed. We the circumambulated (the Ka’bah) and ran between Al Safa’ and Al Marwah . The Apostle of Allaah(ﷺ) then commanded us to put off ihram. He said if I had not brought the sacrificial animals, I would have taken off Ihram. Suraqah bin Malik then stood up and said Apostle of Allaah , what do you think, have you provided this facility to us for this year alone or forever? The Apostle of Allaah said No, this forever and forever.

Al Awza’l said I heard Ata bin Abi Rabah narrating this tradition, but I did not memorize it till I met Ibn Juraij who confirmed it for me.

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، أَخْبَرَنِي أَبِي، حَدَّثَنِي الأَوْزَاعِيُّ، حَدَّثَنِي مَنْ، سَمِعَ عَطَاءَ بْنَ أَبِي رَبَاحٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ خَالِصًا لاَ يُخَالِطُهُ شَىْءٌ فَقَدِمْنَا مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ فَطُفْنَا وَسَعَيْنَا ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَحِلَّ وَقَالَ " لَوْلاَ هَدْيِي لَحَلَلْتُ " . ثُمَّ قَامَ سُرَاقَةُ بْنُ مَالِكٍ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مُتْعَتَنَا هَذِهِ أَلِعَامِنَا هَذَا أَمْ لِلأَبَدِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَلْ هِيَ لِلأَبَدِ " . قَالَ الأَوْزَاعِيُّ سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ يُحَدِّثُ بِهَذَا فَلَمْ أَحْفَظْهُ حَتَّى لَقِيتُ ابْنَ جُرَيْجٍ فَأَثْبَتَهُ لِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1787
In-book reference : Book 11, Hadith 67
English translation : Book 10, Hadith 1783

Jabir said The Apostle of Allaah(ﷺ) and his companions came to Makkah on the fourth of Dhu Al Hijjah. When they circumambulated the Ka’bah and ran between al Safa’ and al Marwah the Apostle of Allaah(ﷺ) said Change this (Hajj) into ‘Umrah, except those who have brought the sacrificial animals with them. When the eighth of Dhul Al Hijjah came, they raised their voices in talbiyah for Hall. When the tenth of Dhul Al Hijjah came, they circumambulated the Ka’bah, but did not run between al Safa’ and Al Marwah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ فَلَمَّا طَافُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوهَا عُمْرَةً إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ " . فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ فَلَمَّا كَانَ يَوْمُ النَّحْرِ قَدِمُوا فَطَافُوا بِالْبَيْتِ وَلَمْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1788
In-book reference : Book 11, Hadith 68
English translation : Book 10, Hadith 1784

Jabir bin Abdullah said The Apostle of Allaah(ﷺ) and his companions raised their voices in talbiyah for Hajj. No one of them had brought the sacrificial animals with them except the Prophet(ﷺ) and Talhah. Ali (may Allaah be pleased with him) had returned from Yemen and had brought sacrificial animals with him. He said I raised my voice in talbiyah for which the Apostle of Allaah (ﷺ) raised his voice. The Prophet (ﷺ) commanded his companions to change it into 'Umrah and clip their hair after running (between Al Safa' and Al Marwah), and then take off their ihram except those who brought the sacrificial animals with them. They remarked should we go to Mina with our penises dripping with prostatic fluid? These remarks reached the Apostle of Allaah(ﷺ). Thereupon he said "had I known before hand about my affair what I have come to know later, I would not have brought sacrificial animals. Had I not brought sacrificial animals with me, I would have put off my ihram. "

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا حَبِيبٌ، - يَعْنِي الْمُعَلِّمَ - عَنْ عَطَاءٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهَلَّ هُوَ وَأَصْحَابُهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ يَوْمَئِذٍ هَدْىٌ إِلاَّ النَّبِيَّ صلى الله عليه وسلم وَطَلْحَةَ وَكَانَ عَلِيٌّ - رضى الله عنه - قَدِمَ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْىُ فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً يَطُوفُوا ثُمَّ يُقَصِّرُوا وَيَحِلُّوا إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ فَقَالُوا أَنَنْطَلِقُ إِلَى مِنًى وَذُكُورُنَا تَقْطُرُ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلاَ أَنَّ مَعِيَ الْهَدْىَ لأَحْلَلْتُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1789
In-book reference : Book 11, Hadith 69
English translation : Book 10, Hadith 1785

Ibn 'Abbas reported the Prophet (ﷺ) as saying This is an 'Umrah from which we have benefitted. Anyone who has brought sacrificial animal with him should take off ihram totally. 'Umrah has been included in Hajj till the Day of Judgment.

Abu Dawud said This is a munkar (uncommon) tradition. This is in fact the statement of Ibn 'Abbas himself.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْىٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ وَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ " . قَالَ أَبُو دَاوُدَ هَذَا مُنْكَرٌ إِنَّمَا هُوَ قَوْلُ ابْنِ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1790
In-book reference : Book 11, Hadith 70
English translation : Book 10, Hadith 1786

Ibn ‘Abbas reported the Prophet(ﷺ) as saying If a man raises his voice in talbiya for Hajj, then he comes to Makkah, goes round the House(the Ka’bah) and runs between Al Safa’ and Al Marwah he may take off his ihram. That will be considered as ihram for ‘Umrah.

Abu Dawud said Ibn Juraij narrated from a man on the authority of ‘Ata that the companions of the Prophet (ﷺ) entered Makkah raising their voices in talbiyah for Hajj alone, but the Prophet (ﷺ) changed it to ‘Umrah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا النَّهَّاسُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَهَلَّ الرَّجُلُ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَّ وَهِيَ عُمْرَةٌ " . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ جُرَيْجٍ عَنْ رَجُلٍ عَنْ عَطَاءٍ دَخَلَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ خَالِصًا فَجَعَلَهَا النَّبِيُّ صلى الله عليه وسلم عُمْرَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1791
In-book reference : Book 11, Hadith 71
English translation : Book 10, Hadith 1787

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) raised his voice in talbiyah for hajj. When he came (to Mecca) he went round the House (the Ka'bah) and ran between as-Safa and al-Marwah. The narrator Ibn Shawkar said: He did not clip his hair, nor did he take off his ihram due to sacrificial animals. But he commanded those who did not bring sacrificial animals with them to go round the Ka'bah, to run between as-Safa and al-Marwah, to clip their hair, and then put off their ihram. The narrator Ibn Mani' added: Or shave their heads, then take off their ihram."

حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ، وَأَحْمَدُ بْنُ مَنِيعٍ، قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، - قَالَ ابْنُ مَنِيعٍ أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ الْمَعْنَى، - عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم بِالْحَجِّ فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ - وَقَالَ ابْنُ شَوْكَرٍ وَلَمْ يُقَصِّرْ ثُمَّ اتَّفَقَا - وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَدْيِ وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ أَنْ يَطُوفَ وَأَنْ يَسْعَى وَيُقَصِّرَ ثُمَّ يَحِلَّ . زَادَ ابْنُ مَنِيعٍ فِي حَدِيثِهِ أَوْ يَحْلِقَ ثُمَّ يَحِلَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1792
In-book reference : Book 11, Hadith 72

English translation : Book 10, Hadith 1788

Narrated Sa'id ibn al-Musayyab:

A man from the Companions of the Prophet (ﷺ) came to Umar ibn al-Khattab (may Allah be pleased with him). He bore witness before him that when he (the Prophet) was suffering from a disease of which he died he heard the Messenger of Allah (ﷺ) prohibiting performing of umrah before hajj.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، أَخْبَرَنِي أَبُو عِيسَى الْخُرَاسَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَجُلاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَتَى عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - فَشَهِدَ عِنْدَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ يَنْهَى عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1793
In-book reference : Book 11, Hadith 73
English translation : Book 10, Hadith 1789

Narrated Mu'awiyah ibn AbuSufyan:

Mu'awiyah said to the Companions of the Prophet (ﷺ): Do you know that the Messenger of Allah (ﷺ) prohibited from doing so and so (and he prohibited from) riding on the skins of leopards? They said: Yes.
He again said: You know that he prohibited combining hajj and umrah. They replied: This we do not (know). He said: This was prohibited along with other things, but you forgot.

حَدَّثَنَا مُوسَى أَبُو سَلَمَةَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ أَبِي شَيْخٍ الْهُنَائِيِّ، خَيْوَانَ بْنِ خَلْدَةَ مِمَّنْ قَرَأَ عَلَى أَبِي مُوسَى الأَشْعَرِيِّ مِنْ أَهْلِ الْبَصْرَةِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ لأَصْحَابِ النَّبِيِّ صلى الله عليه وسلم هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كَذَا وَكَذَا وَعَنْ رُكُوبِ جُلُودِ النُّمُورِ قَالُوا نَعَمْ . قَالَ فَتَعْلَمُونَ أَنَّهُ نَهَى أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَقَالُوا أَمَّا هَذَا فَلاَ . فَقَالَ أَمَا إِنَّهَا مَعَهُنَّ وَلَكِنَّكُمْ نَسِيتُمْ .

حكم: **صحيح إلا النهي عن القران فهو شاذ (الألباني)**

Reference : Sunan Abi Dawud 1794
In-book reference : Book 11, Hadith 74
English translation : Book 10, Hadith 1790

(24) Chapter: Regarding The Qiran Hajj (24) باب فِي الإِقْرَانِ

Anas bin Malik said I heard the Apostle of Allaah(ﷺ) uttering talbiyah(labbaik) aloud for both Hajj and ‘Umrah. He was saying in a loud voice “Labbaik for ‘Umrah and Hajj, labbaik for ‘Umrah and Hajj”.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، وَعَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، وَحُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُمْ سَمِعُوهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا يَقُولُ " **لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1795
In-book reference : Book 11, Hadith 75
English translation : Book 10, Hadith 1791

Anas said The Prophet(ﷺ) passed the night at Dhu al Hulaifah till the morning came. He then rode (on his she Camel) which stood up with him on her back. When he reached al Baida, he praied Allaah, glorified Him and expressed His greatness. He then raised his voice in talbiyah for Hajj and ‘Umrah. The people too raised their voices in talbiyah for both of them. When we came (to Makkah), he ordered the people to take off their ihram and they did so. When the eight of Dhu Al Hijjah came, they again raised their voices in talbiyah for Hajj (i.e., wore ihram for Hajj). The Apostle of Allaah(ﷺ) sacrificed seven Camels standing with his own hand.

Abu Dawud said The version narrated by Anas alone has the words. He began with the praise, glorification and exaltation of Allaah, then he raised his voice in talbiyah for Hajj.

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَاتَ بِهَا - يَعْنِي بِذِي الْحُلَيْفَةِ - حَتَّى أَصْبَحَ ثُمَّ رَكِبَ حَتَّى إِذَا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَأَهَلَّ النَّاسُ بِهِمَا فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ وَنَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا . قَالَ أَبُو دَاوُدَ الَّذِي تَفَرَّدَ بِهِ - يَعْنِي أَنَسًا - مِنْ هَذَا الْحَدِيثِ أَنَّهُ بَدَأَ بِالْحَمْدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ ثُمَّ أَهَلَّ بِالْحَجِّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1796
In-book reference : Book 11, Hadith 76
English translation : Book 10, Hadith 1792

Narrated Al-Bara' ibn Azib:

I was with Ali (may Allah be pleased with him) when the Messenger of Allah (ﷺ) appointed him to be the governor of the Yemen. I collected some ounces of gold during my stay with him.
When Ali returned from the Yemen to the Messenger of Allah (ﷺ) he said: I found that Fatimah had put on coloured clothes and the smell of the perfume she had used was pervading the house. (He expressed his amazement at the use of coloured clothes and perfume.)
She said: What is wrong with you? The Messenger of Allah (ﷺ) has ordered his companions to put off their ihram and they did so.
Ali said: I said to her: I raised my voice in talbiyah for which the Prophet (ﷺ) raised his voice (i.e. I wore ihram for qiran). Then I came to the Prophet (ﷺ).

He asked (me): How did you do? I replied: I raised my voice in talbiyah, for which the Prophet (ﷺ) raised his voice.

He said: I have brought the sacrificial animals with me and combined umrah and hajj. He said to me: Sacrifice sixty-seven or sixty-six camels (for me) and withhold for yourself thirty-three or thirty-four, and withhold a piece (of flesh) for me from every camel.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كُنْتُ مَعَ عَلِيٍّ حِينَ أَمَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْيَمَنِ قَالَ فَأَصَبْتُ مَعَهُ أَوَاقِيَ فَلَمَّا قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَدَ فَاطِمَةَ - رضى الله عنها - قَدْ لَبِسَتْ ثِيَابًا صَبِيغًا وَقَدْ نَضَحَتِ الْبَيْتَ بِنَضُوحٍ فَقَالَتْ مَا لَكَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَمَرَ أَصْحَابَهُ فَأَحَلُّوا قَالَ قُلْتُ لَهَا إِنِّي أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم . قَالَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ لِي " كَيْفَ صَنَعْتَ " . فَقَالَ قُلْتُ أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم . قَالَ " فَإِنِّي قَدْ سُقْتُ الْهَدْىَ وَقَرَنْتُ " . قَالَ فَقَالَ لِي " انْحَرْ مِنَ الْبُدْنِ سَبْعًا وَسِتِّينَ أَوْ سِتًّا وَسِتِّينَ وَأَمْسِكْ لِنَفْسِكَ ثَلاَثًا وَثَلاَثِينَ أَوْ أَرْبَعًا وَثَلاَثِينَ وَأَمْسِكْ لِي مِنْ كُلِّ بَدَنَةٍ مِنْهَا بَضْعَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1797
In-book reference : Book 11, Hadith 77
English translation : Book 10, Hadith 1793

Narrated Umar ibn al-Khattab:

As-Subayy ibn Ma'bad said: I raised my voice in talbiyah for both of them (i.e. umrah and hajj). Thereupon Umar said: You were guided to the practice (sunnah) of your Prophet (ﷺ).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ الصُّبَىُّ بْنُ مَعْبَدٍ أَهْلَلْتُ بِهِمَا مَعًا . فَقَالَ عُمَرُ هُدِيتَ لِسُنَّةِ نَبِيِّكَ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1798
In-book reference : Book 11, Hadith 78
English translation : Book 10, Hadith 1794

Narrated As-Subayy ibn Ma'bad:

I was a Christian Bedouin; then I embraced Islam. I came to a man of my tribe, who was called Hudhaym ibn Thurmulah. I said to him. O brother, I am eager to wage war in the cause of Allah (i.e. jihad), and I find that both hajj and umrah are due from me. How can I combine them?

He said: Combine them and sacrifice the animal made easily available for you. I, therefore, raised my voice in talbiyah for both of them (i.e. umrah and hajj). When I reached al-Udhayb, Salman ibn Rabi'ah and Zayd ibn Suhan met me while I was raising my voice in talbiyah for both of them.

One of them said to the other: This (man) does not have any more understanding than his camel. Thereupon it was as if a mountain fell on me.

I came to Umar ibn al-Khattab (may Allah be pleased with him) and said to him: Commander of the Faithful, I was a Christian Bedouin, and I have embraced Islam. I am eager to wage war in the cause of Allah (jihad), and I found that both hajj and umrah were due from me. I came to a man of my tribe who said to me: Combine both of them and sacrifice the animal easily available for you. I have raised my voice in talbiyah for both of them.
Umar thereupon said to me: You have been guided to the practice (sunnah) of your Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ الصُّبَىُّ بْنُ مَعْبَدٍ كُنْتُ رَجُلاً أَعْرَابِيًّا نَصْرَانِيًّا فَأَسْلَمْتُ فَأَتَيْتُ رَجُلاً مِنْ عَشِيرَتِي يُقَالُ لَهُ هُذَيْمُ بْنُ ثُرْمُلَةَ فَقُلْتُ لَهُ يَا هَنَاهُ إِنِّي حَرِيصٌ عَلَى الْجِهَادِ وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَىَّ فَكَيْفَ لِي بِأَنْ أَجْمَعَهُمَا قَالَ اجْمَعْهُمَا وَاذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْىِ . فَأَهْلَلْتُ بِهِمَا مَعًا فَلَمَّا أَتَيْتُ الْعُذَيْبَ لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا جَمِيعًا فَقَالَ أَحَدُهُمَا لِلآخَرِ مَا هَذَا بِأَفْقَهَ مِنْ بَعِيرِهِ . قَالَ فَكَأَنَّمَا أُلْقِيَ عَلَىَّ جَبَلٌ حَتَّى أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُنْتُ رَجُلاً أَعْرَابِيًّا نَصْرَانِيًّا وَإِنِّي أَسْلَمْتُ وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَىَّ فَأَتَيْتُ رَجُلاً مِنْ قَوْمِي فَقَالَ لِي اجْمَعْهُمَا وَاذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْىِ وَإِنِّي أَهْلَلْتُ بِهِمَا مَعًا . فَقَالَ لِي عُمَرُ رضى الله عنه هُدِيتَ لِسُنَّةِ نَبِيِّكَ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1799
In-book reference : Book 11, Hadith 79
English translation : Book 10, Hadith 1795

Umar bin Al Khattab heard the Apostle of Allaah(ﷺ) say Someone came to me at night from Allaah the Exalted. The narrator said When he was staying at 'Aqiq said Pray in his blessed valley. Then he said 'Umrah has been included in Hajj.

Abu Dawud said Al Walid bin Musilm and 'Umar bin Abd Al Wahid narrated in this version from Al Auza'I the words "And say An 'Umrah included in Hajj".
Abu Dawud said Ali bin Al Mubarak has also narrated similarly from Yahya bin said Abi Kathir in this version "And say An 'Umrah included in Hajj".

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ عِنْدِ رَبِّي عَزَّ وَجَلَّ " . قَالَ وَهُوَ بِالْعَقِيقِ " وَقَالَ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقَالَ عُمْرَةٌ فِي حَجَّةٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَعُمَرُ بْنُ عَبْدِ الْوَاحِدِ فِي هَذَا الْحَدِيثِ عَنِ الأَوْزَاعِيِّ " وَقُلْ عُمْرَةٌ فِي حَجَّةٍ " . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي هَذَا الْحَدِيثِ وَقَالَ " وَقُلْ عُمْرَةٌ فِي حَجَّةٍ " .

حكم: صحيح بلفظ وقل عمرة في حجة وهو الأولى (الألباني)

Reference : Sunan Abi Dawud 1800
In-book reference : Book 11, Hadith 80
English translation : Book 10, Hadith 1796

Narrated Saburah:

Ar-Rabi' ibn Saburah said on the authority of his father (Saburah): We went out along with the Messenger of Allah (ﷺ) till we reached Usfan, Suraqah ibn Malik al-Mudlaji said to him: Messenger of Allah, explain to us like the people as if they were born today. He said: Allah, the Exalted, has included this umrah in your hajj. When you come (to Mecca), and he who goes round the House (the Ka'bah), and runs between as-Safa and al-Marwah, is allowed to take off ihram except he who has brought the sacrificial animals with him.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِعُسْفَانَ قَالَ لَهُ سُرَاقَةُ بْنُ مَالِكٍ الْمُدْلِجِيُّ يَا رَسُولَ اللَّهِ اقْضِ لَنَا قَضَاءَ قَوْمٍ كَأَنَّمَا وُلِدُوا الْيَوْمَ . فَقَالَ " إِنَّ اللَّهَ تَعَالَى قَدْ أَدْخَلَ عَلَيْكُمْ فِي حَجِّكُمْ هَذَا عُمْرَةً فَإِذَا قَدِمْتُمْ فَمَنْ تَطَوَّفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَّ إِلاَّ مَنْ كَانَ مَعَهُ هَدْىٌ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 1801
In-book reference : Book 11, Hadith 81
English translation : Book 10, Hadith 1797

Ibn 'Abbas said that Mu'awiyah reported to him I clipped some hair of the Prophet's(ﷺ) head with a broad iron arrowhead at Al Marwah; or (he said) I saw him that the hair of his head was clipped with a broad iron arrowhead at Al Marwah.

The narrator Ibn Khallad said in his version "Mu'awiyah said" and not the word "reported".

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ ابْنِ جُرَيْجٍ، ح حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ، حَدَّثَنَا يَحْيَى، - الْمَعْنَى - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، أَخْبَرَهُ قَالَ قَصَّرْتُ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِشْقَصٍ عَلَى الْمَرْوَةِ . أَوْ رَأَيْتُهُ يُقَصَّرُ عَنْهُ عَلَى الْمَرْوَةِ بِمِشْقَصٍ . قَالَ ابْنُ خَلاَّدٍ إِنَّ مُعَاوِيَةَ لَمْ يَذْكُرْ أَخْبَرَهُ .

حكم: **صحيح ق وليس عند خ قوله أو رأتيه وهو الأصح (الألباني)**

Reference : Sunan Abi Dawud 1802
In-book reference : Book 11, Hadith 82
English translation : Book 10, Hadith 1798

Ibn Abbas said that Mu'awiyah told him:

do you not know that I clipped the hair of the head of the Messenger of Allah (ﷺ) with a broad iron arrowhead at al-Marwah? Al-Hasan added in his version: "during his hajj."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمَخْلَدُ بْنُ خَالِدٍ، وَمُحَمَّدُ بْنُ يَحْيَى، - الْمَعْنَى - قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاوِيَةَ، قَالَ لَهُ أَمَا عَلِمْتَ أَنِّي قَصَّرْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِشْقَصِ أَعْرَابِيٍّ عَلَى الْمَرْوَةِ - زَادَ الْحَسَنُ فِي حَدِيثِهِ - لِحَجَّتِهِ .

حكم: **صحيح دون قوله أو لحجته فإنه شاذ (الألباني)**

Reference : Sunan Abi Dawud 1803
In-book reference : Book 11, Hadith 83
English translation : Book 10, Hadith 1799

Ibn ‘Abbas said The Prophet(ﷺ) raised his voice in talbiyah for ‘Umrah and his companions for Hajj.

حَدَّثَنَا ابْنُ مُعَاذٍ، أَخْبَرَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُسْلِمٍ الْقُرِّيِّ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم بِعُمْرَةٍ وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1804
In-book reference : Book 11, Hadith 84
English translation : Book 10, Hadith 1800

‘Abd Allah bin Umar said At the Farewell Pilgrimage the Apostle of Allaah(ﷺ) put on ihram first for ‘Umrah and afterwards for Hajj and drove the sacrificial animals along with him from Dhu Al Hulaifah. The Apostle of Allaah(ﷺ) first raised his voice in talbiyah for ‘Umrah and afterwards he did so for Hajj; and the people along with the Apostle of Allaah(ﷺ) did it first for ‘Umrah and afterwards for Hajj. Some of the people had brought sacrificial animals and others had not, so when the Apostle of Allaah(ﷺ) came to Makkah , he said to the people. Those of you who have brought sacrificial animals must not treat as lawful anything which has become unlawful for you till you complete your Hajj; but those of you who have not brought sacrificial animals should go round the House(Ka’bah) and run between Al Safa’ and Al Marwah, clip their hair, put off ihram, and afterwards raise their voice in talbiyah for Hajj and bring sacrificial animals. Those who cannot get sacrificial animals should fast three days during Hajj and seven days when they return to their families. The Apostle of Allaah(ﷺ) then performed circumambulation when he came to Makkah first touching the corner then running during three circuits out of seven and walking during four and when he had finished his circumambulation of the House (Ka’bah) he prayed two rak’ahs at Maqam Ibrahim, then giving the salutation and departing he went to Al Safa’ and ran seven times between Al Safa’ and Al Marwah. After that he did not treat anything as lawful which had become unlawful for him till he had completed his Hajj, sacrificed his animals on the day of sacrifice, went quickly and performed the circumambulation of the House(the Ka’bah), after which all that had been unlawful became lawful for him. Those people who had brought sacrificial animals did as the Apostle of Allaah(ﷺ) did.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، { عَنْ جَدِّي، } عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَأَهْدَى وَسَاقَ مَعَهُ الْهَدْىَ مِنْ ذِي الْحُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى وَسَاقَ الْهَدْىَ وَمِنْهُمْ مَنْ لَمْ يُهْدِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ قَالَ لِلنَّاسِ ‏"‏ مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لاَ يَحِلُّ لَهُ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لْيُهِلَّ بِالْحَجِّ وَلْيُهْدِ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ ‏"‏ ‏.‏ وَطَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَدِمَ مَكَّةَ فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَىْءٍ ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ

يَحْلِلْ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَىْءٍ حَرُمَ مِنْهُ وَفَعَلَ النَّاسُ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ أَهْدَى وَسَاقَ الْهَدْىَ مِنَ النَّاسِ .

حكم: **صحيح ق لكن قوله وبدأ رسول الله صلى الله عليه وسلم فأهل بالعمرة ثم أهل بالحج شاذ (الألباني)**

Reference : Sunan Abi Dawud 1805
In-book reference : Book 11, Hadith 85
English translation : Book 10, Hadith 1801

Hafsah, wife of the Prophet (ﷺ) said Apostle of Allaah(ﷺ), how is it that the people have put off their ihram and you did not put off your ihram after your ‘Umrah. He said I have matted my hair and garlanded my sacrificial animal, so I shall not put off my ihram till I sacrifice my sacrificial animals.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ قَدْ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ فَقَالَ **" إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ الْهَدْىَ "** .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1806
In-book reference : Book 11, Hadith 86
English translation : Book 10, Hadith 1802

(25) Chapter: A Person Entering Ihram For Hajj And Then Changing It To 'Umrah

(25) باب الرَّجُلُ يُهِلُّ بِالْحَجِّ ثُمَّ يَجْعَلُهَا عُمْرَةً

Abu Dharr used to say about a person who makes the intention of Hajj but he repeal it for the ‘Umrah (that will not be valid). This cancellation of hajj for ‘Umrah was specially meant for the people who accompanied the Apostle of Allaah(ﷺ).

حَدَّثَنَا هَنَّادٌ، - يَعْنِي ابْنَ السَّرِيِّ - عَنِ ابْنِ أَبِي زَائِدَةَ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ سَلِيمِ بْنِ الأَسْوَدِ، أَنَّ أَبَا ذَرٍّ، كَانَ يَقُولُ فِيمَنْ حَجَّ ثُمَّ فَسَخَهَا بِعُمْرَةٍ لَمْ يَكُنْ ذَلِكَ إِلاَّ لِلرَّكْبِ الَّذِينَ كَانُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

حكم: **صحيح موقوف شاذ (الألباني)**

Reference : Sunan Abi Dawud 1807
In-book reference : Book 11, Hadith 87
English translation : Book 10, Hadith 1803

Narrated Bilal ibn al-Harith al-Muzani:

I asked: Messenger of Allah, is the (command of) cancelling hajj meant exclusively for us, or for others too? He replied: No, this is meant exclusively for you.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - أَخْبَرَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْحَارِثِ بْنِ بِلاَلِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَسْخُ الْحَجِّ لَنَا خَاصَّةً أَوْ لِمَنْ بَعْدَنَا قَالَ ‏"‏ **بَلْ لَكُمْ خَاصَّةً** ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1808
In-book reference : Book 11, Hadith 88
English translation : Book 10, Hadith 1804

(26) Chapter: A Person Performing Hajj On Behalf Of Another (26) باب الرَّجُلِ يَحُجُّ عَنْ غَيْرِهِ

‘Abd Allah bin Abbas said Al Fadl bin Abbas was riding the Camel behind the Apostle of Allaah(ﷺ). A woman of the tribe of Khath’am came seeking his (the Prophet’s) decision (about a problem relating to Hajj). Al Fadl began to look at her and she too began to look at him. The Apostle of Allaah(ﷺ) would turn the face of Fadl to the other side. She said Apostle of Allaah(ﷺ) Allaah’s commandment that His servants should perform Hajj has come when my father is an old man and is unable to sit firmly on a Camel. May I perform Hajj on his behalf? He said yes, That was at the Farewell Pilgrimage.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ ‏"‏ **نَعَمْ** ‏"‏ ‏.‏ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1809
In-book reference : Book 11, Hadith 89
English translation : Book 10, Hadith 1805

Narrated AbuRazin:

A man of Banu Amir said: Messenger of Allah, my father is very old, he cannot perform hajj and umrah himself nor can be ride on a mount. He said: Perform hajj and umrah on behalf of your father.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - بِمَعْنَاهُ - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ، - قَالَ حَفْصٌ فِي حَدِيثِهِ رَجُلٌ مِنْ بَنِي عَامِرٍ - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الْحَجَّ وَلاَ الْعُمْرَةَ وَلاَ الظَّعْنَ ‏.‏ قَالَ ‏"‏ **احْجُجْ عَنْ أَبِيكَ وَاعْتَمِرْ** ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1810
In-book reference : Book 11, Hadith 90
English translation : Book 10, Hadith 1806

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) heard a man say: Labbayk (always ready to obey) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: No. He said: perform hajj on your own behalf, then perform it on behalf of Shubrumah.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، وَهَنَّادُ بْنُ السَّرِيِّ، - الْمَعْنَى وَاحِدٌ - قَالَ إِسْحَاقُ - حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَمِعَ رَجُلاً يَقُولُ لَبَّيْكَ عَنْ شُبْرُمَةَ ‏.‏ قَالَ ‏"‏ مَنْ شُبْرُمَةَ ‏"‏ ‏.‏ قَالَ أَخٌ لِي أَوْ قَرِيبٌ لِي ‏.‏ قَالَ ‏"‏ حَجَجْتَ عَنْ نَفْسِكَ ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ قَالَ ‏"‏ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1811
In-book reference : Book 11, Hadith 91
English translation : Book 10, Hadith 1807

(27) Chapter: The Procedure Of The Talbiyah (27) باب كَيْفَ التَّلْبِيَةُ

Ibn ‘Umar said Talbiyah uttered by the Apostle of Allaah(ﷺ) was Labbaik(always ready to obey), O Allaah labbaik, labbaik; Thou hast no partner, praise and grace are Thine, and the Dominion, Thou hast no partner. The narrator said ‘Abd Allaah bin ‘Umar used to add to his talbiyah Labbaik, labbaik, labbaik wa sa’daik(give me blessing after blessing) and good is Thy hands, desire and actions are directed towards Thee.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ‏"‏ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ ‏"‏ ‏.‏ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِي تَلْبِيَتِهِ ‏"‏ لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1812
In-book reference : Book 11, Hadith 92
English translation : Book 10, Hadith 1808

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) raised his voice in talbiyah; he then mentioned the wordings of talbiyah like the tradition narrated by Ibn Umar. The people used to add the words dhal-ma'arij (the Possessor of ladders) and similar other words (to talbiyah) while the Prophet (ﷺ) heard them utter these words, but he did not say anything to them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرٌ، حَدَّثَنَا أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ التَّلْبِيَةَ مِثْلَ حَدِيثِ ابْنِ عُمَرَ قَالَ وَالنَّاسُ يَزِيدُونَ " ذَا الْمَعَارِجِ " . وَنَحْوَهُ مِنَ الْكَلاَمِ وَالنَّبِيُّ صلى الله عليه وسلم يَسْمَعُ فَلاَ يَقُولُ لَهُمْ شَيْئًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1813
In-book reference : Book 11, Hadith 93
English translation : Book 10, Hadith 1809

Narrated as-Sa'ib al-Ansari:

Khalid ibn as-Sa'ib al-Ansari on his father's authority reported the Messenger of Allah (ﷺ) as saying: Gabriel came to me and commanded me to order my Companions to raise their voices in talbiyah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ خَلاَّدِ بْنِ السَّائِبِ الأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَتَانِي جِبْرِيلُ صلى الله عليه وسلم فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي وَمَنْ مَعِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالإِهْلاَلِ - أَوْ قَالَ - بِالتَّلْبِيَةِ " . يُرِيدُ أَحَدَهُمَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1814
In-book reference : Book 11, Hadith 94
English translation : Book 10, Hadith 1810

(28) Chapter: When Should One Discontinue The Talbiyah ?

(28) باب مَتَى يَقْطَعُ التَّلْبِيَةَ

Al Fadl bin Abbas said The Apostle of Allaah(ﷺ) uttered talbiyah till he threw pebbles at Jamrat Al ‘Aqbah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1815
In-book reference : Book 11, Hadith 95
English translation : Book 10, Hadith 1811

‘Abd Allah bin Umar said We proceeded along with the Apostle of Allaah(ﷺ) from Mina to ‘Arafat, some of us were uttering talbiyah and the others were shouting “Allaah is most great.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ غَدَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مِنًى إِلَى عَرَفَاتٍ مِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1816
In-book reference : Book 11, Hadith 96
English translation : Book 10, Hadith 1812

(29) Chapter: When Should The One Performing 'Umrah Discontinue The Talbiyah ?

(29) باب مَتَى يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: A person who performs umrah should shout talbiyah till he touches the Black Stone.

Abu Dawud said: This tradition has been transmitted by 'Abd al-Malik b. Abi Sulaiman and Hammam from 'Ata on the authority of Ibn 'Abbas as his own statement (i.e. the tradition was not attributed to the Prophet)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **يُلَبِّي الْمُعْتَمِرُ حَتَّى يَسْتَلِمَ الْحَجَرَ** " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَهَمَّامٌ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1817
In-book reference : Book 11, Hadith 97
English translation : Book 10, Hadith 1813

(30) Chapter: The One In Ihram Who Disciplines His Slave

(30) باب الْمُحْرِمِ يُؤَدِّبُ غُلاَمَهُ

Narrated Asma' bint AbuBakr:

We came out for performing hajj along with the Messenger of Allah (ﷺ). When we reached al-Araj, the Messenger of Allah (ﷺ) alighted and we also alighted. Aisha sat beside the Messenger of Allah (ﷺ) and I sat beside my father (AbuBakr). The equipment and personal effects of AbuBakr and of the Messenger of Allah (ﷺ) were placed with AbuBakr's slave on a camel. AbuBakr was sitting and waiting for his arrival. He arrived but he had no camel with him. He asked:

Where is your camel? He replied: I lost it last night. AbuBakr said: There was only one camel, even that you have lost. He then began to beat him while the Messenger of Allah (ﷺ) was smiling and saying: Look at this man who is in the sacred state (putting on ihram), what is he doing?

Ibn AbuRizmah said: The Messenger of Allah (ﷺ) spoke nothing except the words: Look at this man who is in the sacred state (wearing ihram), what is he doing? He was smiling (when he uttered these words).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، أَخْبَرَنَا ابْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُجَّاجًا حَتَّى إِذَا كُنَّا بِالْعَرْجِ نَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَزَلْنَا فَجَلَسَتْ عَائِشَةُ - رضى الله عنها - إِلَى جَنْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَلَسْتُ إِلَى جَنْبِ أَبِي وَكَانَتْ زِمَالَةُ أَبِي بَكْرٍ وَزِمَالَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاحِدَةً مَعَ غُلاَمٍ لأَبِي بَكْرٍ فَجَلَسَ أَبُو بَكْرٍ يَنْتَظِرُ أَنْ يَطْلُعَ عَلَيْهِ فَطَلَعَ وَلَيْسَ مَعَهُ بَعِيرُهُ قَالَ أَيْنَ بَعِيرُكَ قَالَ أَضْلَلْتُهُ الْبَارِحَةَ . قَالَ فَقَالَ أَبُو بَكْرٍ بَعِيرٌ وَاحِدٌ

تُضِلُّهُ قَالَ فَطَفِقَ يَضْرِبُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَتَبَسَّمُ وَيَقُولُ " انْظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ " . قَالَ ابْنُ أَبِي رِزْمَةَ فَمَا يَزِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَنْ يَقُولَ " انْظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ " . وَيَتَبَسَّمُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1818
In-book reference : Book 11, Hadith 98
English translation : Book 10, Hadith 1814

(31) Chapter: A Person Entering Into Ihram While Wearing His Regular Clothes (31) باب الرَّجُلِ يُحْرِمُ فِي ثِيَابِهِ

Narrated Ya'la ibn Umayyah:

A man came to the Prophet (ﷺ) when he was at al-Ji'ranah. He was wearing perfume or the mark of saffron was on him and he was wearing a tunic.

He said: Messenger of Allah, what do you command me to do while performing my Umrah. In the meantime, Allah, the Exalted, sent a revelation to the Prophet (ﷺ).

When he (the Prophet) came to himself gradually, he asked: Where is the man who asking about umrah? (When the man came) he (the Prophet) said: Wash the perfume which is on you, or he said: (Wash) the mark of saffron (the narrator is doubtful), take off the tunic, then do in your umrah as you do in your hajj.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، قَالَ سَمِعْتُ عَطَاءً، أَخْبَرَنَا صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ أَثَرُ خَلُوقٍ - أَوْ قَالَ صُفْرَةٍ - وَعَلَيْهِ جُبَّةٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى النَّبِيِّ صلى الله عليه وسلم الْوَحْىَ فَلَمَّا سُرِّيَ عَنْهُ قَالَ " أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ " . قَالَ " اغْسِلْ عَنْكَ أَثَرَ الْخَلُوقِ - أَوْ قَالَ أَثَرَ الصُّفْرَةِ - وَاخْلَعِ الْجُبَّةَ عَنْكَ وَاصْنَعْ فِي عُمْرَتِكَ مَا صَنَعْتَ فِي حَجَّتِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1819
In-book reference : Book 11, Hadith 99
English translation : Book 10, Hadith 1815

This tradition has also been narrated by Ya’la bin Umayyah through a different chain of narrators. This version adds The Prophet (ﷺ) said to him “Take off your tunic”. He then took it off from his head. The narrator then narrated the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، وَهُشَيْمٌ، عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " **اخْلَعْ جُبَّتَكَ** " . فَخَلَعَهَا مِنْ رَأْسِهِ وَسَاقَ الْحَدِيثَ .

حكم: **صحيح دون قوله ومن رأسه فإنه منكر (الألباني)**

Reference : Sunan Abi Dawud 1820

In-book reference : Book 11, Hadith 100
English translation : Book 10, Hadith 1816

This tradition has also been transmitted by Ya'la bin Umayyah through a different chain of narrators. This version adds The Apostle of Allaah(ﷺ) commanded him to take it off (the tunic) and to take a bath twice or thrice. The narrator then transmitted the rest of the tradition.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ الرَّمْلِيُّ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ يَعْلَى ابْنِ مُنْيَةَ، عَنْ أَبِيهِ، بِهَذَا الْخَبَرِ قَالَ فِيهِ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَنْزِعَهَا نَزْعًا وَيَغْتَسِلَ مَرَّتَيْنِ أَوْ ثَلاَثًا . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1821
In-book reference : Book 11, Hadith 101
English translation : Book 10, Hadith 1817

It is narrated by Ya'la bin Umayyah that a man came to Prophet (ﷺ) at Ji'ranah, putting on ihram for 'Umrah. He had a cloak on him and his beard and head had been dyed.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ قَيْسَ بْنَ سَعْدٍ، يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم بِالْجِعْرَانَةِ وَقَدْ أَحْرَمَ بِعُمْرَةٍ وَعَلَيْهِ جُبَّةٌ وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ وَسَاقَ هَذَا الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1822
In-book reference : Book 11, Hadith 102
English translation : Book 10, Hadith 1818

(32) Chapter: What The Muhrim Should Wear

(32) باب مَا يَلْبَسُ الْمُحْرِمُ

'Abd Allaah bin Umar said A man asked the Apostle of Allaah(ﷺ) What clothing one should put on if one intend to put on ihram? He said He should not wear shirts, turbans, trousers, garments with head coverings and clothing which has any dye of waras or saffron; one should not put on shoes unless one cannot get sandals. If one cannot get sandals, one should wear the shoes, in which case one must cut them to come below the ankles.

حَدَّثَنَا مُسَدَّدٌ، وَأَحْمَدُ بْنُ حَنْبَلٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَتْرُكُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ " لاَ يَلْبَسُ الْقَمِيصَ وَلاَ الْبُرْنُسَ وَلاَ السَّرَاوِيلَ وَلاَ الْعِمَامَةَ وَلاَ ثَوْبًا مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ وَلاَ الْخُفَّيْنِ إِلاَّ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1823
In-book reference : Book 11, Hadith 103
English translation : Book 10, Hadith 1819

The aforesaid tradition has also been transmitted by Ibn ‘Umar from the Prophet (ﷺ) to the same effect.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1824
In-book reference : Book 11, Hadith 104
English translation : Book 10, Hadith 1820

This tradition has also been transmitted through a different chain of narrators by Ibn ‘Umar to the same effect. This version adds “A woman in the sacred state(while wearing ihram) should not be veiled or wear gloves.

Abu Dawud said This tradition has also been transmitted by Hatim bin Isma’il and Yahya bin Ayyub from Musa bin ‘Uqbah from ‘Nafi as reported by al Laith. This has also been narrated by Musa bin Tariq from Musa bin ‘Uqbah as a statement of Ibn ‘Umar(not of the Prophet). Similarly, this tradition has also been transmitted by ‘Ubaid Allah bin Umar, Malik and Ayyub as a statement of Ibn ‘Umar (not of the Prophet). Ibrahim bin Sa’id al Madini narrated this tradition from Nafi’ on the authority of Ibn ‘Umar from the Prophet (ﷺ) A woman in the sacred state (wearing ihram) must not be veiled or wear gloves.

Abu Dawud said Ibrahim bin Sa’id al Madini is a traditionist of Madina. Not many traditions have been narrated by him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . ﷺ " وَلاَ تَنْتَقِبُ الْمَرْأَةُ الْحَرَامُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ " . قَالَ أَبُو دَاوُدَ وَقَدْ رَوَى هَذَا الْحَدِيثَ حَاتِمُ بْنُ إِسْمَاعِيلَ وَيَحْيَى بْنُ أَيُّوبَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَلَى مَا قَالَ اللَّيْثُ وَرَوَاهُ مُوسَى بْنُ طَارِقٍ عَنْ مُوسَى بْنِ عُقْبَةَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ وَكَذَلِكَ رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَمَالِكٌ وَأَيُّوبُ مَوْقُوفًا وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم " الْمُحْرِمَةُ لاَ تَنْتَقِبُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ " . قَالَ أَبُو دَاوُدَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ لَيْسَ لَهُ كَبِيرُ حَدِيثٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1825
In-book reference : Book 11, Hadith 105
English translation : Book 10, Hadith 1821

Ibn ‘Umar reported that the Prophet(ﷺ) as saying A woman in the sacred state (wearing ihram) must not be veiled or wear gloves.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُحْرِمَةُ لاَ تَنْتَقِبُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1826
In-book reference : Book 11, Hadith 106
English translation : Book 10, Hadith 1822

‘Abd Allaah bin Umar said that he heard the Apostle of Allaah(ﷺ) prohibiting women in the sacred state (wearing ihram) to wear gloves, veil(their faces) and to wear clothes with dye of waras or saffron on them. But afterwards they can wear any kind of clothing they like dyed yellow or silk or jewelry or trousers or shirts or shoes.

Abu Dawud said ‘Abdah and Muhammad bin Ishaq narrated this tradition from Muhammad bin Ishaq up to the words “And to wear clothes with dye of waras or saffron on them”. They did not mention the words after them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ فَإِنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ وَالنِّقَابِ وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَلْتَلْبَسْ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنْ أَلْوَانِ الثِّيَابِ مُعَصْفَرًا أَوْ خَزًّا أَوْ حُلِيًّا أَوْ سَرَاوِيلَ أَوْ قَمِيصًا أَوْ خُفًّا ‏.‏ قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ عَنِ ابْنِ إِسْحَاقَ عَنْ نَافِعٍ عَبْدَةُ بْنُ سُلَيْمَانَ وَمُحَمَّدُ بْنُ سَلَمَةَ إِلَى قَوْلِهِ وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ ‏.‏ وَلَمْ يَذْكُرَا مَا بَعْدَهُ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1827
In-book reference : Book 11, Hadith 107
English translation : Book 10, Hadith 1823

Nafi' said Ibn ‘Umar felt cold and said Throw a garment over me, ‘Nafi. I threw a hooded cloak over him. Thereupon he said Are you throwing this over me when the Apostle of Allaah(ﷺ) has forbidden those who are in sacred state to wear it?

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ وَجَدَ الْقُرَّ فَقَالَ أَلْقِ عَلَىَّ ثَوْبًا يَا نَافِعُ ‏.‏ فَأَلْقَيْتُ عَلَيْهِ بُرْنُسًا فَقَالَ تُلْقِي عَلَىَّ هَذَا وَقَدْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَلْبَسَهُ الْمُحْرِمُ

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1828
In-book reference : Book 11, Hadith 108
English translation : Book 10, Hadith 1824

Ibn ‘Abbas said I heard the Apostle of Allaah(ﷺ) say When one who is wearing ihram cannot get a lower garment(loin cloth) he may ear trousers and when he cannot get sandals he may wear shoes.

Abu Dawud said This is the tradition narrated by the narrators of Makkah. Its narrator from Basrah is Jabir bin Zaid. He mentioned only trousers and omitted the mention of cutting of the shoes.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " السَّرَاوِيلُ لِمَنْ لاَ يَجِدُ الإِزَارَ وَالْخُفُّ لِمَنْ لاَ يَجِدُ النَّعْلَيْنِ " . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثُ أَهْلِ مَكَّةَ وَمَرْجِعُهُ إِلَى الْبَصْرَةِ إِلَى جَابِرِ بْنِ زَيْدٍ وَالَّذِي تَفَرَّدَ بِهِ مِنْهُ ذِكْرُ السَّرَاوِيلِ وَلَمْ يَذْكُرِ الْقَطْعَ فِي الْخُفِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1829
In-book reference : Book 11, Hadith 109
English translation : Book 10, Hadith 1825

Narrated Aisha, Ummul Mu'minin:

We were proceeding to Mecca along with the Prophet (ﷺ). We pasted on our foreheads the perfume known as *sukk* at the time of wearing ihram. When one of us perspired, it (the perfume) came down on her face. The Prophet (ﷺ) saw it but did not forbid it.

حَدَّثَنَا الْحُسَيْنُ بْنُ الْجُنَيْدِ الدَّامَغَانِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ سُوَيْدٍ الثَّقَفِيُّ، قَالَ حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، - رضى الله عنها - حَدَّثَتْهَا قَالَتْ كُنَّا نَخْرُجُ مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى مَكَّةَ فَنُضَمِّدُ جِبَاهَنَا بِالسُّكِّ الْمُطَيَّبِ عِنْدَ الإِحْرَامِ فَإِذَا عَرِقَتْ إِحْدَانَا سَالَ عَلَى وَجْهِهَا فَيَرَاهُ النَّبِيُّ صلى الله عليه وسلم فَلاَ يَنْهَاهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1830
In-book reference : Book 11, Hadith 110
English translation : Book 10, Hadith 1826

Narrated Aisha, Ummul Mu'minin:

Salim ibn Abdullah said: Abdullah ibn Umar used to do so, that is to say, he would cut the shoes of a woman who put on ihram; then Safiyyah, daughter of AbuUbayd, reported to him that Aisha (may Allah be pleased with her) narrated to her that the Messenger of Allah (ﷺ) gave licence to women in respect of the shoes (i.e. women are not required to cut the shoes). He, therefore, abandoned it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ ذَكَرْتُ لاِبْنِ شِهَابٍ فَقَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ - كَانَ يَصْنَعُ ذَلِكَ - يَعْنِي يَقْطَعُ الْخُفَّيْنِ لِلْمَرْأَةِ الْمُحْرِمَةِ - ثُمَّ حَدَّثَتْهُ صَفِيَّةُ بِنْتُ أَبِي عُبَيْدٍ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَانَ رَخَّصَ لِلنِّسَاءِ فِي الْخُفَّيْنِ فَتَرَكَ ذَلِكَ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 1831
In-book reference : Book 11, Hadith 111
English translation : Book 10, Hadith 1827

(33) Chapter: A Muhrim Carrying Weapons (33) باب الْمُحْرِمِ يَحْمِلُ السِّلاَحَ

Al Bara' (bin Azib) said When the Apostle of Allaah(ﷺ) concluded the treaty with the people of Al Hudaibiyyah, they stipulated that they (the Muslims) would not enter (Makkah) except with the bag of armament (julban al-silah). I asked what is julban al-silah? He replied:

The bag with its contents.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ لَمَّا صَالَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الْحُدَيْبِيَةِ صَالَحَهُمْ عَلَى أَنْ لاَ يَدْخُلُوهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ فَسَأَلْتُهُ مَا جُلُبَّانُ السِّلاَحِ قَالَ الْقِرَابُ بِمَا فِيهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1832
In-book reference : Book 11, Hadith 112
English translation : Book 10, Hadith 1828

(34) Chapter: Regarding A Woman In Ihram Covering Her Face

(34) باب فِي الْمُحْرِمَةِ تُغَطِّي وَجْهَهَا

Narrated Aisha, Ummul Mu'minin:
Riders would pass us when we accompanied the Messenger of Allah (ﷺ) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ الرُّكْبَانُ يَمُرُّونَ بِنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُحْرِمَاتٌ فَإِذَا حَاذَوْا بِنَا سَدَلَتْ إِحْدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا إِلَى وَجْهِهَا فَإِذَا جَاوَزُونَا كَشَفْنَاهُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1833
In-book reference : Book 11, Hadith 113
English translation : Book 10, Hadith 1829

(35) Chapter: A Muhrim Being Shaded

(35) باب فِي الْمُحْرِمِ يُظَلَّلُ

Umm al Hussain said We performed the Farewell Pilgrimage along with the Prophet(ﷺ) . I saw Usamah and Bilal one of them holding the halter of the she-Camel of the Prophet(ﷺ), while the other raising his garment and sheltering from the heat till he had thrown pebbles at the jamrah of the 'Aqabah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ أُمِّ الْحُصَيْنِ، حَدَّثَتْهُ قَالَتْ، حَجَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم حَجَّةَ الْوَدَاعِ فَرَأَيْتُ أُسَامَةَ وَبِلاَلاً وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبِيِّ صلى الله عليه وسلم وَالآخَرُ رَافِعٌ ثَوْبَهُ لِيَسْتُرَهُ مِنَ الْحَرِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1834
In-book reference : Book 11, Hadith 114

English translation : Book 10, Hadith 1830

(36) Chapter: A Muhrim Being Cupped (36) باب الْمُحْرِمِ يَحْتَجِمُ

Ibn ‘Abbas said The Prophet(ﷺ) had himself cupped when he was in the sacred state(wearing ihram).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1835
In-book reference : Book 11, Hadith 115
English translation : Book 10, Hadith 1831

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) had himself cupped in his head when he was in the sacred state (wearing ihram due to a disease from which he was suffering.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ دَاءٍ كَانَ بِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1836
In-book reference : Book 11, Hadith 116
English translation : Book 10, Hadith 1832

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) had himself cupped on the surface of his foot because of a pain in it while he was in the sacred state (wearing ihram).
Abu Dawud said: I heard Ahmad say: "Ibn Abi 'Arubah narrated it in Mursal form". Meaning from Qatadah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ قَالَ ابْنُ أَبِي عَرُوبَةَ أَرْسَلَهُ يَعْنِي عَنْ قَتَادَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1837
In-book reference : Book 11, Hadith 117
English translation : Book 10, Hadith 1833

(37) Chapter: A Muhrim Using Kohl (37) باب يَكْتَحِلُ الْمُحْرِمُ

Nubaih bin Wahb said ‘Umar bin ‘Ubaid Allah bin Ma’mar had a complaint in his eyes. He sent (someone) to Aban bin ‘Uthman - the narrator Sufyan said that he was the chief of pilgrims during the season of Hajj – asking him what

he should do with them. He said Apply aloes to them, for I heard ‘Uthaman narrating this on the authority of the Apostle of Allaah(ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، قَالَ اشْتَكَى عُمَرُ بْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ عَيْنَيْهِ فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ - قَالَ سُفْيَانُ وَهُوَ أَمِيرُ الْمَوْسِمِ - مَا يَصْنَعُ بِهِمَا قَالَ اضْمِدْهُمَا بِالصَّبِرِ فَإِنِّي سَمِعْتُ عُثْمَانَ - رضى الله عنه - يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1838
In-book reference : Book 11, Hadith 118
English translation : Book 10, Hadith 1834

The aforesaid tradition has also been transmitted by Nubaih bin Wahb through a different chain of narrators.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، بِهَذَا الْحَدِيثِ .

Reference : Sunan Abi Dawud 1839
In-book reference : Book 11, Hadith 119
English translation : Book 10, Hadith 1835

(38) Chapter: A Muhrim Bathing

(38) باب الْمُحْرِمِ يَغْتَسِلُ

‘Abd Allah bin Hunain said ‘Abd Allah bin Abbas and Miswar bin Makhramah differed amongst themselves (on the question of washing the head in the sacred state) at al Abwa. ‘Ibn Abbas said A pilgrim in the sacred state (while wearing ihram) can wash his head. Al Miswar said A pilgrim in the sacred state(wearing ihram) cannot wash his head. ‘Abd Allah bin Abbas then sent him (‘Abd Allah bin Hunain) to Abu Ayyub Al Ansari. He found him taking a bath between two woods erected at the edge of the well and he was hiding himself with a cloth (curtain). He (the narrator) said I saluted him. He asked Who is this? I said I am ‘Abd Allah bin Hunain. ‘Abd Allah bin Abbas has sent me to you asking you how the Apostle of Allaah(ﷺ) used to wash his head while he was wearing ihram. Abu Ayyub then put his hand on the cloth and removed it till his head appeared to me. He then said to a person who was pouring water on him:

Pour water. He poured water on his head and Abu Ayyub moved his head with his hands. He carried his hands forward and backward. He then said I saw him doing similarly.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، اخْتَلَفَا بِالأَبْوَاءِ فَقَالَ ابْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ وَقَالَ الْمِسْوَرُ لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ فَأَرْسَلَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ فَوَجَدَهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُ بِثَوْبٍ قَالَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذَا قُلْتُ أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْسِلُ رَأْسَهُ وَهُوَ

مُحْرِمٌ قَالَ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ اصْبُبْ . قَالَ فَصَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَّكَ أَبُو أَيُّوبَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ هَكَذَا رَأَيْتُهُ يَفْعَلُ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1840
In-book reference : Book 11, Hadith 120
English translation : Book 10, Hadith 1836

(39) Chapter: A Muhrim Marrying (39) باب الْمُحْرِمِ يَتَزَوَّجُ

Nubaih bin Wahb brother of Banu Abd Al Dar said ‘Umar bin Ubaid Allah sent someone to Aban bin Uthman bin Affan asking him (to participate in the marriage ceremony). Aban in those days was the chief of the pilgrims and both were in the sacred state (wearing ihram). I want to give the daughter of Shaibah bin Jubair to Talhah bin Umar in marriage. I wish that you may attend it. Aban refused and said I heard my father ‘Uthman bin Affan narrating a tradition from the Apostle of Allaah(ﷺ) as saying A pilgrim may not marry and give someone in marriage in the sacred state(while wearing ihram).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَخِي بَنِي عَبْدِ الدَّارِ أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ، أَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ يَسْأَلُهُ وَأَبَانُ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ وَهُمَا مُحْرِمَانِ إِنِّي أَرَدْتُ أَنْ أُنْكِحَ طَلْحَةَ بْنَ عُمَرَ ابْنَةَ شَيْبَةَ بْنِ جُبَيْرٍ فَأَرَدْتُ أَنْ تَحْضُرَ ذَلِكَ . فَأَنْكَرَ ذَلِكَ عَلَيْهِ أَبَانُ وَقَالَ إِنِّي سَمِعْتُ أَبِي عُثْمَانَ بْنَ عَفَّانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1841
In-book reference : Book 11, Hadith 121
English translation : Book 10, Hadith 1837

The aforesaid tradition has also been transmitted by Aban bin ‘Uthman on the authority of ‘Uthman from the Apostle of Allaah(ﷺ) in a similar manner. This version adds “And he should not make a betrothal”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ حَدَّثَنَا سَعِيدٌ، عَنْ مَطَرٍ، وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ مِثْلَهُ زَادَ " وَلاَ يَخْطُبُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1842
In-book reference : Book 11, Hadith 122
English translation : Book 10, Hadith 1838

Yazid bin Al Asamm, Maimunah’s nephew said on Maimunah’s authority The Apostle of Allaah(ﷺ) married me when we were not in the sacred state at Sarif.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ ابْنِ أَخِي، مَيْمُونَةَ عَنْ مَيْمُونَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ حَلاَلاَنِ بِسَرِفَ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1843
In-book reference : Book 11, Hadith 123
English translation : Book 10, Hadith 1839

Ibn ‘Abbas said The Prophet(ﷺ) married Maimunah while he was in the sacred state(wearing ihram).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1844
In-book reference : Book 11, Hadith 124
English translation : Book 10, Hadith 1840

Sa’id bin Al Musayyib said There is a misunderstanding on the part of Ibn ‘Abbas about the marriage (of the Prophet) with Maimunah while he was in the sacred state.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ وَهِمَ ابْنُ عَبَّاسٍ فِي تَزْوِيجِ مَيْمُونَةَ وَهُوَ مُحْرِمٌ .

Grade : **Sahih Maqtu'** (Al-Albani) **حكم: صحيح مقطوع (الألباني)**

Reference : Sunan Abi Dawud 1845
In-book reference : Book 11, Hadith 125
English translation : Book 10, Hadith 1841

(40) Chapter: The Animals That A Muhrim Is Allowed To Kill (40) باب مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

Ibn ‘Umar said The Prophet (ﷺ) was asked as to which of the creatures could be killed by a pilgrim in the sacred state. He said there are five creatures which it is not a sin for anyone to kill, outside or inside the sacred area. The Scorpion, the Crow, the Rat, the Kite and the biting Dog.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَمَّا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ فَقَالَ " خَمْسٌ لاَ جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الْحِلِّ وَالْحَرَمِ الْعَقْرَبُ وَالْفَأْرَةُ وَالْحِدَأَةُ وَالْغُرَابُ وَالْكَلْبُ الْعَقُورُ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1846
In-book reference : Book 11, Hadith 126
English translation : Book 10, Hadith 1842

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying There are five(creatures) the killing of which is lawful in the sacred territory. The Snake, the Scorpion, the Kite, the Rat and the biting Dog.

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **خَمْسٌ قَتْلُهُنَّ حَلاَلٌ فِي الْحَرَمِ الْحَيَّةُ وَالْعَقْرَبُ وَالْحِدَأَةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ** " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 1847
In-book reference : Book 11, Hadith 127
English translation : Book 10, Hadith 1843

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) was asked which of the creatures a pilgrim in sacred state could kill. He replied: The snake, the scorpion, the rat; he should drive away the pied crow, but should not kill it; the biting dog, the kite, and any wild animal which attacks (man).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ الْبَجَلِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ عَمَّا يَقْتُلُ الْمُحْرِمُ قَالَ " **الْحَيَّةُ وَالْعَقْرَبُ وَالْفُوَيْسِقَةُ وَيَرْمِي الْغُرَابَ وَلاَ يَقْتُلُهُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَأَةُ وَالسَّبُعُ الْعَادِي** " .

ضعيف وقوله يرمي الغربا ولا يقتله منكر (الألباني) حكم:

Reference : Sunan Abi Dawud 1848
In-book reference : Book 11, Hadith 128
English translation : Book 10, Hadith 1844

(41) Chapter: The Meat Of Game For The Muhrim

(41) باب لَحْمِ الصَّيْدِ لِلْمُحْرِمِ

Abdullah ibn al-Harith reported on the authority of his father al-Harith:

(My father) al-Harith was the governor of at-Ta'if under the caliph Uthman. He prepared food for Uthman which contained birds and the flesh of wild ass. He sent it to Ali (may Allah be pleased with him). When the Messenger came to him he was beating leaves for camels and shaking them off with his hand. He said to him: Eat it. He replied: Give it to the people who are not in sacred state; we are wearing ihram. I adjure the people of Ashja' who are present here. Do you know that a man presented a wild ass to the Messenger of Allah (ﷺ) while he was in ihram? But he refused to eat from it. They said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، وَكَانَ الْحَارِثُ، خَلِيفَةَ عُثْمَانَ عَلَى الطَّائِفِ فَصَنَعَ لِعُثْمَانَ طَعَامًا فِيهِ مِنَ الْحَجَلِ وَالْيَعَاقِيبِ وَلَحْمِ الْوَحْشِ قَالَ فَبَعَثَ إِلَى عَلِيِّ بْنِ أَبِي

طَالِبٍ فَجَاءَهُ الرَّسُولُ وَهُوَ يَخْبِطُ لأَبَاعِرَ لَهُ فَجَاءَهُ وَهُوَ يَنْفُضُ الْخَبَطَ عَنْ يَدِهِ فَقَالُوا لَهُ كُلْ . فَقَالَ أَطْعِمُوهُ قَوْمًا حَلاَلاً فَإِنَّا حُرُمٌ . فَقَالَ عَلِيٌّ رضى الله عنه أَنْشُدُ اللَّهَ مَنْ كَانَ هَا هُنَا مِنْ أَشْجَعَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهْدَى إِلَيْهِ رَجُلٌ حِمَارَ وَحْشٍ وَهُوَ مُحْرِمٌ فَأَبَى أَنْ يَأْكُلَهُ قَالُوا نَعَمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1849
In-book reference : Book 11, Hadith 129
English translation : Book 10, Hadith 1845

Ibn 'Abbas said Zaid bin 'Arqam do you know that the limb of a game was presented to the Apostle of Allaah(ﷺ) but he did not accept it. He said "We are wearing ihram". He replied, Yes.

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ يَا زَيْدُ بْنَ أَرْقَمَ هَلْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُهْدِيَ إِلَيْهِ عُضْوُ صَيْدٍ فَلَمْ يَقْبَلْهُ وَقَالَ " **إِنَّا حُرُمٌ** " . قَالَ نَعَمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1850
In-book reference : Book 11, Hadith 130
English translation : Book 10, Hadith 1846

Narrated Jabir ibn Abdullah:

I heard the Messenger of Allah (ﷺ) say: The game of the land is lawful for you (when you are wearing ihram) as long as you do not hunt it or have it hunted on your behalf.
Abu Dawud said: When two traditions from the Prophet (ﷺ) conflict, one should see which of them was followed by his Companions.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي الإِسْكَنْدَرَانِيَّ الْقَارِيَّ - عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **صَيْدُ الْبَرِّ لَكُمْ حَلاَلٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَدْ لَكُمْ** " . قَالَ أَبُو دَاوُدَ إِذَا تَنَازَعَ الْخَبَرَانِ عَنِ النَّبِيِّ صلى الله عليه وسلم يُنْظَرُ بِمَا أَخَذَ بِهِ أَصْحَابُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1851
In-book reference : Book 11, Hadith 131
English translation : Book 10, Hadith 1847

Abu Qatadah said that he accompanied the Apostle of Allaah(ﷺ) and he stayed behind on the way to Makkah with some of his companions who were wearing ihram, although he was not. When he saw a wild ass he mounted his horse and asked them to hand him his whip, but they refused. He then asked them to hand him his lance. When they refused, he took it, chased the while ass and killed it. Some of the Companions of the Apostle of Allaah(ﷺ) ate it and some refused (to eat). When they met the Apostle of Allaah(ﷺ) they asked him about it. He said that was the food that Allaah provided you for eating.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ قَالَ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبَى بَعْضُهُمْ فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ ‏"‏ إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ تَعَالَى ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1852
In-book reference : Book 11, Hadith 132
English translation : Book 10, Hadith 1848

(42) Chapter: Regarding Eating Of Locusts By A Muhrim (42) باب فِي الْجَرَادِ لِلْمُحْرِمِ

Abu Hurairah reported the Prophet (ﷺ) as saying “Locusts are counted along with what is caught in the sea (i.e., the game of the sea).”

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا حَمَّادٌ، عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1853
In-book reference : Book 11, Hadith 133
English translation : Book 10, Hadith 1849

Abu Hurairah said, We found a swarm of Locusts. A man who was wearing ihram began to strike it with his whip. He was told that his action was not valid. The fact was mentioned to the Prophet (ﷺ); He said “That is counted along with the game of the sea.”

I heard Abu Dawud say “The narrator Abu Al Muhzim is weak. Both these traditions are based on misunderstanding.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَصَبْنَا صِرْمًا مِنْ جَرَادٍ فَكَانَ رَجُلٌ مِنَّا يَضْرِبُهُ بِسَوْطِهِ وَهُوَ مُحْرِمٌ فَقِيلَ لَهُ إِنَّ هَذَا لاَ يَصْلُحُ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ إِنَّمَا هُوَ مِنْ صَيْدِ الْبَحْرِ ‏"‏ ‏.‏ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ أَبُو الْمُهَزِّمِ ضَعِيفٌ وَالْحَدِيثَانِ جَمِيعًا وَهَمٌ ‏.‏

Grade : **Da'if Jiddan** (Al-Albani) حكم: **ضعيف جدا** (الألباني)

Reference : Sunan Abi Dawud 1854
In-book reference : Book 11, Hadith 134
English translation : Book 10, Hadith 1850

Ka’ab said “Locusts are counted along with the game of the sea.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي رَافِعٍ، عَنْ كَعْبٍ، قَالَ الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1855
In-book reference : Book 11, Hadith 135
English translation : Book 10, Hadith 1851

(43) Chapter: Regarding The Fidyah (43) باب فِي الْفِدْيَةِ

Ka'ab bin 'Ujrah said that the Apostle of Allaah(ﷺ) came upon him (during their stay) at Al Hudaibiyyah. He asked do the insects of your head (lice) annoy you? He said Yes. The Prophet (ﷺ) said Shave your head, then sacrifice a sheep as offering or fast three days or give three sa's of dates to six poor people.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ الطَّحَّانِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ فَقَالَ " قَدْ آذَاكَ هَوَامُّ رَأْسِكَ " . قَالَ نَعَمْ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " احْلِقْ ثُمَّ اذْبَحْ شَاةً نُسُكًا أَوْ صُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ ثَلاَثَةَ آصُعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1856
In-book reference : Book 11, Hadith 136
English translation : Book 10, Hadith 1852

Ka'ab bin 'Ujrah said that the Apostle of Allaah(ﷺ) said to him, If you like sacrifice an animal or if you like fast three days or if you like give three sa's of dates to six poor people.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ " إِنْ شِئْتَ فَانْسُكْ نَسِيكَةً وَإِنْ شِئْتَ فَصُمْ ثَلاَثَةَ أَيَّامٍ وَإِنْ شِئْتَ فَأَطْعِمْ ثَلاَثَةَ آصُعٍ مِنْ تَمْرٍ لِسِتَّةِ مَسَاكِينَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1857
In-book reference : Book 11, Hadith 137
English translation : Book 10, Hadith 1853

Narrated Ka'b ibn Ujrah:

The Messenger of Allah (ﷺ) came upon him (during their stay) at al-Hudaybiyyah. He then narrated the rest of the tradition. This version adds: "He asked: Do you have a sacrificial animal? He replied: No. He then said: Fast three days or give three sa's of dates to six poor people, giving one sa' to every two persons."

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ فَذَكَرَ الْقِصَّةَ فَقَالَ " أَمَعَكَ دَمٌ " . قَالَ لاَ . قَالَ " فَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِثَلاَثَةِ آصُعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ بَيْنَ كُلِّ مِسْكِينَيْنِ صَاعٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1858
In-book reference : Book 11, Hadith 138
English translation : Book 10, Hadith 1854

A man from the Ansar said on the authority of Ka'b ibn Ujrah that he was feeling pain in his head (due to lice); so he shaved his head. The Prophet (ﷺ) ordered him to sacrifice a cow as offering.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ أَخْبَرَهُ عَنْ كَعْبِ بْنِ عُجْرَةَ، - وَكَانَ قَدْ أَصَابَهُ فِي رَأْسِهِ أَذًى فَحَلَقَ فَأَمَرَهُ النَّبِيُّ صلى الله عليه وسلم أَنْ يُهْدِيَ هَدْيًا بَقَرَةً .

حكم: **ضعيف وقوله بقرة منكر** (الألباني)

Reference : Sunan Abi Dawud 1859
In-book reference : Book 11, Hadith 139
English translation : Book 10, Hadith 1855

Ka’b bin ‘Ujrah said I had lice in my head when I accompanied the Apostle of Allaah(ﷺ) in the year of Al Hudaibiyyah so much so that I feared about my eyesight. So Allaah, the exalted revealed these verses about me. “And whoever among you is sick or hath an aliment of the head.” The Apostle of Allaah(ﷺ) called me and said “Shave your head and fast three days or give a faraq of raisins to six poor men or sacrifice a goat. So, I shaved my head and sacrificed.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنِي أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي أَبَانُ، - يَعْنِي ابْنَ صَالِحٍ - عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ أَصَابَنِي هَوَامٌّ فِي رَأْسِي وَأَنَا مَعَ، رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ حَتَّى تَخَوَّفْتُ عَلَى بَصَرِي فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى { فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ } الآيَةَ فَدَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " احْلِقْ رَأْسَكَ وَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ فَرَقًا مِنْ زَبِيبٍ أَوِ انْسُكْ شَاةً " . فَحَلَقْتُ رَأْسِي ثُمَّ نَسَكْتُ .

حكم: **حسن لكن ذكر الزبيب منكر والمحفوظ التمر كما في أحاديث العباس** (الألباني)

Reference : Sunan Abi Dawud 1860
In-book reference : Book 11, Hadith 140
English translation : Book 10, Hadith 1856

It was reported from 'Abdul-Karim bin Malik Al-Jazari, from 'Abdur-Rahman bin Abi Laila, from Ka'b bin Ujrah, regarding this incident (as narrated in on previous hadith), and he added:

"Whichever of these you do, it will suffice."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكٍ الْجَزَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، فِي هَذِهِ الْقِصَّةِ زَادَ " أَىَّ ذَلِكَ فَعَلْتَ أَجْزَأَ عَنْكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1861
In-book reference : Book 11, Hadith 141
English translation : Book 10, Hadith 1856

(44) Chapter: Being Prevented From Completing Hajj (44) باب الإِحْصَارِ

Al Hajjaj bin ‘Amr Al Ansari reported the Apostle of Allaah(ﷺ) as saying “ If anyone breaks (a bone or leg) or becomes lame, he has come out of the sacred state and must perform Hajj the following year.” ‘Ikrimah said I asked Ibn ‘Abbas and Abu Hurairah about this. They replied He spoke the truth.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حَجَّاجٍ الصَّوَّافِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ سَمِعْتُ الْحَجَّاجَ بْنَ عَمْرٍو الأَنْصَارِيَّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ " . قَالَ عِكْرِمَةُ سَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذَلِكَ فَقَالاَ صَدَقَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1862
In-book reference : Book 11, Hadith 142
English translation : Book 10, Hadith 1857

Narrated al-Hajjaj ibn Amr:

The Prophet (ﷺ) said: If anyone breaks (a leg) or becomes lame or falls ill. He then narrated the tradition to the same effect. The narrator Salamah ibn Shabib said: Ma'mar narrated (this tradition) to us.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَسَلَمَةُ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ الْحَجَّاجِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كُسِرَ أَوْ عَرِجَ أَوْ مَرِضَ " . فَذَكَرَ مَعْنَاهُ . قَالَ سَلَمَةُ بْنُ شَبِيبٍ قَالَ أَنَا مَعْمَرٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1863
In-book reference : Book 11, Hadith 143
English translation : Book 10, Hadith 1858

Maymun ibn Mahran said:

I came out to perform umrah in the year when the people of Syria besieged Ibn az-Zubayr at Mecca. Some people of my tribe sent sacrificial animals with me as an offering. When we reached the people of Syria, they stopped us from entering the sacred territory. I, therefore, sacrificed the animals at the same spot. I then took off ihram and returned.

Next year I came out to make an atonement for my umrah. I came to Ibn Abbas and asked him (about it). He said: Bring a new sacrificial animal, for the Messenger of Allah (ﷺ) ordered his companions to bring fresh sacrificial animals for the umrah of atonement in lieu of the animals they had sacrificed in the year of al-Hudaybiyyah.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ سَمِعْتُ أَبَا حَاضِرٍ الْحِمْيَرِيَّ، يُحَدِّثُ أَبِي مَيْمُونَ بْنَ مِهْرَانَ قَالَ خَرَجْتُ مُعْتَمِرًا عَامَ حَاصَرَ أَهْلُ الشَّأْمِ ابْنَ الزُّبَيْرِ بِمَكَّةَ وَبَعَثَ مَعِي رِجَالٌ مِنْ قَوْمِي بِهَدْيٍ فَلَمَّا انْتَهَيْنَا إِلَى أَهْلِ الشَّأْمِ مَنَعُونَا أَنْ نَدْخُلَ الْحَرَمَ فَنَحَرْتُ الْهَدْىَ مَكَانِي ثُمَّ أَحْلَلْتُ ثُمَّ رَجَعْتُ فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ خَرَجْتُ لأَقْضِيَ عُمْرَتِي فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ أَبْدِلِ الْهَدْىَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أَصْحَابَهُ أَنْ يُبْدِلُوا الْهَدْىَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَةِ فِي عُمْرَةِ الْقَضَاءِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1864
In-book reference : Book 11, Hadith 144
English translation : Book 10, Hadith 1859

(45) Chapter: Entering Makkah (45) باب دُخُولِ مَكَّةَ

Nafi' said It was Ibn 'Umar's habit that whenever he came to Makkah he spent the night at Dhu Tuwa in the morning he would take a bath and enter Makkah in the daytime. He used to say the Prophet (ﷺ) had done so.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا قَدِمَ مَكَّةَ بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا وَيَذْكُرُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ فَعَلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1865
In-book reference : Book 11, Hadith 145
English translation : Book 10, Hadith 1860

Ibn 'Umar said The Prophet (ﷺ) used to enter Makkah from the upper hillock. The version of Yahya goes:

The Prophet (ﷺ) used to enter Makkah from Kuda' from the hillock of Batha'. He would come out from the lower hillock.

Al Barmaki added "that is the two hillocks of Makkah".
The version of Musaddad is more complete.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْبَرْمَكِيُّ، حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، وَابْنُ، حَنْبَلٍ عَنْ يَحْيَى، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا - قَالاَ عَنْ يَحْيَى إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَدْخُلُ مَكَّةَ مِنْ كَدَاءَ مِنْ ثَنِيَّةِ الْبَطْحَاءِ - وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى . زَادَ الْبَرْمَكِيُّ يَعْنِي ثَنِيَّتَىْ مَكَّةَ وَحَدِيثُ مُسَدَّدٍ أَتَمُّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1866
In-book reference : Book 11, Hadith 146
English translation : Book 10, Hadith 1861

Ibn ‘Umar said The Messenger of Allah (ﷺ) used to come out from (Medina) by the way of Al Shajarah and enter (Makkah) by the way of Al Mu’arras.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1867
In-book reference : Book 11, Hadith 147
English translation : Book 10, Hadith 1862

A’ishah said The Apostle of Allaah (ﷺ) entered Makkah from the side of Kuda’ the upper end of Makkah in the year of conquest (of Makkah) and he entered from the side of Kida’ when he performed ‘Umrah. ‘Urwah used to enter (Makkah) from both sides, but he often entered from the side of Kuda’ as it was nearer to his house.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ مِنْ كَدَاءَ مِنْ أَعْلَى مَكَّةَ وَدَخَلَ فِي الْعُمْرَةِ مِنْ كُدًى قَالَ وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا جَمِيعًا وَكَانَ أَكْثَرُ مَا كَانَ يَدْخُلُ مِنْ كُدًى وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1868
In-book reference : Book 11, Hadith 148
English translation : Book 10, Hadith 1863

A’ishah said When the Prophet (ﷺ) entered Makkah he entered from the side of the upper end and he came out from the side of the lower end.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلاَهَا وَخَرَجَ مِنْ أَسْفَلِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1869
In-book reference : Book 11, Hadith 149
English translation : Book 10, Hadith 1864

(46) Chapter: Raising One's Hand When Seeing The House

(46) باب فِي رَفْعِ الْيَدَيْنِ إِذَا رَأَى الْبَيْتَ

Narrated Jabir ibn Abdullah:

was asked about a man who looks at the House (the Ka'bah) and raises his hands (for prayer). He replied: I did not find anyone doing this except the Jews. We performed hajj along with the Messenger of Allah (ﷺ), but he did not do so.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا قَزَعَةَ، يُحَدِّثُ عَنِ الْمُهَاجِرِ الْمَكِّيِّ، قَالَ سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ عَنِ الرَّجُلِ، يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا إِلاَّ الْيَهُودَ وَقَدْ حَجَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يَكُنْ يَفْعَلُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1870
In-book reference : Book 11, Hadith 150
English translation : Book 10, Hadith 1865

Abu Hurairah said When the Prophet(ﷺ) entered Makkah he circumambulated the House(the Ka'bah) and offered two rak'ahs of prayer behind the station. That is, he did so on the day of the Conquest (of Makkah).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا دَخَلَ مَكَّةَ طَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ خَلْفَ الْمَقَامِ يَعْنِي يَوْمَ الْفَتْحِ .

حكم: **صحيح م دون الركعتين** (الألباني)

Reference : Sunan Abi Dawud 1871
In-book reference : Book 11, Hadith 151
English translation : Book 10, Hadith 1866

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) came an entered Mecca, and after the Messenger of Allah (ﷺ) had gone forward to the Stone, and touched it, he went round the House (the Ka'bah). He then went to as-Safa and mounted it so that he could look at the House. Then he raised his hands began to make mention of Allah as much as he wished and make supplication. The narrator said: The Ansar were beneath him. The narrator Hashim said: He prayed and praised Allah and asked Him for what he wished to ask.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، وَهَاشِمٌ، - يَعْنِي ابْنَ الْقَاسِمِ - قَالاَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ مَكَّةَ فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى

الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ أَتَى الصَّفَا فَعَلاَهُ حَيْثُ يَنْظُرُ إِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ مَا شَاءَ أَنْ يَذْكُرَهُ وَيَدْعُوهُ قَالَ وَالأَنْصَارُ تَحْتَهُ قَالَ هَاشِمٌ فَدَعَا وَحَمِدَ اللَّهَ وَدَعَا بِمَا شَاءَ أَنْ يَدْعُوَ .

حكم: صحيح م دون قوله والأنصار تحته (الألباني)

Reference : Sunan Abi Dawud 1872
In-book reference : Book 11, Hadith 152
English translation : Book 10, Hadith 1867

(47) Chapter: On Kissing The Black Stone (47) باب فِي تَقْبِيلِ الْحَجَرِ

Abis bin Rabi'ah said on the authority of 'Umar He('Umar) came to the (Black) Stone and said " I know for sure that you are a stone which can neither benefit nor injure and had I not seen the Apostle of Allaah(ﷺ) kissing you, I would not have kissed you."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ، أَنَّهُ جَاءَ إِلَى الْحَجَرِ فَقَبَّلَهُ فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَنْفَعُ وَلاَ تَضُرُّ وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1873
In-book reference : Book 11, Hadith 153
English translation : Book 10, Hadith 1868

(48) Chapter: Touching The Other Corners (48) باب اسْتِلاَمِ الأَرْكَانِ

Ibn 'Umar said I have not seen the Apostle of Allaah(ﷺ) touching anything in the House (the Ka'bah) but the two Yamani corners.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ مِنَ الْبَيْتِ إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1874
In-book reference : Book 11, Hadith 154
English translation : Book 10, Hadith 1869

Ibn Umar was informed about the statement of Aisha that a part of al-Hijr is included in the magnitude of the Ka'bah. Ibn Umar said:

By Allah, I think that she must have heard it from the Messenger of Allah (ﷺ). I think that the Messenger of Allah (ﷺ) had not given up touching both of them but for the reason that they were not on the foundation of the House (the Ka'bah), nor did the people circumambulate (the House) beyond al-Hijr for this reason.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أُخْبِرَ بِقَوْلِ، عَائِشَةَ رضى الله عنها إِنَّ الْحِجْرَ بَعْضُهُ مِنَ الْبَيْتِ . فَقَالَ ابْنُ عُمَرَ وَاللَّهِ إِنِّي لأَظُنُّ عَائِشَةَ إِنْ كَانَتْ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنِّي لأَظُنُّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَتْرُكِ اسْتِلاَمَهُمَا إِلاَّ أَنَّهُمَا لَيْسَا عَلَى قَوَاعِدِ الْبَيْتِ وَلاَ طَافَ النَّاسُ وَرَاءَ الْحِجْرِ إِلاَّ لِذَلِكَ .

حكم: صحيح ق دون قوله ولا طاف الناس (الألباني)

Reference : Sunan Abi Dawud 1875
In-book reference : Book 11, Hadith 155
English translation : Book 10, Hadith 1870

Ibn ‘Umar said The Apostle of Allaah(ﷺ) did not give up touching the Yamani corner and the (Black) Stone in each of his circumambulations. Ibn ‘Umar used to do so.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَدَعُ أَنْ يَسْتَلِمَ الرُّكْنَ الْيَمَانِيَ وَالْحَجَرَ فِي كُلِّ طَوْفَةٍ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 1876
In-book reference : Book 11, Hadith 156
English translation : Book 10, Hadith 1871

(49) Chapter: Regarding The Obligatory Tawaf (49) باب الطَّوَافِ الْوَاجِبِ

Ibn ‘Abbas said The Apostle of Allaah(ﷺ) performed the circumambulation at the Farewell Pilgrimage on a Camel and touched the corner(Black Stone) with a crooked stick.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ - عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1877
In-book reference : Book 11, Hadith 157
English translation : Book 10, Hadith 1872

Narrated Safiyyah, daughter of Shaybah:

When the Messenger of Allah (ﷺ) had some rest at Mecca in the year of its Conquest, he performed circumambulation on a camel and touched the corner (black Stone) with a crooked stick in his hand. She said: I was looking at him.

حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْيَامِيُّ، حَدَّثَنَا يُونُسُ، - يَعْنِي ابْنَ بُكَيْرٍ - حَدَّثَنَا ابْنُ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، قَالَتْ لَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ عَامَ الْفَتْحِ طَافَ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ فِي يَدِهِ . قَالَتْ وَأَنَا أَنْظُرُ إِلَيْهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1878
In-book reference : Book 11, Hadith 158
English translation : Book 10, Hadith 1873

Abu Al Tufail reported on the authority of Ibn ‘Abbas who said I saw the Prophet (ﷺ) circumambulating the Ka’bah on his Camel, touching the corner (Black Stone) with a crooked stick and kissing it (the crooked stick). The narrator Muhammad bin Rafi’ added “he then went o Al Safa and Al Marwah and ran seven times on his Camel.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَعْرُوفٍ، - يَعْنِي ابْنَ خَرَّبُوذَ الْمَكِّيَّ - حَدَّثَنَا أَبُو الطُّفَيْلِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ ثُمَّ يُقَبِّلُهُ زَادَ مُحَمَّدُ بْنُ رَافِعٍ ثُمَّ خَرَجَ إِلَى الصَّفَا وَالْمَرْوَةِ فَطَافَ سَبْعًا عَلَى رَاحِلَتِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1879
In-book reference : Book 11, Hadith 159
English translation : Book 10, Hadith 1874

Jabir bin ‘Abd Allah said The Prophet(ﷺ) performed the circumambulation of the House(the Ka’bah) on his Camel at the Farewell Pilgrimage and ran between Al Safa’ and Al Marwah, so that the people could see him, remain well informed about him and ask him questions(about Hajj) for the people surrounded him.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ طَافَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ فَإِنَّ النَّاسَ غَشُوهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1880
In-book reference : Book 11, Hadith 160
English translation : Book 10, Hadith 1875

Ibn ‘Abbas said When the Apostle of Allaah(ﷺ) came to Makkah he was ill. So, he performed the circumambulation on his Camel. He touched the corner (Black Stone) with a crooked stick as often as he came to it. When he finished the circumambulation, he made his Camel kneel down and offered two rak’ahs of prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ مَكَّةَ وَهُوَ يَشْتَكِي فَطَافَ عَلَى رَاحِلَتِهِ كُلَّمَا أَتَى عَلَى الرُّكْنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنٍ فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَنَاخَ فَصَلَّى رَكْعَتَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1881
In-book reference : Book 11, Hadith 161
English translation : Book 10, Hadith 1876

Umm Salamah said I complained to the Apostle of Allaah(ﷺ) that I was ill. He said "Perform the circumambulation riding behind the people". She said "I performed circumambulation and the Apostle of Allaah(ﷺ) was praying towards the side of the House(the Ka'bah) and reciting "by al Tur and a Book inscribed"."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ " . قَالَتْ فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِـ { الطُّورِ * وَكِتَابٍ مَسْطُورٍ} .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1882
In-book reference : Book 11, Hadith 162
English translation : Book 10, Hadith 1877

(50) Chapter: Uncovering The Right Shoulder During Tawaf

(50) باب الاِضْطِبَاعِ فِي الطَّوَافِ

Narrated Ya'la:
The Messenger of Allah (ﷺ) went round the House (the Ka'bah) wearing a green Yamani mantle under his right armpit with the end over his left shoulder.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ يَعْلَى، عَنْ يَعْلَى، قَالَ طَافَ النَّبِيُّ صلى الله عليه وسلم مُضْطَبِعًا بِبُرْدٍ أَخْضَرَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1883
In-book reference : Book 11, Hadith 163
English translation : Book 10, Hadith 1878

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) and his Companions performed umrah from al-Ji'ranah. They went quickly round the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ وَجَعَلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1884
In-book reference : Book 11, Hadith 164
English translation : Book 10, Hadith 1879

(51) Chapter: Ar-Raml (Walking Briskly During Tawaf) (51) باب فِي الرَّمَلِ

Abu Al Tufail said I said to Ibn ‘Abbas Your people think that the Apostle of Allaah(ﷺ) walked proudly with swift strides while going round the Ka’bah and that it is sunnah (practice of the Prophet). He said “They spoke the truth (in part) and told a lie (in part).” I asked “What truth did they speak and what lie did they tell?” He said “They spoke the truth that the Apostle of Allaah(ﷺ) walked proudly while going round the Ka’bah but they told a lie, this is no sunnah. The Quraish asserted during the days of Al Hudaibiyyah “Forsake Muhammad and his Companions till they die the death of a Camel which dies of bacteria in its nose. When they concluded a treaty with him agreeing upon the fact that they (the Prophet and his Companions) would come (to Makkah) next year and stay at Makkah three days, the Apostle of Allaah(ﷺ) said to the Companions “Walk proudly (moving shoulders) while going round the Ka’bah in first three circuits. (Ibn ‘Abbas said) But this is not sunnah. I said “Your people think that the Apostle of Allaah(ﷺ) ran between Al Safa and Al Marwah on a Camel and that is sunnah.” He said “They spoke the truth (in part) and told a lie (in part). I asked “What truth did they speak and what lie did they tell? He said “they spoke the truth that the Apostle of Allaah(ﷺ) ran between Al Safa and Al Marwah on a Camel. They told a lie that it is a sunnah. As the people did not move from around the Apostle of Allaah(ﷺ) and did not separate themselves from him he did the sa’i on a Camel so that they may listen to him and see his position and their hands might not reach him.

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَبُو عَاصِمٍ الْغَنَوِيُّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ رَمَلَ بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ . قَالَ صَدَقُوا وَكَذَبُوا . قُلْتُ وَمَا صَدَقُوا وَمَا كَذَبُوا قَالَ صَدَقُوا قَدْ رَمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَذَبُوا لَيْسَ بِسُنَّةٍ إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيَةِ دَعُوا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ . فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَجِيئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيُقِيمُوا بِمَكَّةَ ثَلاَثَةَ أَيَّامٍ فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " ارْمُلُوا بِالْبَيْتِ ثَلاَثًا " . وَلَيْسَ بِسُنَّةٍ . قُلْتُ يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرِهِ وَأَنَّ ذَلِكَ سُنَّةٌ فَقَالَ صَدَقُوا وَكَذَبُوا . قُلْتُ مَا صَدَقُوا وَمَا كَذَبُوا قَالَ صَدَقُوا قَدْ طَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرِهِ وَكَذَبُوا لَيْسَ بِسُنَّةٍ كَانَ

النَّاسُ لاَ يُدْفَعُونَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ يُصْرَفُونَ عَنْهُ فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلاَمَهُ وَلِيَرَوْا مَكَانَهُ وَلاَ تَنَالَهُ أَيْدِيهِمْ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1885
In-book reference : Book 11, Hadith 165
English translation : Book 10, Hadith 1880

Ibn 'Abbas said The Apostle of Allaah(ﷺ) came to Makkah while the fever of Yathrib (Medina) had weakened them. Thereupon the disbelievers said "The people whom the fever has weakened and who suffer misery at Medina are coming to you." Allaah, the exalted, informed the Prophet (ﷺ) of what they had said. He, therefore, ordered them to perform ramal (walk proudly with swift pace) in first three circuits and walk ordinarily between the two corners (Yamani Corner and the Black Stone). When they saw them the believers walking proudly, they said" These are the people about whom you mentioned that the fever had weakened them, but they are more vigorous than us."

Ibn 'Abbas said "He did not order them to walk proudly in all circuits (of the circumambulation) out of mercy upon them."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ حَدَّثَ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّى وَلَقُوا مِنْهَا شَرًّا فَأَطْلَعَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ صلى الله عليه وسلم عَلَى مَا قَالُوهُ فَأَمَرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ وَأَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ فَلَمَّا رَأَوْهُمْ رَمَلُوا قَالُوا هَؤُلاَءِ الَّذِينَ ذَكَرْتُمْ أَنَّ الْحُمَّى قَدْ وَهَنَتْهُمْ هَؤُلاَءِ أَجْلَدُ مِنَّا . قَالَ ابْنُ عَبَّاسٍ وَلَمْ يَأْمُرْهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ إِلاَّ إِبْقَاءً عَلَيْهِمْ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 1886
In-book reference : Book 11, Hadith 166
English translation : Book 10, Hadith 1881

Aslam said:

I heard Umar ibn al-Khattab say: What is the need of walking proudly (ramal) and moving the shoulders (while going round the Ka'bah)? Allah has now strengthened Islam and obliterated disbelief and the infidels. In spite of that we shall not forsake anything that we used to do during the time of the Messenger of Allah (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ فِيمَ الرَّمَلاَنُ الْيَوْمَ وَالْكَشْفُ عَنِ الْمَنَاكِبِ، وَقَدْ أَطَّأَ اللَّهُ الإِسْلاَمَ وَنَفَى الْكُفْرَ وَأَهْلَهُ مَعَ ذَلِكَ لاَ نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan Sahih** (Al-Albani) **حكم: حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 1887
In-book reference : Book 11, Hadith 167
English translation : Book 10, Hadith 1882

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْىُ الْجِمَارِ لإِقَامَةِ ذِكْرِ اللَّهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1888
In-book reference : Book 11, Hadith 168
English translation : Book 10, Hadith 1883

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) wore the mantle under his right armpit with the end over his left shoulder, and touched the corner (Black Stone), then uttered "Allah is most great" and walked proudly in three circuits of circumambulation. When they (the Companions) reached the Yamani corner, and disappeared from the eyes of the Quraysh, they walked as usual; When they appeared before them, they walked proudly with rapid strides. Thereupon the Quraysh said: They look to be the deer (that are jumping). Ibn Abbas said: Hence this became the sunnah (model behaviour of the Prophet).

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اضْطَبَعَ فَاسْتَلَمَ وَكَبَّرَ ثُمَّ رَمَلَ ثَلاَثَةَ أَطْوَافٍ وَكَانُوا إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَ وَتَغَيَّبُوا مِنْ قُرَيْشٍ مَشَوْا ثُمَّ يَطْلُعُونَ عَلَيْهِمْ يَرْمُلُونَ تَقُولُ قُرَيْشٌ كَأَنَّهُمُ الْغِزْلاَنُ قَالَ ابْنُ عَبَّاسٍ فَكَانَتْ سُنَّةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1889
In-book reference : Book 11, Hadith 169
English translation : Book 10, Hadith 1884

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) and his Companions performed umrah from al-Ji'ranah and walked proudly with rapid strides round the House (the Ka'bah) in three circuits and walked as usual in four circuits.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ ثَلاَثًا وَمَشَوْا أَرْبَعًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1890
In-book reference : Book 11, Hadith 170
English translation : Book 10, Hadith 1885

Nafi’ said Ibn ‘Umar walked proudly (ramal) from the corner (Black Stone) to the corner (Black Stone) and mentioned that the Apostle of Allaah (ﷺ) had done so.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1891
In-book reference : Book 11, Hadith 171
English translation : Book 10, Hadith 1886

(52) Chapter: Supplicating During Tawaf (52) باب الدُّعَاءِ فِي الطَّوَافِ

Narrated Abdullah ibn as-Sa'ib:
I heard the Messenger of Allah (ﷺ) say between the two corners: O Allah, bring us a blessing in this world and a blessing in the next and guard us from punishment of Hell.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ { رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ } .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 1892
In-book reference : Book 11, Hadith 172
English translation : Book 10, Hadith 1887

Ibn ‘Umar said When the Apostle of Allaah(ﷺ) observed the circumambulation at hajj and ‘Umrah on his arrival, he ran three circuits and walked four, then he made two prostrations.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ فَإِنَّهُ يَسْعَى ثَلاَثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يُصَلِّي سَجْدَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1893
In-book reference : Book 11, Hadith 173
English translation : Book 10, Hadith 1888

(53) Chapter: Performing Tawaf After Asr (53) باب الطَّوَافِ بَعْدَ الْعَصْرِ

Narrated Jubayr ibn Mut'im:
The Prophet (ﷺ) said: Do not prevent anyone from going round this House (the Ka'bah) and from praying any moment he desires by day or by night. The narrator Fadl (ibn Ya'qub) said: The Messenger of Allah (ﷺ) said: Banu Abdu Munaf, do not stop anyone.

حَدَّثَنَا ابْنُ السَّرْحِ، وَالْفَضْلُ بْنُ يَعْقُوبَ، - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهْ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَمْنَعُوا أَحَدًا يَطُوفُ بِهَذَا الْبَيْتِ وَيُصَلِّي أَىَّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ " . قَالَ الْفَضْلُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا بَنِي عَبْدِ مَنَافٍ لاَ تَمْنَعُوا أَحَدًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1894
In-book reference : Book 11, Hadith 174
English translation : Book 10, Hadith 1889

(54) Chapter: The Tawaf For The One Performing Qiran

(54) باب طَوَافِ الْقَارِنِ

Jabir bin ‘Abdallah said “Neither the Prophet (ﷺ) nor his Companions ran between Al Safa’ and Al Marwah except once and that was his first running.”

حَدَّثَنَا ابْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمْ يَطُفِ النَّبِيُّ صلى الله عليه وسلم وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ طَوَافًا وَاحِدًا طَوَافَهُ الأَوَّلَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1895
In-book reference : Book 11, Hadith 175
English translation : Book 10, Hadith 1890

Narrated Aisha, Ummul Mu'minin:

The Companions of the Messenger of Allah (ﷺ) who accompanied him did not go round the Ka'bah till they threw pebbles at the Jamrah (pillar at Mina).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَصْحَابَ، رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِينَ كَانُوا مَعَهُ لَمْ يَطُوفُوا حَتَّى رَمَوُا الْجَمْرَةَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1896
In-book reference : Book 11, Hadith 176
English translation : Book 10, Hadith 1891

‘Ata said The Prophet (ﷺ) said to A’ishah Your observance of circumambulation of the Ka’bah and your running between Al Safa’ and al Marwah (only once) are sufficient for your Hajj and your ‘Umrah.

Al Shafi’i said The narrator Sufyan has transmitted this tradition from ‘Ata on the authority of A’ishah and also narrated it on the authority of ‘Ata stating that the Prophet (ﷺ) said to A’ishah(may Allah be pleased with her).

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، أَخْبَرَنِي الشَّافِعِيُّ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " **طَوَافُكِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ يَكْفِيكِ لِحَجَّتِكِ وَعُمْرَتِكِ** " . قَالَ الشَّافِعِيُّ كَانَ سُفْيَانُ رُبَّمَا قَالَ عَنْ عَطَاءٍ عَنْ عَائِشَةَ . وَرُبَّمَا قَالَ عَنْ عَطَاءٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِعَائِشَةَ رضى الله عنها .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1897
In-book reference : Book 11, Hadith 177
English translation : Book 10, Hadith 1892

(55) Chapter: Regarding Multazam

(55) باب الْمُلْتَزَمِ

Narrated AbdurRahman ibn Safwan:
When the Messenger of Allah (ﷺ) conquered Mecca, I said (to myself): I shall put on my clothes, and my house lay on the way, I shall watch how the Messenger of Allah (ﷺ) behaves. So I went out. I saw that the Prophet (ﷺ) and his Companions had come out from the Ka'bah and embraced the House (the Ka'bah) from its entrance (al-Bab) to al-Hatim. They placed their cheek on the House (the Ka'bah) while the Messenger of Allah (ﷺ) was amongst them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ، قَالَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ قُلْتُ لأَلْبَسَنَّ ثِيَابِي - وَكَانَتْ دَارِي عَلَى الطَّرِيقِ - فَلأَنْظُرَنَّ كَيْفَ يَصْنَعُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَانْطَلَقْتُ فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم قَدْ خَرَجَ مِنَ الْكَعْبَةِ هُوَ وَأَصْحَابُهُ وَقَدِ اسْتَلَمُوا الْبَيْتَ مِنَ الْبَابِ إِلَى الْحَطِيمِ وَقَدْ وَضَعُوا خُدُودَهُمْ عَلَى الْبَيْتِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَسْطَهُمْ .

Grade : **Da'if** (Al-Albani) **حكم**: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1898
In-book reference : Book 11, Hadith 178
English translation : Book 10, Hadith 1893

Amr b. Shu'aib reported on the authority of his father:

I went round the Ka'bah along with Abdullah ibn Amr. When we came behind the Ka'bah I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allah from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka'bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allah (ﷺ) doing like this.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، قَالَ طُفْتُ مَعَ عَبْدِ اللَّهِ فَلَمَّا جِئْنَا دُبُرَ الْكَعْبَةِ قُلْتُ أَلاَ تَتَعَوَّذُ . قَالَ نَعُوذُ بِاللَّهِ مِنَ النَّارِ . ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ فَوَضَعَ صَدْرَهُ وَوَجْهَهُ وَذِرَاعَيْهِ وَكَفَّيْهِ هَكَذَا وَبَسَطَهُمَا بَسْطًا ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُهُ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1899
In-book reference : Book 11, Hadith 179
English translation : Book 10, Hadith 1894

Abdullah ibn as-Sa'ib reported on the authority of his father as-Sa'ib that he used to lead Ibn Abbas (when he become blind) and make him stand in the third corner that was adjacent to the corner (Black Stone) near the entrance of the Ka'bah. Ibn Abbas used to say:

Has it been reported to you that the Messenger of Allah (ﷺ) would pray in this place. He would reply: Yes. He then used to stand (there) and pray.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا السَّائِبُ بْنُ عُمَرَ الْمَخْزُومِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُودُ ابْنَ عَبَّاسٍ فَيُقِيمُهُ عِنْدَ الشُّقَّةِ الثَّالِثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الْحَجَرَ مِمَّا يَلِي الْبَابَ فَيَقُولُ لَهُ ابْنُ عَبَّاسٍ أُنْبِئْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي هَا هُنَا فَيَقُولُ " نَعَمْ " . فَيَقُومُ فَيُصَلِّي .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 1900
In-book reference : Book 11, Hadith 180
English translation : Book 10, Hadith 1895

(56) Chapter: Regarding As-Safa and Al-Marwah (56) باب أَمْرِ الصَّفَا وَالْمَرْوَةِ

‘Urwa bin Al Zubair said I said to A’ishah, wife of the Prophet(ﷺ) while I was a boy. What do you think about the pronouncement of Allaah, the Exalted “Lo! (The Mountains) Al Safa’ and Al Marwah are among the indications of Allaah. “I think there is no harm for anyone if he does not run between them. A’ishah(may Allah be pleased with her) said Nay, had it been so as you said, it would have been thus. It is no sin on him not to go around them. This verse was revealed about the Ansaar, they used to perform hajj for Manat. Manat was erected in front of Qudaid. Hence they used to avoid going around Al Safa and Al Marwah. When Islam came, they asked the Apostle of Allaah(ﷺ) about it. Allaah, the Exalted therefore revealed the verse “Lo! (The Mountains) Al Safa’ and Al Marwah are among the indications of Allaah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، ح وَحَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لاَ يَطَّوَّفَ بِهِمَا . قَالَتْ عَائِشَةُ كَلاَّ لَوْ كَانَ كَمَا تَقُولُ كَانَتْ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي الأَنْصَارِ كَانُوا يُهِلُّونَ لِمَنَاةَ وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1901
In-book reference : Book 11, Hadith 181
English translation : Book 10, Hadith 1896

‘Abd Allaah bin Abi Aufa said the Apostle of Allaah(ﷺ) performed ‘Umrah and went round the House(the Ka’bah) and prayed behind the station (Maqam Ibrahim) two rak’ahs and he was accompanied by so many people that he was hidden by them. ‘Abd Allaah bin Abi Aufa was asked Did the Apostle of Allaah(ﷺ) enter the Ka’bah ? He replied “No”.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ فَقِيلَ لِعَبْدِ اللَّهِ أَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكَعْبَةَ قَالَ لاَ ‏.‏

حكم: صحيح خ ولـ م جملة الدخول فقط (الألباني)

Reference : Sunan Abi Dawud 1902
In-book reference : Book 11, Hadith 182
English translation : Book 10, Hadith 1897

Isma’il bin Abi Khalid said I heard ‘Abd Allaah bin Abi Aufa narrated this tradition. His version added “He then came to Al Safa’ and Al Marwah and ran between them seven times and then shaved his head.

حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، أَخْبَرَنَا إِسْحَاقُ بْنُ يُوسُفَ، أَخْبَرَنَا شَرِيكٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، بِهَذَا الْحَدِيثِ زَادَ ثُمَّ أَتَى الصَّفَا وَالْمَرْوَةَ فَسَعَى بَيْنَهُمَا سَبْعًا ثُمَّ حَلَقَ رَأْسَهُ ‏.‏

حكم: صحيح دون الحلق (الألباني)

Reference : Sunan Abi Dawud 1903
In-book reference : Book 11, Hadith 183
English translation : Book 10, Hadith 1898

Kathir ibn Jamhan said:

A man asked Abdullah ibn Umar between as-Safa and al-Marwah: AbdurRahman, I see you walking while the people are running (between as-Safa and al-Marwah)? He replied: If I walk, I saw the Messenger of Allah (ﷺ) running. I am too old.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمْهَانَ، أَنَّ رَجُلاً، قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ بَيْنَ الصَّفَا وَالْمَرْوَةِ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي أَرَاكَ تَمْشِي وَالنَّاسُ يَسْعَوْنَ قَالَ إِنْ أَمْشِ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْشِي وَإِنْ أَسْعَ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْعَى وَأَنَا شَيْخٌ كَبِيرٌ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1904
In-book reference : Book 11, Hadith 184
English translation : Book 10, Hadith 1899

(57) Chapter: The Description Of The Prophet's (saws) Hajj

(57) باب صِفَةِ حَجَّةِ النَّبِيِّ صلى الله عليه وسلم

Ja’far bin Muhammad reported on the authority of his father “We entered upon Jabir bin ‘Abd Allaah. When we reached him, he asked about the people (who had come to visit him). When my turn came I said “I am Muhammad bin Ali bin Hussain. He patted my head with his hand and undid my upper then lower buttons. He then placed his hand between my nipples and in those days I was a young boy.” He then said “welcome to you my nephew, ask what you like. I questioned him he was blind. The time of prayer came and he stood wrapped in a mantle. Whenever he placed it on his shoulders its ends fell due to its shortness. He led us in prayer while his mantle was placed on a rack by his side. I said “tell me about the Hajj of the Apostle of Allaah(ﷺ).”He signed with his hand and folded his fingers indicating nine. He then said Apostle of Allaah(ﷺ) remained nine years (at Madeenah) during which he did not perform Hajj, then made a public announcement in the tenth year to the effect that the Apostle of Allaah(ﷺ) was about to (go to) perform Hajj. A large number of people came to Madeenah everyone desiring to follow him and act like him. The Apostle of Allaah(ﷺ) went out and we too went out with him till we reached Dhu Al Hulaifah. Asma’ daughter of ‘Umais gave birth to Muhammad bin Abi Bakr. She sent message to Apostle of Allaah(ﷺ) asking him What should I do?He replied “take a bath, bandage your private parts with a cloth and put on ihram.” The Apostle of Allaah(ﷺ) then prayed (in the masjid) and mounted Al Qaswa’ and his she Camel stood erect with him on its back. Jabir said “I saw (a large number of) people on mounts and on foot in front of him and a similar number on his right side and a similar number on his left side and a similar number behind him. The Apostle of Allaah(ﷺ) was among us, the Qur’an was being revealed to him and he knew its interpretation. Whatever he did, we did it. The Apostle of Allaah(ﷺ) then raised his voice declaring Allaah’s unity and saying “Labbaik (I am at thy service), O Allaah, labbaik, labbaik, Thou hast no partner praise and grace are Thine and the Dominion. Thou hast no partner. The people too raised their voices in talbiyah which they used to utter. But the Apostle of Allaah(ﷺ) did not forbid them anything. The Apostle of Allaah(ﷺ) continued his talbiyah. Jabir said “We did not express our intention of performing anything but Hajj, being unaware of ‘Umrah (at that season), but when we came with him to the House (the Ka’bah), he touched the corner (and made seven circuits) walking quickly with pride in three of them and walking ordinarily in four. Then going forward to the station of Abraham he recited “And take the station of Abraham as a place of prayer.” (While praying two rak’ahs) he kept the station between him and the House. The narrator said My father said that Ibn Nufail and ‘Uthman said I do not know that he (Jabir) narrated it from anyone except the Prophet (ﷺ). The narrator Sulaiman said I do not know but he (Jabir) said “The Apostle of Allaah(ﷺ) used to recite in the two rak’ahs “Say, He is Allaah, one” and “Say O infidels”. He then returned to the House (the ka’bah) and touched the corner after which he went out by the gate to Al Safa’. When he reached near Al Safa’ he recited “Al Safa’ and Al Marwah are among the indications of Allaah” and he added “We begin with what Allaah began with”. He then began with Al Safa’ and mounting it till he could see the House (the Ka’bah) he declared the greatness of Allaah and proclaimed his Unity. He then said “there is no god but Allaah alone, Who alone has fulfilled His promise, helped His servant and routed the confederates. He then made supplication in the course of that saying such words three times. He then descended and walked towards Al Marwah and when his feet came down into the bottom of the valley, he ran, and when he began to ascend he walked till he reached Al Marwah. He did at al Marwah as he had done at Al Safa’ and when he came to Al Marwah for the last time, he said “If I had known before what I have come to know afterwards regarding this matter of mine, I would not have brought sacrificial animals but made it an ‘Umrah, so if any of you has no sacrificial animals, he may take off ihram and treat it as an ‘Umrah. All the people then took off ihram and clipped their hair except the Prophet (ﷺ) and those who had brought sacrificial animals. Suraqah (bin Malik) bin Ju’sham then got up and asked Apostle of Allaah(ﷺ)does this apply to the present year or

does it apply for ever? The Apostle of Allaah(ﷺ) interwined his fingers and said “The ‘Umarh has been incorporated in Hajj. Adding ‘No’, but forever and ever. ‘Ali came from Yemen with the sacrificial animals of the Apostle of Allaah(ﷺ) and found Fathima among one of those who had taken off their ihram. She said put on colored clothes and stained her eyes with collyrium. ‘Ali disliked (this action of her) and asked Who commanded you for this? She said “My father”. Jabir said ‘Ali said at Iraq I went to Apostle of Allaah(ﷺ) to complain against Fathima for what she had done and to ask the opinion of Apostle of Allaah(ﷺ) about which she mentioned to me. I informed him that I disliked her action and that thereupon she said to me “My father commanded me to do this.” He said “She spoke the truth, she spoke the truth.” What did you say when you put on ihram for Hajj? I said O Allaah, I put on ihram for the same purpose for which Apostle of Allaah(ﷺ) has put it on. He said I have sacrificial animals with me, so do not take off ihram. He (Jabir) said “The total of those sacrificial animals brought by ‘Ali from Yemen and of those brought by the Prophet (ﷺ) from Madeenah was one hundred.” Then all the people except the Prophet (ﷺ) and those who had with them the sacrificial animals took off ihram and clipped their hair. When the 8th of Dhu Al Hijjah (Yaum Al Tarwiyah) came, they went towards Mina having pit on ihram for Hajj and the Apostle of Allaah(ﷺ) rode and prayed at Mina the noon, afternoon, sunset, night and dawn prayers. After that he waited a little till the sun rose and gave orders for a tent of hair to be set up at Namrah. The Apostle of Allaah(ﷺ) then sent out and the Quraish did not doubt that he would halt at Al Mash ‘ar Al Haram at Al Muzdalifah, as the Quraish used to do in the pre Islamic period but he passed on till he came to ‘Arafah and found that the tent had been setup at Namrah. There he dismounted and when the sun had passed the meridian he ordered Al Qaswa’ to be brought and when it was saddled for him, he went down to the bottom of the valley and addressed the people saying “Your lives and your property must be respected by one another like the sacredness of this day of yours in the month of yours in this town of yours. Lo! Everything pertaining to the pre Islamic period has been put under my feet and claims for blood vengeance belonging to the pre Islamic period have been abolished. The first of those murdered among us whose blood vengeance I permit is the blood vengeance of ours (according to the version of the narrator ‘Uthman, the blood vengeance of the son of Rabi’ah and according to the version of the narrator Sulaiman the blood vengeance of the son of Rabi’ah bin Al Harith bin ‘Abd Al Muttalib). Some (scholars) said “he was suckled among Banu Sa’d(i.e., he was brought up among Bani Sa’d) and then killed by Hudhail. The usury of the pre Islamic period is abolished and the first of usury I abolish is our usury, the usury of ‘Abbas bin ‘Abd Al Muttalib for it is all abolished. Fear Allaah regarding women for you have got them under Allah’s security and have the right to intercourse with them by Allaah’s word. It is a duty from you on them not to allow anyone whom you dislike to lie on your beds but if they do beat them, but not severely. You are responsible for providing them with food and clothing in a fitting manner. I have left among you something by which if you hold to it you will never again go astray, that is Allaah’s Book. You will be asked about me, so what will you say? They replied “We testify that you have conveyed and fulfilled the message and given counsel. Then raising his forefinger towards the sky and pointing it at the people, he said “O Allaah! Be witness, O Allaah! Be witness, O Allaah! Be witness! Bilal then uttered the call to prayer and the iqamah and he prayed the noon prayer, he then uttered the iqamah and he prayed the afternoon prayer, engaging in no prayer between the two. He then mounted (his she Camel) al Qaswa’ and came to the place of standing , making his she Camel Al Qaswa‘ turn its back to the rocks and having the path taken by those who went on foot in front of him and he faced the qiblah. He remained standing till sunset when the yellow light had somewhat gone and the disc of the sun had disappeared. He took Usamah up behind him and picked the reins of Al Qaswa’ severely so much so that its head was touching the front part of the saddle. Pointing with is right hand he was saying “Calmness, O People! Calmness, O people. Whenever he came over a mound (of sand) he let loose its reins a little so that it could ascend.

He then came to Al Muzdalifah where he combined the sunset and night prayers, with one adhan and two iqamahs. The narrator ‘Uthamn said He did not offer supererogatory prayers between them. The narrators are then agreed upon the version He then lay down till dawn and prayed the dawn prayer when the morning light was clear. The narrator Sulaiman said with one adhan and one iqamah. The narrators are then agreed upon the version He then mounted Al Qaswa’ and came to Al Mash’ar Al Haram and ascended it. The narrators ‘Uthaman and Sulaiman said He faced the qiblah praised Allaah, declared His greatness, His uniqueness. ‘Uthamn added in his version and His Unity and kept standing till the day was very clear. The Apostle of Allaah(ﷺ) then went quickly before the sun rose , taking Al Fadl bin ‘Abbas behind him. He was a man having beautiful hair, white and handsome color. When the Apostle of Allaah(ﷺ) went quickly, the women in the howdas also began to pass him quickly. Al Fadl began to look at them. The Apostle of Allaah(ﷺ) placed his hand on the face of Al Fadl , but Al fadl turned his face towards the other side. The Apostle of Allaah(ﷺ) also turned away his hand to the other side. Al Fadl also turned his face to the other side looking at them till he came to (the Valley of) Muhassir. He urged the Camel a little and following a middle road which comes out at the greatest jamrah, he came to the jamrah which is beside the tree and he threw seven small pebbles at this (jamrah) saying “Allah is most great” each time he threw a pebble like bean seeds. He threw them from the bottom of the valley. The Apostle of Allaah(ﷺ) then went to the place of the sacrifice and sacrificed sixty three Camels with his own hand. He then commanded ‘Ali who sacrificed the remainder and he shared him and his sacrificial animals. After that he ordered that a piece of flesh from each Camel should be put in a pot and when it was cooked the two of them ate some of it and drank some of its broth. The narrator Sulaiman said the he mounted afterwards the Apostle of Allaah(ﷺ) went quickly to the House (the Ka’bah) and prayed the noon prayer at Makkah. He came to Banu ‘Abd Al Muttalib who were supplying water at Zamzam and said draw water Banu ‘Abd Al Muttalib were it not that people would take from you the right to draw water, I would draw it along with you. So they handed him a bucket and he drank from it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيَّانِ، - وَرُبَّمَا زَادَ بَعْضُهُمْ عَلَى بَعْضٍ الْكَلِمَةَ وَالشَّىْءَ - قَالُوا حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَىَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ . فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّي الأَعْلَى ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَىَّ وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ . فَقَالَ مَرْحَبًا بِكَ وَأَهْلاً يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ . فَسَأَلْتُهُ وَهُوَ أَعْمَى وَجَاءَ وَقْتُ الصَّلاَةِ فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا يَعْنِي ثَوْبًا مُلَفَّقًا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا فَصَلَّى بِنَا وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ . فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعًا . ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أُذِّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَيَعْمَلَ بِمِثْلِ عَمَلِهِ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَيْفَ أَصْنَعُ قَالَ " اغْتَسِلِي وَاسْتَذْفِرِي بِثَوْبٍ وَأَحْرِمِي " . فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ . قَالَ جَابِرٌ نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِ

الْقُرْآنُ وَهُوَ يَعْلَمُ تَأْوِيلَهُ فَمَا عَمِلَ بِهِ مِنْ شَىْءٍ عَمِلْنَا بِهِ فَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالتَّوْحِيدِ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ " . وَأَهَلَّ النَّاسُ بِهَذَا الَّذِي يُهِلُّونَ بِهِ فَلَمْ يَرُدَّ عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَلْبِيَتَهُ . قَالَ جَابِرٌ لَسْنَا نَنْوِي إِلاَّ الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلاَثًا وَمَشَى أَرْبَعًا ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ قَالَ فَكَانَ أَبِي يَقُولُ قَالَ ابْنُ نُفَيْلٍ وَعُثْمَانُ وَلاَ أَعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ سُلَيْمَانُ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الرَّكْعَتَيْنِ بِـ { قُلْ هُوَ اللَّهُ أَحَدٌ } وَبِـ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } " نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ " . فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَكَبَّرَ اللَّهَ وَوَحَّدَهُ وَقَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ " . ثُمَّ دَعَا بَيْنَ ذَلِكَ وَقَالَ مِثْلَ هَذَا ثَلاَثَ مَرَّاتٍ ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ رَمَلَ فِي بَطْنِ الْوَادِي حَتَّى إِذَا صَعِدَ مَشَى حَتَّى أَتَى الْمَرْوَةَ فَصَنَعَ عَلَى الْمَرْوَةِ مِثْلَ مَا صَنَعَ عَلَى الصَّفَا حَتَّى إِذَا كَانَ آخِرُ الطَّوَافِ عَلَى الْمَرْوَةِ قَالَ " إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْىَ وَلَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْىٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً " . فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إِلاَّ النَّبِيَّ صلى الله عليه وسلم وَمَنْ كَانَ مَعَهُ هَدْىٌ فَقَامَ سُرَاقَةُ بْنُ جُعْشُمٍ فَقَالَ يَا رَسُولَ اللَّهِ أَلِعَامِنَا هَذَا أَمْ لِلأَبَدِ فَشَبَّكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَصَابِعَهُ فِي الأُخْرَى ثُمَّ قَالَ " دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ " . هَكَذَا مَرَّتَيْنِ " لاَ بَلْ لأَبَدِ أَبَدٍ لاَ بَلْ لأَبَدِ أَبَدٍ " . قَالَ وَقَدِمَ عَلِيٌّ - رضى الله عنه - مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صلى الله عليه وسلم فَوَجَدَ فَاطِمَةَ - رضى الله عنها - مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحَلَتْ فَأَنْكَرَ عَلِيٌّ ذَلِكَ عَلَيْهَا وَقَالَ مَنْ أَمَرَكِ بِهَذَا فَقَالَتْ أَبِي . فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مُحَرِّشًا عَلَى فَاطِمَةَ فِي الأَمْرِ الَّذِي صَنَعَتْهُ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي الَّذِي ذَكَرَتْ عَنْهُ فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا فَقَالَتْ إِنَّ أَبِي أَمَرَنِي بِهَذَا . فَقَالَ " صَدَقَتْ صَدَقَتْ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ " . قَالَ قُلْتُ اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ " فَإِنَّ مَعِيَ الْهَدْىَ فَلاَ تَحْلِلْ " . قَالَ وَكَانَ جَمَاعَةُ الْهَدْىِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ صلى الله عليه وسلم مِنَ الْمَدِينَةِ مِائَةً فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إِلاَّ النَّبِيَّ صلى الله عليه وسلم وَمَنْ كَانَ مَعَهُ هَدْىٌ قَالَ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَوَجَّهُوا إِلَى مِنًى أَهَلُّوا بِالْحَجِّ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِمِنًى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ لَهُ مِنْ شَعَرٍ فَضُرِبَتْ بِنَمِرَةَ فَسَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلاَ تَشُكُّ قُرَيْشٌ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَرَكِبَ حَتَّى أَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ فَقَالَ " إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلاَ إِنَّ كُلَّ شَىْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَىَّ مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلُ دَمٍ أَضَعُهُ دِمَاؤُنَا دَمُ " . قَالَ عُثْمَانُ " دَمُ ابْنِ رَبِيعَةَ " . وَقَالَ سُلَيْمَانُ " دَمُ رَبِيعَةَ

بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ " . وَقَالَ بَعْضُ هَؤُلاَءِ كَانَ مُسْتَرْضَعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ " وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبًا أَضَعُهُ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ اتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلْنَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ وَأَنْتُمْ مَسْئُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ " . قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ . ثُمَّ قَالَ بِأُصْبُعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُبُهَا إِلَى النَّاسِ " اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدْ " . ثُمَّ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ فَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً حِينَ غَابَ الْقُرْصُ وَأَرْدَفَ أُسَامَةَ خَلْفَهُ فَدَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ وَهُوَ يَقُولُ بِيَدِهِ الْيُمْنَى " السَّكِينَةَ أَيُّهَا النَّاسُ السَّكِينَةَ أَيُّهَا النَّاسُ " . كُلَّمَا أَتَى حَبْلاً مِنَ الْحِبَالِ أَرْخَى لَهَا قَلِيلاً حَتَّى تَصْعَدَ حَتَّى أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ - قَالَ عُثْمَانُ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اتَّفَقُوا - ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ - قَالَ سُلَيْمَانُ بِنِدَاءٍ وَإِقَامَةٍ ثُمَّ اتَّفَقُوا - ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَرَقِيَ عَلَيْهِ قَالَ عُثْمَانُ وَسُلَيْمَانُ فَاسْتَقْبَلَ الْقِبْلَةَ فَحَمِدَ اللَّهَ وَكَبَّرَهُ وَهَلَّلَهُ زَادَ عُثْمَانُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا ثُمَّ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ وَكَانَ رَجُلاً حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا فَلَمَّا دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَّ الظُّعُنُ يَجْرِينَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى وَجْهِ الْفَضْلِ وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الآخَرِ وَحَوَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ إِلَى الشِّقِّ الآخَرِ وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الآخَرِ يَنْظُرُ حَتَّى أَتَى مُحَسِّرًا فَحَرَّكَ قَلِيلاً ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّذِي يُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَى حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا بِمِثْلِ حَصَى الْخَذْفِ فَرَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَنْحَرِ فَنَحَرَ بِيَدِهِ ثَلاَثًا وَسِتِّينَ وَأَمَرَ عَلِيًّا فَنَحَرَ مَا غَبَرَ - يَقُولُ مَا بَقِيَ - وَأَشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ فَطُبِخَتْ فَأَكَلاَ مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا قَالَ سُلَيْمَانُ ثُمَّ رَكِبَ ثُمَّ أَفَاضَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ ثُمَّ أَتَى بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْزَمَ فَقَالَ " انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْلاَ أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ " . فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1905
In-book reference : Book 11, Hadith 185
English translation : Book 10, Hadith 1900

Ja’far bin Muhammad reported on the authority of his father The Prophet (ﷺ) prayed the noon and the afternoon prayers with one adhan and two iqamahs at ‘Arafah and he did not offer supererogatory prayers between them. He

prayed the sunset and night prayers at Al Muzdalifah with one adhan and two iqamahs and he did not offer supererogatory prayers between them.

Abu Dawud said This tradition has been narrated by Hatim bin Isma'il as a part of the lengthy tradition. Muhammad bin 'Ali Al Ju'fi narrated it from Ja'far from his father on the authority of Jabir, like the tradition transmitted by Hatim bin Isma'il. But this version has He offered the sunset and night prayers with one adhan and one iqamah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلاَلٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، - الْمَعْنَى وَاحِدٌ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ وَالْعَصْرَ بِأَذَانٍ وَاحِدٍ بِعَرَفَةَ وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَإِقَامَتَيْنِ وَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ أَسْنَدَهُ حَاتِمُ بْنُ إِسْمَاعِيلَ فِي الْحَدِيثِ الطَّوِيلِ وَوَافَقَ حَاتِمَ بْنَ إِسْمَاعِيلَ عَلَى إِسْنَادِهِ مُحَمَّدُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَابِرٍ إِلاَّ أَنَّهُ قَالَ فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ بِأَذَانٍ وَإِقَامَةٍ .

حكم: صحيح م عن جابر وهو الصواب وهو الذي قبله (الألباني)

Reference : Sunan Abi Dawud 1906
In-book reference : Book 11, Hadith 186
English translation : Book 10, Hadith 1901

Jabir said then the Prophet (ﷺ) said "I sacrificed here and the whole of Mina is the place of sacrifice". He stationed at 'Arafah and said "I stationed here and the whole of 'Arafah is the place of station". He stationed at Al Muzadalifah and said "I stationed here and the whole of Al Muzadalifah is the place of station."

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرٌ، حَدَّثَنَا أَبِي، عَنْ جَابِرٍ، قَالَ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " قَدْ نَحَرْتُ هَا هُنَا وَمِنًى كُلُّهَا مَنْحَرٌ " . وَوَقَفَ بِعَرَفَةَ فَقَالَ " قَدْ وَقَفْتُ هَا هُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ " . وَوَقَفَ فِي الْمُزْدَلِفَةِ فَقَالَ " قَدْ وَقَفْتُ هَا هُنَا وَمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1907
In-book reference : Book 11, Hadith 187
English translation : Book 10, Hadith 1902

The aforesaid tradition has also been transmitted by Hafs bin Ghiyath from Ja'far with the same chain of narrators. But this version adds "Sacrifice in your dwellings."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، بِإِسْنَادِهِ زَادَ " فَانْحَرُوا فِي رِحَالِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1908
In-book reference : Book 11, Hadith 188
English translation : Book 10, Hadith 1903

The tradition has also been transmitted by Jabir through a different chain of narrators. He narrated this tradition and added the words "he recited in two rak'ahs the surah relating to Unity of Allaah" and "Say, O disbelievers" to the

Qur'anic verse "And take the station of Abraham as a place of prayer. ". This version has 'Ali said in Kufah. The narrator said "My father said Jabir did not say these words. I went to complain (against Fatimah). He then narrated the story of Fatimah."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ جَابِرٍ، فَذَكَرَ هَذَا الْحَدِيثَ وَأَدْرَجَ فِي الْحَدِيثِ عِنْدَ قَوْلِهِ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } قَالَ فَقَرَأَ فِيهَا بِالتَّوْحِيدِ وَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَقَالَ فِيهِ قَالَ عَلِيٌّ - رضى الله عنه - بِالْكُوفَةِ قَالَ أَبِي هَذَا الْحَرْفُ لَمْ يَذْكُرْهُ جَابِرٌ فَذَهَبْتُ مُحَرِّشًا . وَذَكَرَ قِصَّةَ فَاطِمَةَ رضى الله عنها .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1909
In-book reference : Book 11, Hadith 189
English translation : Book 10, Hadith 1904

(58) Chapter: Standing At 'Arafah (58) باب الْوُقُوفِ بِعَرَفَةَ

A'ishah said "Quraish and those who followed their religion used to station at Al Muzdalifah and they were called Al Hums and the rest of Arabs used to station at 'Arafah. When Islam came, Allaah the most High commanded His Prophet (ﷺ) to go to 'Arafah and station there then go quickly from it. That is in accordance with the words of Him Who is exalted "Then go quickly from where the people went quickly."

حَدَّثَنَا هَنَّادٌ، عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ وَكَانُوا يُسَمَّوْنَ الْحُمْسَ وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ قَالَتْ فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ صلى الله عليه وسلم أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا ثُمَّ يُفِيضَ مِنْهَا فَذَلِكَ قَوْلُهُ تَعَالَى { ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1910
In-book reference : Book 11, Hadith 190
English translation : Book 10, Hadith 1905

(59) Chapter: Leaving For Mina (59) باب الْخُرُوجِ إِلَى مِنًى

Narrated Abdullah ibn Abbas:
The Messenger of Allah (ﷺ) offered the noon prayer on the 8th of Dhul-Hijjah (Yawm at-Tarwiyah) and dawn prayer on the 9th of Dhul-Hijjah (Yawm al-Arafah) in Mina.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الأَحْوَصُ بْنُ جَوَّابٍ الضَّبِّيُّ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ يَوْمَ التَّرْوِيَةِ وَالْفَجْرَ يَوْمَ عَرَفَةَ بِمِنًى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1911
In-book reference : Book 11, Hadith 191

English translation : Book 10, Hadith 1906

‘Abd Al ‘Aziz bin Rufai’ said I asked Anas bin Malik saying “Tell me something you knew about the Apostle of Allaah(ﷺ) viz where he offered the noon prayer on Yawm Al Tarwiyah(8th of Dhu Al Hijjah). He replied, In Mina I asked Where did he pray the afternoon prayer on Yaum Al Nafr(12th or 13th of Dhu Al Hijjah). He replied In al-Abtah he then said “Do as your commanders do.”

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ أَخْبِرْنِي بِشَىْءٍ، عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ يَوْمَ التَّرْوِيَةِ فَقَالَ بِمِنًى . قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالأَبْطَحِ ثُمَّ قَالَ افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1912
In-book reference : Book 11, Hadith 192
English translation : Book 10, Hadith 1907

(60) Chapter: Leaving Mina for 'Arafah

(60) باب الْخُرُوجِ إِلَى عَرَفَةَ

Ibn ‘Umar said the Apostle of Allaah(ﷺ) proceeded from Mina when he offered the dawn prayer on Yaum Al ‘Arafah (9th of Dhu Al Hijjah) in the morning till he came to ‘Arafah and he descended at Namrah. This is the place where the imam (prayer leader at ‘Arafah) takes his place. When the time of the noon prayer came, the Apostle of Allaah(ﷺ) proceeded earlier and combined the noon and afternoon prayers. He then addressed the people (i.e., recited the sermon) and proceeded. He stationed at a place of stationing in ‘Arafah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ غَدَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مِنًى حِينَ صَلَّى الصُّبْحَ صَبِيحَةَ يَوْمِ عَرَفَةَ حَتَّى أَتَى عَرَفَةَ فَنَزَلَ بِنَمِرَةَ وَهِيَ مَنْزِلُ الإِمَامِ الَّذِي يَنْزِلُ بِهِ بِعَرَفَةَ حَتَّى إِذَا كَانَ عِنْدَ صَلاَةِ الظُّهْرِ رَاحَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُهَجِّرًا فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ ثُمَّ خَطَبَ النَّاسَ ثُمَّ رَاحَ فَوَقَفَ عَلَى الْمَوْقِفِ مِنْ عَرَفَةَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1913
In-book reference : Book 11, Hadith 193
English translation : Book 10, Hadith 1908

(61) Chapter: Entering 'Arafah

(61) باب الرَّوَاحِ إِلَى عَرَفَةَ

Narrated Abdullah ibn Umar:

When al-Hajjaj killed Ibn Zubayr, he sent a message to Ibn Umar asking him: At which moment the Messenger of Allah (ﷺ) used to proceed (to Arafat) this day? He replied: When it happens so, we shall proceed. When Ibn Umar intended to proceed, the people said: The sun did not decline. He (Ibn Umar) asked: Did it decline? They replied: It did not decline. When they said that the sun had declined, he proceeded.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا أَنْ قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عُمَرَ أَيَّةُ سَاعَةٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرُوحُ فِي هَذَا الْيَوْمِ قَالَ إِذَا كَانَ ذَلِكَ رُحْنَا . فَلَمَّا أَرَادَ ابْنُ عُمَرَ أَنْ يَرُوحَ قَالُوا لَمْ تَزِغِ الشَّمْسُ . قَالَ أَزَاغَتْ قَالُوا لَمْ تَزِغْ - أَوْ زَاغَتْ - قَالَ فَلَمَّا قَالُوا قَدْ زَاغَتِ . ارْتَحَلَ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 1914
In-book reference : Book 11, Hadith 194
English translation : Book 10, Hadith 1909

(62) Chapter: Delivering The Sermon On A Minbar At 'Arafah (62) باب الْخُطْبَةِ عَلَى الْمِنْبَرِ بِعَرَفَةَ

A man from banu Damrah reported on the authority of his father or his uncle " I saw the Apostle of Allaah(ﷺ) on the pulpit in 'Arafah."

حَدَّثَنَا هَنَّادٌ، عَنِ ابْنِ أَبِي زَائِدَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ بَنِي ضَمْرَةَ عَنْ أَبِيهِ، أَوْ عَمِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ بِعَرَفَةَ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1915
In-book reference : Book 11, Hadith 195
English translation : Book 10, Hadith 1910

Narrated Nubayt:

Nubayt had seen the Prophet (ﷺ) in Arafat.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ رَجُلٍ، مِنَ الْحَىِّ عَنْ أَبِيهِ، نُبَيْطٍ أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم وَاقِفًا بِعَرَفَةَ عَلَى بَعِيرٍ أَحْمَرَ يَخْطُبُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1916
In-book reference : Book 11, Hadith 196
English translation : Book 10, Hadith 1911

Al-Adda' ibn Khalid ibn Hudhah said:

I saw the Messenger of Allah (ﷺ) on 9 Dhul-Hijjah on a camel standing at the stirrups.

Abu Dawud said: Ibn al-'Ala has reported this tradition from Waki' as narrated by Hammad.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْمَجِيدِ، قَالَ حَدَّثَنِي الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ، - قَالَ هَنَّادٌ عَنْ عَبْدِ الْمَجِيدِ أَبِي عَمْرٍو، - قَالَ حَدَّثَنِي خَالِدُ بْنُ الْعَدَّاءِ بْنِ هَوْذَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمٌ فِي الرِّكَابَيْنِ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ الْعَلاَءِ عَنْ وَكِيعٍ كَمَا قَالَ هَنَّادٌ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1917
In-book reference : Book 11, Hadith 197
English translation : Book 10, Hadith 1912

This tradition has also been transmitted by Al ‘Adda bin Khalid through a different chain of narrators to the same effect.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الْمَجِيدِ أَبُو عَمْرٍو، عَنِ الْعَدَّاءِ، بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 1918
In-book reference : Book 11, Hadith 198
English translation : Book 10, Hadith 1913

(63) Chapter: The Place Of Standing At 'Arafah

(63) باب مَوْضِعِ الْوُقُوفِ بِعَرَفَةَ

Yazid ibn Shayban said:

We were in a place of stationing at Arafat which Amr (ibn Abdullah) thought was very far away from where the imam was stationing, when Ibn Mirba' al-Ansari came to us and told (us): I am a messenger for you from the Messenger of Allah (ﷺ). He tells you: Station where you are performing your devotions for you are an heir to the heritage of Abraham.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ، قَالَ أَتَانَا ابْنُ مِرْبَعٍ الأَنْصَارِيُّ وَنَحْنُ بِعَرَفَةَ فِي مَكَانٍ يُبَاعِدُهُ عَمْرٌو عَنِ الإِمَامِ فَقَالَ أَمَا إِنِّي رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَيْكُمْ يَقُولُ لَكُمْ " قِفُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1919
In-book reference : Book 11, Hadith 199
English translation : Book 10, Hadith 1914

(64) Chapter: Departing From 'Arafah

(64) باب الدَّفْعَةِ مِنْ عَرَفَةَ

Ibn ‘Abbas said The Apostle of Allaah(ﷺ) returned from ‘Arafah preserving a quiet demeanor and he took Usamah up behind him (on the Camel). He said “O people preserve a quiet demeanor for piety does not consist in exciting the Horses and the Camels (i.e., in driving them quickly).” He (Ibn ‘Abbas) said “Thereafter I did not see them raising their hands running quickly till he came to Al Muzdalifah.” The narrator Wahb added He took Al Fadl bin ‘Abbas up

behind him (on the Camel) and said O people piety does not consist in exciting the Horses and the Camels (i.e., in driving them quickly), you must preserve a quiet demeanor”. He (Ibn ‘Abbas) said “Thereafter I did not see them raising their hands till he came to Mina.”

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا وَهْبُ بْنُ بَيَانٍ، حَدَّثَنَا عَبِيدَةُ، حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، - الْمَعْنَى - عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَفَاضَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ وَعَلَيْهِ السَّكِينَةُ وَرَدِيفُهُ أُسَامَةُ وَقَالَ " أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْخَيْلِ وَالإِبِلِ " . قَالَ فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا عَادِيَةً حَتَّى أَتَى جَمْعًا . زَادَ وَهْبٌ ثُمَّ أَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ . وَقَالَ " أَيُّهَا النَّاسُ إِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْخَيْلِ وَالإِبِلِ فَعَلَيْكُمْ بِالسَّكِينَةِ " . قَالَ فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا حَتَّى أَتَى مِنًى .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1920
In-book reference : Book 11, Hadith 200
English translation : Book 10, Hadith 1915

Ibrahim bin ’Uqabah said “Kuraib told me that he asked Umamah bin Zaid saying tell me how you did in the evening when you rode behind the Apostle of Allaah(ﷺ). He said “We came to the valley where the people make their Camels kneel down to take rest at night.” The Apostle of Allaah(ﷺ) made his she Camel kneel down and he then urinated. He then called for water for ablution and performed the ablution but he did not perform minutely (but performed lightly). I asked Apostle of Allaah(ﷺ), prayer? He replied “Prayer ahead of you”. He then mounted (the Camel) till we came to Al Muzadalifah. There iqamah for the sunset prayer was called. The people then made their Camels kneel down at their places. The Camels were not unloaded as yet, iqamah for the night prayers was called and he prayed. The people then unloaded the Camels. The narrator Muhammad added in his version of the tradition How did you do when the morning came? He replied Al Fadl rode behind him and I walked on foot among the people of the Quraish who went ahead.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، - وَهَذَا لَفْظُ حَدِيثِ زُهَيْرٍ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ قُلْتُ أَخْبِرْنِي كَيْفَ، فَعَلْتُمْ - أَوْ صَنَعْتُمْ - عَشِيَّةَ رَدِفْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ النَّاسُ فِيهِ لِلْمُعَرَّسِ فَأَنَاخَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاقَتَهُ ثُمَّ بَالَ - وَمَا قَالَ زُهَيْرٌ أَهْرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوَضُوءِ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ جِدًّا قُلْتُ يَا رَسُولَ اللَّهِ الصَّلاَةَ . قَالَ " الصَّلاَةُ أَمَامَكَ " . قَالَ فَرَكِبَ حَتَّى قَدِمْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ وَلَمْ يَحِلُّوا حَتَّى أَقَامَ الْعِشَاءَ وَصَلَّى ثُمَّ حَلَّ النَّاسُ . مُحَمَّدٌ فِي حَدِيثِهِ قَالَ قُلْتُ كَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ قَالَ رَدِفَهُ الْفَضْلُ وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَى رِجْلَيَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1921
In-book reference : Book 11, Hadith 201
English translation : Book 10, Hadith 1916

Narrated Ali ibn AbuTalib:

The Prophet then took up Usamah behind him (on the camel), and drove the camel at a quick pace. The people were beating their camels right and left, but he did not pay attention to them; he was saying: O people, preserve a quiet demeanour. He proceeded (from Arafat) when the sun had set.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ، قَالَ ثُمَّ أَرْدَفَ أُسَامَةَ فَجَعَلَ يُعْنِقُ عَلَى نَاقَتِهِ وَالنَّاسُ يَضْرِبُونَ الإِبِلَ يَمِينًا وَشِمَالاً لاَ يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ " السَّكِينَةَ أَيُّهَا النَّاسُ " . وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ .

حسن دون قوله لا يلتفت والمحفوظ يلتفت وصححه الترمذي (الألباني)

حكم:

Reference : Sunan Abi Dawud 1922
In-book reference : Book 11, Hadith 202
English translation : Book 10, Hadith 1917

Hisham bin 'Urwah reported on the authority of his father Usamah bin Zaid was asked when I was sitting along with him, how did the Apostle of Allaah(ﷺ) travel during the Farewell Pilgrimage when he proceeded from 'Arafah to Al Muzdalifah? He replied he was travelling at a quick pace and when he found an opening he urged on his Camel. Hisham said "Nass(running or urging on the Camel) is above 'anaq(going at a quick pace)."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ . قَالَ هِشَامٌ النَّصُّ فَوْقَ الْعَنَقِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1923
In-book reference : Book 11, Hadith 203
English translation : Book 10, Hadith 1918

Usamah said:

I rode behind the Prophet(ﷺ) When the sun set Apostle of Allaah(ﷺ) returned from 'Arafah (to Al Muzdalifah).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُسَامَةَ، قَالَ كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا وَقَعَتِ الشَّمْسُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1924
In-book reference : Book 11, Hadith 204
English translation : Book 10, Hadith 1919

Usamah bin Zaid said:

The Apostle of Allaah(ﷺ) returned from 'Arafah. When he came to the mountain path , he alighted, urinated and performed the ablution, but he did not perform it completely. I said to him Prayer? He said "The prayer will be

offered ahead of you." He then mounted. When he reached Al Muzdalifah he alighted performed the ablution, performed it well. Thereafter iqamah for the prayer was called and he offered the sunset prayer. Then everyone made his Camel kneel down at his place. Iqamah was then called for night prayer and he offered it but he did not pray between them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ فَتَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ قُلْتُ لَهُ الصَّلاَةَ . فَقَالَ " الصَّلاَةُ أَمَامَكَ " . فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلاَّهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1925
In-book reference : Book 11, Hadith 205
English translation : Book 10, Hadith 1920

(65) Chapter: Salat Al Jam' (Al-Muzdalifah) (65) باب الصَّلاَةِ بِجَمْعٍ

'Abd Allah bin 'Umar said The apostle of Allaah(ﷺ) combined the sunset and the night prayers at Al Muzdalifah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1926
In-book reference : Book 11, Hadith 206
English translation : Book 10, Hadith 1921

The aforesaid tradition has been transmitted by Al Zuhri through a different chain of narrators. This version adds "Each prayer with an iqamah". Ahmad reported on the authority of Waki' "he offered each prayer with a single iqamah."

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ بِإِقَامَةٍ إِقَامَةٍ جَمَعَ بَيْنَهُمَا . قَالَ أَحْمَدُ قَالَ وَكِيعٌ صَلَّى كُلَّ صَلاَةٍ بِإِقَامَةٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1927
In-book reference : Book 11, Hadith 207
English translation : Book 10, Hadith 1922

The aforesaid tradition has also been transmitted to the same effect by by Al Zuhri with a different chain of narrators beginning with Ibn Hanbal on the authority of Hammad. This version adds "With an iqamah for every prayer, he did

not call adhan for the first prayer and he did not offer supererogatory prayer after any of them. The narrator Makhlad said “He did not call adhan for any of them.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، ح وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، - الْمَعْنَى - أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِ ابْنِ حَنْبَلٍ عَنْ حَمَّادٍ، وَمَعْنَاهُ، قَالَ بِإِقَامَةٍ وَاحِدَةٍ لِكُلِّ صَلاَةٍ وَلَمْ يُنَادِ فِي الأُولَى وَلَمْ يُسَبِّحْ عَلَى أَثَرِ وَاحِدَةٍ مِنْهُمَا . قَالَ مَخْلَدٌ لَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا .

حكم: صحيح خ دون قوله لم يناد وهو الصواب (الألباني)

Reference	: Sunan Abi Dawud 1928
In-book reference	: Book 11, Hadith 208
English translation	: Book 10, Hadith 1923

Abdullah ibn Malik said:

I offered three rak'ahs of the sunset prayer and two rak'ahs of the night prayer along with Ibn Umar. Thereupon Malik ibn al-Harith said: What is this prayer? He said: I offered these prayers along with the Messenger of Allah (ﷺ) in this place with a single iqamah.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، قَالَ صَلَّيْتُ مَعَ ابْنِ عُمَرَ الْمَغْرِبَ ثَلاَثًا وَالْعِشَاءَ رَكْعَتَيْنِ فَقَالَ لَهُ مَالِكُ بْنُ الْحَارِثِ مَا هَذِهِ الصَّلاَةُ قَالَ صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي هَذَا الْمَكَانِ بِإِقَامَةٍ وَاحِدَةٍ .

حكم: صحيح بزيادة لكل صلاة (الألباني)

Reference	: Sunan Abi Dawud 1929
In-book reference	: Book 11, Hadith 209
English translation	: Book 10, Hadith 1924

Sa’id bin Jubair and ‘Abd Allah bin Malik said “We offered the sunset and the night prayers at Al Muzdalifah along with ibn ‘Umar with one iqamah.” The narrator then narrated the rest of the tradition as reported by Ibn Kathir.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ يُوسُفَ - عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَبْدِ اللَّهِ بْنِ مَالِكٍ، قَالاَ صَلَّيْنَا مَعَ ابْنِ عُمَرَ بِالْمُزْدَلِفَةِ الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ فَذَكَرَ مَعْنَى حَدِيثِ ابْنِ كَثِيرٍ .

حكم: صحيح بالزيادة المذكورة آنفا (الألباني)

Reference	: Sunan Abi Dawud 1930
In-book reference	: Book 11, Hadith 210
English translation	: Book 10, Hadith 1925

Sa’id bin Jubair said “We returned along with Ibn ‘Umar and when we reached Al Muzdalifah he led us in the sunset and night prayers with one iqamah and three rak’ahs of the sunset prayer and two rak’ahs of the night prayer. When he finished the prayer Ibn ‘Umar said to us The Messenger of Allah (ﷺ) led us in prayer in this way at this place.”

حَدَّثَنَا ابْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ أَفَضْنَا مَعَ ابْنِ عُمَرَ فَلَمَّا بَلَغْنَا جَمْعًا صَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ ثَلاَثًا وَاثْنَتَيْنِ فَلَمَّا انْصَرَفَ قَالَ لَنَا ابْنُ عُمَرَ هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي هَذَا الْمَكَانِ .

صحيح م لكن قوله بإقامة واحدة شاذ إلا أن يزاد لكل صلاة (الألباني)

حكم:

Reference	: Sunan Abi Dawud 1931
In-book reference	: Book 11, Hadith 211
English translation	: Book 10, Hadith 1926

Salamah bin Kuhail said “I saw Sa’id bin Jubair he called the iqamah at Al Muzdalifah and offered three ra’kahs of the sunset prayer and two ra’kahs of the night prayer. He then said “I attended Ibn ‘Umar.” He did like this in this place and he (Ibn ‘Umar) said “I attended the Apostle of Allaah(ﷺ)”. He did in a similar way in this place.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، قَالَ رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ أَقَامَ بِجَمْعٍ فَصَلَّى الْمَغْرِبَ ثَلاَثًا ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ شَهِدْتُ ابْنَ عُمَرَ صَنَعَ فِي هَذَا الْمَكَانِ مِثْلَ هَذَا وَقَالَ شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَنَعَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ .

حكم: صحيح م وفيه الشذوذ المذكور في الذي قبله (الألباني)

Reference	: Sunan Abi Dawud 1932
In-book reference	: Book 11, Hadith 212
English translation	: Book 10, Hadith 1927

Ash’ath bin Sulaim reported on the authority of his father “I proceeded along with Ibn ‘Umar from ‘Arafah towards Al Muzdalifah.” He was not tiring of uttering “Allaah is most great” and “There is no god but Allaah”, till we came to Al Muzdalifah. He uttered the adhan and the iqamah or ordered some person who called the adhan and the iqamah. He then led us the three rak’ahs of the sunset prayers and turned to us and said (Another) prayer. Thereafter he led us in the two rak’ahs of the night prayer. Then he called for his dinner. He (Ash’ath) said ‘Ilaj bin ‘Amr reported a tradition like that of my father on the authority of Ibn ‘Umar. Ibn ‘Umar was asked about it. He said “I prayed along with the Apostle of Allaah(ﷺ) in a similar manner.”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، عَنْ أَبِيهِ، قَالَ أَقْبَلْتُ مَعَ ابْنِ عُمَرَ مِنْ عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ فَلَمْ يَكُنْ يَفْتُرُ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ حَتَّى أَتَيْنَا الْمُزْدَلِفَةَ فَأَذَّنَ وَأَقَامَ أَوْ أَمَرَ إِنْسَانًا فَأَذَّنَ وَأَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثَلاَثَ رَكَعَاتٍ ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ الصَّلاَةُ فَصَلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ دَعَا بِعَشَائِهِ . قَالَ وَأَخْبَرَنِي عِلاَجُ بْنُ عَمْرٍو بِمِثْلِ حَدِيثِ أَبِي عَنِ ابْنِ عُمَرَ قَالَ فَقِيلَ لاِبْنِ عُمَرَ فِي ذَلِكَ فَقَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم هَكَذَا .

حكم: صحيح لكن قوله ف (الألباني)

Reference	: Sunan Abi Dawud 1933
In-book reference	: Book 11, Hadith 213
English translation	: Book 10, Hadith 1928

Ibn Mas’ud said “ I never saw the Apostle of Allaah(ﷺ) observe a prayer out of its proper time except(two prayers) at Al Muzdalifah. He combined the sunset and night prayers at Al Muzdalifah and he offered the dawn prayer that day before its proper time.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ، وَأَبَا، عَوَانَةَ وَأَبَا مُعَاوِيَةَ حَدَّثُوهُمْ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى صَلاَةً إِلاَّ لِوَقْتِهَا إِلاَّ بِجَمْعٍ فَإِنَّهُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى صَلاَةَ الصُّبْحِ مِنَ الْغَدِ قَبْلَ وَقْتِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1934
In-book reference : Book 11, Hadith 214
English translation : Book 10, Hadith 1929

Narrated Ali ibn AbuTalib:

When the morning came, the Prophet (ﷺ) stood at the mountain Quzah and said: This is Quzah, and this is a place of stationing, and the whole of al-Muzdalifah is a place of stationing. I sacrificed the animals here, and the whole of Mina is a place of sacrifice. So sacrifice in your dwellings.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ، قَالَ فَلَمَّا أَصْبَحَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - وَوَقَفَ عَلَى قُزَحَ فَقَالَ " هَذَا قُزَحُ وَهُوَ الْمَوْقِفُ وَجَمْعٌ كُلُّهَا مَوْقِفٌ وَنَحَرْتُ هَا هُنَا وَمِنًى كُلُّهَا مَنْحَرٌ فَانْحَرُوا فِي رِحَالِكُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1935
In-book reference : Book 11, Hadith 215
English translation : Book 10, Hadith 1930

Jabir reported the Prophet (ﷺ) as saying “I halted here in ‘Arafah and the whole of ‘Arafah is a place of halting. I halted here in Al Muzdalifah and the whole of Al Muzdalifah is a place of halting. I sacrificed the animals here and the whole of Mina is a place of sacrifice. So sacrifice in your dwellings.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " وَقَفْتُ هَا هُنَا بِعَرَفَةَ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ وَوَقَفْتُ هَا هُنَا بِجَمْعٍ وَجَمْعٌ كُلُّهَا مَوْقِفٌ وَنَحَرْتُ هَا هُنَا وَمِنًى كُلُّهَا مَنْحَرٌ فَانْحَرُوا فِي رِحَالِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1936
In-book reference : Book 11, Hadith 216
English translation : Book 10, Hadith 1931

Jabir bin ‘Abdallah reported the Apostle of Allaah (ﷺ) as saying “The whole of ‘Arafah is a place of halting, the whole of Mina is a place of sacrifice, the whole of Al Muzdalifah is a place of halting and all the passes of Makkah are a thoroughfare and a place of sacrifice.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَطَاءٍ، قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنًى مَنْحَرٌ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 1937
In-book reference : Book 11, Hadith 217
English translation : Book 10, Hadith 1932

Narrated Umar ibn al-Khattab:

The Arabs in the pre-Islamic period did not return from al-Muzdalifah till they saw sunlight at the mountain Thabir. The Prophet (ﷺ) opposed them and returned before the sunrise.

حَدَّثَنَا ابْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كَانَ أَهْلُ الْجَاهِلِيَّةِ لاَ يُفِيضُونَ حَتَّى يَرَوُا الشَّمْسَ عَلَى ثَبِيرٍ فَخَالَفَهُمُ النَّبِيُّ صلى الله عليه وسلم فَدَفَعَ قَبْلَ طُلُوعِ الشَّمْسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1938
In-book reference : Book 11, Hadith 218
English translation : Book 10, Hadith 1933

(66) Chapter: Leaving Early From Jam' (Al-Muzdalifah) (66) باب التَّعْجِيلِ مِنْ جَمْعٍ

Ibn ‘Abbas said I was among the weak members of his family whom the Apostle of Allaah(ﷺ) sent ahead on the night of Al Muzdalifah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ أَنَا مِمَّنْ، قَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1939
In-book reference : Book 11, Hadith 219
English translation : Book 10, Hadith 1934

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) sent ahead some boys from Banu AbdulMuttalib on donkeys on the night of al-Muzdalifah. He began to pat our thighs (out of love) and said: O young! boys do not throw pebbles at the jamrah till the sun rises.
Abu Dawud said: The Arabic word al-lath means to strike softly.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، قَالَ حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدَّمَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْمُزْدَلِفَةِ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتٍ فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ " **أُبَيْنِيَّ لاَ تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ** " . قَالَ أَبُو دَاوُدَ اللَّطْحُ الضَّرْبُ اللَّيِّنُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1940
In-book reference : Book 11, Hadith 220
English translation : Book 10, Hadith 1935

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) used to send ahead the weak members of his family in darkness (to Mina), and command them not to throw pebbles at jamrahs until the sun rose.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْوَلِيدُ بْنُ عُقْبَةَ، حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَدِّمُ ضُعَفَاءَ أَهْلِهِ بِغَلَسٍ وَيَأْمُرُهُمْ يَعْنِي لاَ يَرْمُونَ الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 1941
In-book reference : Book 11, Hadith 221
English translation : Book 10, Hadith 1936

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) sent Umm Salamah on the night before the day of sacrifice and she threw pebbles at the jamrah before dawn. She hastened (to Mecca) and performed the circumambulation. That day was the one the Messenger of Allah (ﷺ) spent with her.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ، - يَعْنِي ابْنَ عُثْمَانَ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ أَرْسَلَ النَّبِيُّ صلى الله عليه وسلم بِأُمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَأَفَاضَتْ وَكَانَ ذَلِكَ الْيَوْمُ الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللَّهِ صلى الله عليه وسلم - تَعْنِي - عِنْدَهَا .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 1942
In-book reference : Book 11, Hadith 222
English translation : Book 10, Hadith 1937

Ata' said:

A reporter reported to me about Asma' that she threw pebbles at the jamrah at night. I said: We threw pebbles (at the jamrah) at night. She said: We used to do so in the lifetime of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَخْبَرَنِي مُخْبِرٌ، عَنْ أَسْمَاءَ، أَنَّهَا رَمَتِ الْجَمْرَةَ قُلْتُ إِنَّا رَمَيْنَا الْجَمْرَةَ بِلَيْلٍ . قَالَتْ إِنَّا كُنَّا نَصْنَعُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1943
In-book reference : Book 11, Hadith 223
English translation : Book 10, Hadith 1938

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) hastened from al-Muzdalifah with a quite demeanour and ordered them (the people) to throw small pebbles and he hastened in the valley (wadi) of Muhassir.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَفَاضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1944
In-book reference : Book 11, Hadith 224
English translation : Book 10, Hadith 1939

(67) Chapter: The Day Of The 'Great Hajj' (67) باب يَوْمِ الْحَجِّ الأَكْبَرِ

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) halted on the day of sacrifice between the jamrahs (pillars at Mina) during hajj which he performed. He asked: Which is this day? They replied: This is the day of sacrifice. He said: This is the day of greater hajj.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا هِشَامٌ، - يَعْنِي ابْنَ الْغَازِ - حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ يَوْمَ النَّحْرِ بَيْنَ الْجَمَرَاتِ فِي الْحَجَّةِ الَّتِي حَجَّ فَقَالَ " أَىُّ يَوْمٍ هَذَا " . قَالُوا يَوْمُ النَّحْرِ . قَالَ " هَذَا يَوْمُ الْحَجِّ الأَكْبَرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1945
In-book reference : Book 11, Hadith 225
English translation : Book 10, Hadith 1940

Narrated Abu Hurairah:

Abu Bakr sent me among those who proclaim at Mina that no polytheist should perform Hajj after this year and no naked person should go round the House (the Ka'bah), and that the day of greater Hajj is the day of sacrifice, and the greater Hajj is the Hajj.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَيَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ وَالْحَجُّ الأَكْبَرُ الْحَجُّ .

حكم: صحيح ق دون قوله ويوم الحج الأكبر (الألباني)

Reference : Sunan Abi Dawud 1946
In-book reference : Book 11, Hadith 226
English translation : Book 10, Hadith 1941

(68) Chapter: The Sacred Months

(68) باب الأَشْهُرِ الْحُرُمِ

Narrated AbuBakrah:

The Prophet (ﷺ) gave a sermon during his hajj and said: Time has completed a cycle and assumed the form of the day when Allah created the heavens and the earth. The year contains twelve months of which four are sacred, three of them consecutive, viz. Dhul-Qa'dah, Dhul-Hijjah and Muharram and also Rajab of Mudar which comes between Jumadah and Sha'ban.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ فِي حَجَّتِهِ فَقَالَ " إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1947
In-book reference : Book 11, Hadith 227
English translation : Book 10, Hadith 1942

The aforesaid tradition has also been transmitted by Abu Bakrah through a different chain of narrators.

Abu Dawud said:

Ibn 'Awn has mentioned his ('Abu Bakrah's) name and narrated this tradition: From 'Abd al-Rahman b. Abi Bakrah on the authority of Abu Bakrah.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ فَيَّاضٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ سَمَّاهُ ابْنُ عَوْنٍ فَقَالَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ فِي هَذَا الْحَدِيثِ .

Reference : Sunan Abi Dawud 1948
In-book reference : Book 11, Hadith 228
English translation : Book 10, Hadith 1943

(69) Chapter: Whoever Missed 'Arafah

(69) باب مَنْ لَمْ يُدْرِكْ عَرَفَةَ

Narrated AbdurRahman Ya'mar ad-Dayli:

I came to the Holy Prophet (ﷺ) when he was in Arafat. Some people or a group of people came from Najd. They commanded someone (to ask the Prophet about hajj).

So he called the Messenger of Allah (ﷺ), saying: How is the hajj done? He (the Prophet) ordered a man (to reply). He shouted loudly: The hajj, the hajj is on the day of Arafah. If anyone comes over there before the dawn prayer on the night of al-Muzdalifah, his hajj will be complete. The period of halting at Mina is three days. Then whoever hastens (his departure) by two days, it is no sin for him, and whoever delays it there is no sin for him.

The narrator said: He (the Prophet) then put a man behind him on the camel. He began to proclaim this loudly.

Abu Dawud said: This tradition has been narrated by Mahran from Sufyan in a similar way. This version adds: The Hajj, the Hajj, twice. The version narrated by Yaya b. Sa'id al-Qattan has the words: The Hajj only once.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي بُكَيْرُ بْنُ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي يَعْمَرَ الدِّيلِيِّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ بِعَرَفَةَ فَجَاءَ نَاسٌ - أَوْ نَفَرٌ - مِنْ أَهْلِ نَجْدٍ فَأَمَرُوا رَجُلاً فَنَادَى رَسُولَ اللَّهِ صلى الله عليه وسلم كَيْفَ الْحَجُّ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً فَنَادَى " الْحَجُّ الْحَجُّ يَوْمُ عَرَفَةَ مَنْ جَاءَ قَبْلَ صَلاَةِ الصُّبْحِ مِنْ لَيْلَةِ جَمْعٍ فَتَمَّ حَجُّهُ أَيَّامُ مِنًى ثَلاَثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ " . قَالَ ثُمَّ أَرْدَفَ رَجُلاً خَلْفَهُ فَجَعَلَ يُنَادِي بِذَلِكَ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ مِهْرَانُ عَنْ سُفْيَانَ قَالَ " الْحَجُّ الْحَجُّ " . مَرَّتَيْنِ وَرَوَاهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ قَالَ " الْحَجُّ " . مَرَّةً .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1949
In-book reference : Book 11, Hadith 229
English translation : Book 10, Hadith 1944

Narrated Urwah ibn Mudarris at-Ta'i:

I came to the Messenger of Allah (ﷺ) at the place of halting, that is, al-Muzdalifah. I said: I have come from the mountains of Tayy. I fatigued my mount and fatigued myself. By Allah, I found no hill (on my way) but I halted there. Have I completed my hajj? The Messenger of Allah (ﷺ) said: Anyone who offers this prayer along with us and comes over to Arafat before it by night or day will complete his hajj and he may wash away the dirt (of his body).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا عَامِرٌ، أَخْبَرَنِي عُرْوَةُ بْنُ مُضَرِّسٍ الطَّائِيُّ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِالْمَوْقِفِ - يَعْنِي بِجَمْعٍ قُلْتُ جِئْتُ يَا رَسُولَ اللَّهِ مِنْ جَبَلِ طَيِّئٍ أَكْلَلْتُ مَطِيَّتِي وَأَتْعَبْتُ نَفْسِي وَاللَّهِ مَا تَرَكْتُ مِنْ جَبَلٍ إِلاَّ وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلاَةَ وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلاً أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 1950
In-book reference : Book 11, Hadith 230
English translation : Book 10, Hadith 1945

(70) Chapter: Camping At Mina

(70) باب النُّزُولِ بِمِنًى

AbdurRahman ibn Mu'adh said that he heard a man from the Companions of the Prophet (ﷺ) say:

The Prophet (ﷺ) addressed the people at Mina and he made them stay in their dwellings. He then said: The Muhajirun (Emigrants) should stay here, and he made a sign to the right side of the qiblah, and the Ansar (the Helpers) here, and he made a sign to the left side of the qiblah; the people should stay around them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ خَطَبَ النَّبِيُّ صلى الله عليه وسلم النَّاسَ بِمِنًى وَنَزَّلَهُمْ مَنَازِلَهُمْ فَقَالَ " لِيَنْزِلِ الْمُهَاجِرُونَ هَا هُنَا " . وَأَشَارَ إِلَى مَيْمَنَةِ الْقِبْلَةِ " وَالأَنْصَارُ هَا هُنَا " . وَأَشَارَ إِلَى مَيْسَرَةِ الْقِبْلَةِ " ثُمَّ لْيَنْزِلِ النَّاسُ حَوْلَهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1951
In-book reference : Book 11, Hadith 231
English translation : Book 10, Hadith 1946

(71) Chapter: What Day Should A Sermon Be Delivered In Mina ? (71) باب أَىِّ يَوْمٍ يَخْطُبُ بِمِنًى

Ibn AbuNajih reported from his father on the authority of two men from Banu Bakr who said:
We saw the Messenger of Allah (ﷺ) addressing (the people) in the middle of the tashriq days when we were staying near his mount. This is the address of the Messenger of Allah (ﷺ) which he gave at Mina.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلَيْنِ، مِنْ بَنِي بَكْرٍ قَالاَ رَأَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ بَيْنَ أَوْسَطِ أَيَّامِ التَّشْرِيقِ وَنَحْنُ عِنْدَ رَاحِلَتِهِ وَهِيَ خُطْبَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي خَطَبَ بِمِنًى .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1952
In-book reference : Book 11, Hadith 232
English translation : Book 10, Hadith 1947

Narrated Sarra' daughter of Nabhan:

She was mistress of a temple in pre-Islamic days. She said: The prophet (ﷺ) addressed us on the second day of sacrifice (yawm ar-ru'us) and said: Which is this day? We said: Allah and His Apostle are better aware. He said: Is this not the middle of the tashriq days?

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا رَبِيعَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حِصْنٍ، حَدَّثَتْنِي جَدَّتِي، سَرَّاءُ بِنْتُ نَبْهَانَ - وَكَانَتْ رَبَّةَ بَيْتٍ فِي الْجَاهِلِيَّةِ - قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الرُّءُوسِ فَقَالَ " أَىُّ يَوْمٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ " أَلَيْسَ أَوْسَطَ أَيَّامِ التَّشْرِيقِ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ قَالَ عَمُّ أَبِي حُرَّةَ الرَّقَاشِيِّ إِنَّهُ خَطَبَ أَوْسَطَ أَيَّامِ التَّشْرِيقِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1953
In-book reference : Book 11, Hadith 233
English translation : Book 10, Hadith 1948

(72) Chapter: Whoever Said That A Sermon Is Delivered On The Day Of Sacrifice

(72) باب مَنْ قَالَ خَطَبَ يَوْمَ النَّحْرِ

Narrated Harmas ibn Ziyad al-Bahili:
I saw the Prophet (ﷺ) addressing the people on his she-camel al-Adba', on the day of sacrifice at Mina.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنِي الْهِرْمَاسُ بْنُ زِيَادٍ الْبَاهِلِيُّ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ النَّاسَ عَلَى نَاقَتِهِ الْعَضْبَاءِ يَوْمَ الأَضْحَى بِمِنًى .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1954
In-book reference : Book 11, Hadith 234
English translation : Book 10, Hadith 1949

Narrated Abu Umamah:

I heard the address of the Messenger of Allah (ﷺ) at Mina on the day of sacrifice.

حَدَّثَنَا مُؤَمَّلٌ، - يَعْنِي ابْنَ الْفَضْلِ - الْحَرَّانِيُّ - حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ الْكَلاَعِيُّ، سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ سَمِعْتُ خُطْبَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى يَوْمَ النَّحْرِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1955
In-book reference : Book 11, Hadith 235
English translation : Book 10, Hadith 1950

(73) Chapter: What Time Should The Sermon Be Delivered On The Day Of The Sacrifice

(73) باب أَىِّ وَقْتٍ يَخْطُبُ يَوْمَ النَّحْرِ

Narrated Rafi' ibn Amr al-Muzani:
I saw the Messenger of Allah (ﷺ) addressing the people at Mina (on the day of sacrifice) when the sun rose high (i.e. in the forenoon) on a white mule, and Ali (Allah be pleased with him) was interpreting on his behalf; some people were standing and some sitting.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الدِّمَشْقِيُّ، حَدَّثَنَا مَرْوَانُ، عَنْ هِلاَلِ بْنِ عَامِرٍ الْمُزَنِيِّ، حَدَّثَنِي رَافِعُ بْنُ عَمْرٍو الْمُزَنِيُّ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ بِمِنًى حِينَ ارْتَفَعَ الضُّحَى عَلَى بَغْلَةٍ شَهْبَاءَ وَعَلِيٌّ - رضى الله عنه - يُعَبِّرُ عَنْهُ وَالنَّاسُ بَيْنَ قَاعِدٍ وَقَائِمٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1956
In-book reference : Book 11, Hadith 236
English translation : Book 10, Hadith 1951

(74) Chapter: What Should The Imam Mention In His Khutbah At Mina ?

(74) باب مَا يَذْكُرُ الإِمَامُ فِي خُطْبَتِهِ بِمِنًى

Narrated AbdurRahman ibn Mu'adh at-Taymi:
The Messenger of Allah (ﷺ) addressed us when we were at Mina. Our ears were open and we were listening to what he was saying, while we were in our dwellings. He began to teach them the rites of hajj till he reached the injunction of throwing pebbles at the Jamrahs (pillars at Mina). He put his forefingers in his ears and said: (Throw small pebbles. He then commanded the Emigrants (Muhajirun) to station themselves. They stationed themselves before the mosque. He then commanded the Helpers (Ansar) to encamp. They encamped behind the mosque. Thereafter the people encamped.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذٍ التَّيْمِيِّ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ بِمِنًى فَفُتِحَتْ أَسْمَاعُنَا حَتَّى كُنَّا نَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا فَطَفِقَ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجِمَارَ فَوَضَعَ أُصْبُعَيْهِ السَّبَّابَتَيْنِ فِي أُذُنَيْهِ ثُمَّ قَالَ " **بِحَصَى الْخَذْفِ** " . ثُمَّ أَمَرَ الْمُهَاجِرِينَ فَنَزَلُوا فِي مُقَدَّمِ الْمَسْجِدِ وَأَمَرَ الأَنْصَارَ فَنَزَلُوا مِنْ وَرَاءِ الْمَسْجِدِ ثُمَّ نَزَلَ النَّاسُ بَعْدَ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1957
In-book reference : Book 11, Hadith 237
English translation : Book 10, Hadith 1952

(75) Chapter: On Spending Nights Of Mina In Makkah

(75) باب يَبِيتُ بِمَكَّةَ لَيَالِيَ مِنًى

Ibn Jurayj asked Ibn Umar:
We sell the property of the people; so one of us goes to Mecca and passes the night there with the property (during the stay at Mina). He said: The Messenger of Allah (ﷺ) used to pass night and day at Mina.

حَدَّثَنَا أَبُو بَكْرٍ، مُحَمَّدُ بْنُ خَلاَّدٍ الْبَاهِلِيُّ حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي حَرِيزٌ، أَوْ أَبُو حَرِيزٍ - الشَّكُّ مِنْ يَحْيَى - أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ فَرُّوخَ، يَسْأَلُ ابْنَ عُمَرَ قَالَ إِنَّا نَتَبَايَعُ بِأَمْوَالِ النَّاسِ فَيَأْتِي أَحَدُنَا مَكَّةَ فَيَبِيتُ عَلَى الْمَالِ فَقَالَ أَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَاتَ بِمِنًى وَظَلَّ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 1958
In-book reference : Book 11, Hadith 238
English translation : Book 10, Hadith 1953

Narrated Ibn 'Umar:

Al-'Abbas sought permission from the Messenger of Allah (ﷺ) to pass the night at Mecca during the period of his stay at Mina for distributing water among the people. He gave him permission.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اسْتَأْذَنَ الْعَبَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ فَأَذِنَ لَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1959
In-book reference : Book 11, Hadith 239
English translation : Book 10, Hadith 1954

(76) Chapter: The Salat At Mina (76) باب الصَّلاَةِ بِمِنًى

Narrated 'Abd al-Rahman b. Zaid:

'Uthman prayed four rak'ahs at Mina. 'Abd Allah (b. Mas'ud) said: I prayed two rak'ahs along with the Prophet (ﷺ) and two rak'ahs along with 'Umar. The version of Hafs added: And along with 'Uthman during the early period of his caliphate. He ('Uthman) began to offer complete prayer (i.e. four rak'ahs) later on. The version of Abu Mu'awiyah added: Then your modes of action varied. I would like to pray two rak'ahs acceptable to Allah instead of four rak'ahs. Al-A'mash said: Mu'awiyah b. Qurrah reported to me from his teachers: 'Abd Allah (b. Mas'ud) once prayed four rak'ahs. He was told: You criticized 'Uthman but you yourself prayed four ? He replied: Dissension is evil.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ أَبَا مُعَاوِيَةَ، وَحَفْصَ بْنَ غِيَاثٍ، حَدَّثَاهُ - وَحَدِيثُ أَبِي مُعَاوِيَةَ، أَتَمُّ - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ صَلَّى عُثْمَانُ بِمِنًى أَرْبَعًا فَقَالَ عَبْدُ اللَّهِ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَكْعَتَيْنِ زَادَ عَنْ حَفْصٍ وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ أَتَمَّهَا . زَادَ مِنْ هَا هُنَا عَنْ أَبِي مُعَاوِيَةَ ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ فَلَوَدِدْتُ أَنَّ لِي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ . قَالَ الأَعْمَشُ فَحَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَشْيَاخِهِ أَنَّ عَبْدَ اللَّهِ صَلَّى أَرْبَعًا قَالَ فَقِيلَ لَهُ عِبْتَ عَلَى عُثْمَانَ ثُمَّ صَلَّيْتَ أَرْبَعًا قَالَ الْخِلاَفُ شَرٌّ .

حكم: **صحيح دون حديث معاوية بن قرة (الألباني)**

Reference : Sunan Abi Dawud 1960
In-book reference : Book 11, Hadith 240
English translation : Book 10, Hadith 1955

Narrated Az-Zuhri:

Uthman prayed four rak'ahs at Mina because he resolved to stay there after hajj.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُثْمَانَ، إِنَّمَا صَلَّى بِمِنًى أَرْبَعًا لأَنَّهُ أَجْمَعَ عَلَى الإِقَامَةِ بَعْدَ الْحَجِّ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1961
In-book reference : Book 11, Hadith 241
English translation : Book 10, Hadith 1956

Narrated Ibrahim:

Uthman prayed four rak'ahs (at Mina) for he made it his home (for settlement).

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، قَالَ إِنَّ عُثْمَانَ صَلَّى أَرْبَعًا لأَنَّهُ اتَّخَذَهَا وَطَنًا .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1962
In-book reference : Book 11, Hadith 242
English translation : Book 10, Hadith 1957

Narrated Az-Zuhri:

When Uthman placed his property at at-Ta'if and intended to settle there, he prayed four rak'ahs. The rulers after him followed the same practice.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ لَمَّا اتَّخَذَ عُثْمَانُ الأَمْوَالَ بِالطَّائِفِ وَأَرَادَ أَنْ يُقِيمَ بِهَا صَلَّى أَرْبَعًا قَالَ ثُمَّ أَخَذَ بِهِ الأَئِمَّةُ بَعْدَهُ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1963
In-book reference : Book 11, Hadith 243
English translation : Book 10, Hadith 1958

Narrated Az-Zuhri:

Uthman offered complete prayer at Mina for the sake of bedouins who attended (hajj) in large numbers that year. He led the people four rak'ahs in prayer in order to teach them that the prayer (i.e. noon or afternoon prayer) essentially contained four rak'ahs.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ الزُّهْرِيِّ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ، أَتَمَّ الصَّلاَةَ بِمِنًى مِنْ أَجْلِ الأَعْرَابِ لأَنَّهُمْ كَثُرُوا عَامَئِذٍ فَصَلَّى بِالنَّاسِ أَرْبَعًا لِيُعْلِمَهُمْ أَنَّ الصَّلاَةَ أَرْبَعٌ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1964
In-book reference : Book 11, Hadith 244
English translation : Book 10, Hadith 1959

(77) Chapter: Shortening Of Prayers For The Residents Of Makkah

(77) باب الْقَصْرِ لأَهْلِ مَكَّةَ

Narrated Harithah ibn Wahb al-Khuza'i,:

I prayed along with the Messenger of Allah (ﷺ) at Mina and the people gathered there in large numbers. He led us two rak'ahs in prayer in the Farewell Pilgrimage.

Abu Dawud said: Harithah belonged to the tribe of Khuza'ah, and they had their houses in Mecca.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ، - وَكَانَتْ أُمُّهُ تَحْتَ عُمَرَ فَوَلَدَتْ لَهُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ - قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى وَالنَّاسُ أَكْثَرُ مَا كَانُوا فَصَلَّى بِنَا رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ . قَالَ أَبُو دَاوُدَ حَارِثَةُ مِنْ خُزَاعَةَ وَدَارُهُمْ بِمَكَّةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1965
In-book reference : Book 11, Hadith 245
English translation : Book 10, Hadith 1960

(78) Chapter: Regarding Stoning The Jimar (78) باب فِي رَمْىِ الْجِمَارِ

Narrated Sulaiman b. 'Amr b. al-Ahwas:

On the authority of his mother: I saw the Messenger of Allah (ﷺ) throwing pebbles at the jamrah from the botton of wadi (valley) while he was riding (on a camel). He was uttering the takbir (Allah is most great) with each pebble. A man behind him was shading him. I asked about the man. They (the people) said: He is al-Fadl b. al-'Abbas. The people crowded. The Prophet (ﷺ) said: 'O people, do not kill each other ; when you throw pebbled at the jamrah, throw small pebbles.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ، حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، أَخْبَرَنَا سُلَيْمَانُ بْنُ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ، قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْمِي الْجَمْرَةَ مِنْ بَطْنِ الْوَادِي وَهُوَ رَاكِبٌ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَرَجُلٌ مِنْ خَلْفِهِ يَسْتُرُهُ فَسَأَلْتُ عَنِ الرَّجُلِ فَقَالُوا الْفَضْلُ بْنُ الْعَبَّاسِ وَازْدَحَمَ النَّاسُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَيُّهَا النَّاسُ لاَ يَقْتُلْ بَعْضُكُمْ بَعْضًا وَإِذَا رَمَيْتُمُ الْجَمْرَةَ فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 1966
In-book reference : Book 11, Hadith 246
English translation : Book 10, Hadith 1961

Sulaiman b. 'Amr b. Ahwas reported on the authority of his mother:

I saw the Messenger of Allah (ﷺ) near the Jamrat al-Aqabah (the third or last pillar) riding (on a camel) and I saw a pebble between his fingers. He threw the pebbles and the people also threw (stones at the Jamrah).

حَدَّثَنَا أَبُو ثَوْرٍ، إِبْرَاهِيمُ بْنُ خَالِدٍ وَوَهْبُ بْنُ بَيَانٍ قَالاَ حَدَّثَنَا عَبِيدَةُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ، قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ جَمْرَةِ الْعَقَبَةِ رَاكِبًا وَرَأَيْتُ بَيْنَ أَصَابِعِهِ حَجَرًا فَرَمَى وَرَمَى النَّاسُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1967
In-book reference : Book 11, Hadith 247
English translation : Book 10, Hadith 1962

The aforesaid tradition (No 1963) has also been transmitted by Yazid ibn AbuZiyad with a different chain of narrators.

This version adds the words:

He (the Prophet) did not stand near it (the jamrah).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، بِإِسْنَادِهِ فِي مِثْلِ هَذَا الْحَدِيثِ زَادَ وَلَمْ يَقُمْ عِنْدَهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1968
In-book reference : Book 11, Hadith 248
English translation : Book 10, Hadith 1963

Nafi' reported on the authority of Ibn Umar. He (ibn Umar) used to come (to Mina) and threw pebbles three days after the day of sacrifice walking when arriving and returning (both ways). He reported that the Prophet (ﷺ) used to do so.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَأْتِي الْجِمَارَ فِي الأَيَّامِ الثَّلاَثَةِ بَعْدَ يَوْمِ النَّحْرِ مَاشِيًا ذَاهِبًا وَرَاجِعًا وَيُخْبِرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1969
In-book reference : Book 11, Hadith 249
English translation : Book 10, Hadith 1964

Narrated Jabir bin ‘Abdullah :

I saw the Messenger of Allah (ﷺ) throwing pebbles on the day of sacrifice while on his riding beast and saying: Learn your rites, for I do not know whether I am likely to perform Hajj after this occasion.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ يَقُولُ " لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1970
In-book reference : Book 11, Hadith 250
English translation : Book 10, Hadith 1965

Narrated Jabir :

I saw the Messenger of Allah (ﷺ) throwing pebbles on the day of sacrifice while on his riding beast in the forenoon, and next when the sun had passed the meridian.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ ضُحًى فَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1971
In-book reference : Book 11, Hadith 251
English translation : Book 10, Hadith 1966

Narrated Wabrah:

I asked Ibn 'Umar: When should I throw pebbles at the jamrah? He replied: When your imam (leader at Hajj) throws pebbles, at that time you should throw them. I repeated the question to him. Thereupon he said: We used to wait for the time when the sun passes the meridian. When the sun declined, we threw the pebbles.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ، قَالَ سَأَلْتُ ابْنَ عُمَرَ مَتَى أَرْمِي الْجِمَارَ قَالَ إِذَا رَمَى إِمَامُكَ فَارْمِ . فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ فَقَالَ كُنَّا نَتَحَيَّنُ زَوَالَ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1972
In-book reference : Book 11, Hadith 252
English translation : Book 10, Hadith 1967

Narrated 'Aishah:

The Messenger of Allah (ﷺ) performed the obligatory circumambulation of the Ka'bah at the end of the day of sacrifice after he had offered the noon prayer. He hen returned to Mina and stayed there during the tashriq days and he threw pebbles at the jamrahs when the sun declined. He threw seven pebbles at each of the jamrahs, uttering the takbir (Allah is most great) at the time of the throwing the pebble. He stood at the first and the second jamrah, and prolonged his standing there, making supplications with humilation. He threw pebbles at the third jamrah but did not stand there.

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَفَاضَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إِلَى مِنًى فَمَكَثَ بِهَا لَيَالِيَ أَيَّامِ التَّشْرِيقِ يَرْمِي الْجَمْرَةَ إِذَا زَالَتِ الشَّمْسُ كُلَّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَيَقِفُ عِنْدَ الأُولَى وَالثَّانِيَةِ فَيُطِيلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْمِي الثَّالِثَةَ وَلاَ يَقِفُ عِنْدَهَا .

حكم: صحيح إلا قوله حين صلى الظهر فهو منكر (الألباني)

Reference : Sunan Abi Dawud 1973
In-book reference : Book 11, Hadith 253
English translation : Book 10, Hadith 1968

Narrated 'Abd al-Rahman b. Yazid:

On the authority of Ibn Mas'ud: When Ibn Mas'ud came to the largest jamrah, he stood with the House (the Ka'bah) on his left and Mina on his right, and he thew seven pebbles at the jamrah. Then he said: Thus he did throw to whom Surat al-Baqarah was sent down.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ لَمَّا انْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ وَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ وَقَالَ هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1974
In-book reference : Book 11, Hadith 254
English translation : Book 10, Hadith 1969

Narrated Abu al-Baddah b. 'Asim:

On the authority of his father 'Asim: The Messenger of Allah (ﷺ) gave permission to the herdsmen of the camels not to pass night at Mina and asked them to throw pebbles on the day of sacrifice, and to throw pebbles at the jamrahs the next day and the following two days, and on the day of their return.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ لِرِعَاءِ الإِبِلِ فِي الْبَيْتُوتَةِ يَرْمُونَ يَوْمَ النَّحْرِ ثُمَّ يَرْمُونَ الْغَدَ وَمِنْ بَعْدِ الْغَدِ بِيَوْمَيْنِ وَيَرْمُونَ يَوْمَ النَّفْرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1975
In-book reference : Book 11, Hadith 255
English translation : Book 10, Hadith 1970

Narrated Abu al-Baddah b. 'Asim b. Adi:

On the authority of his father: The Messenger of Allah (ﷺ) permitted the herdsmen of the camel to lapidate the the jamrahs one day and omit one day.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ، وَمُحَمَّدٍ، ابْنَىْ أَبِي بَكْرٍ عَنْ أَبِيهِمَا، عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدَعُوا يَوْمًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1976
In-book reference : Book 11, Hadith 256
English translation : Book 10, Hadith 1971

AbuMijlaz said:

I asked Ibn Abbas about a thing concerning the throwing of stones at the jamrahs. He said: I do not know whether the Messenger of Allah (ﷺ) threw six or seven pebbles.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا مِجْلَزٍ، يَقُولُ سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ شَىْءٍ، مِنْ أَمْرِ الْجِمَارِ فَقَالَ مَا أَدْرِي أَرَمَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسِتٍّ أَوْ بِسَبْعٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1977
In-book reference : Book 11, Hadith 257
English translation : Book 10, Hadith 1972

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: When one of you throws pebbles at the last jamrah (Jamrat al-Aqabah), everything becomes lawful for him except women (sexual intercourse).
Abu Dawud said: This is a weak tradition. The narrator al-Hajjaj neither saw al-Zuhri nor heard tradition from him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْحَجَّاجُ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَمَى أَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ كُلُّ شَىْءٍ إِلاَّ النِّسَاءَ " . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ ضَعِيفٌ الْحَجَّاجُ لَمْ يَرَ الزُّهْرِيَّ وَلَمْ يَسْمَعْ مِنْهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1978
In-book reference : Book 11, Hadith 258
English translation : Book 10, Hadith 1973

(79) Chapter: Regarding Trimming Short And Shaving The Hair (79) باب الْحَلْقِ وَالتَّقْصِيرِ

Narrated 'Abd Allah b. 'Umar:

That the Messenger of Allah (ﷺ) said: O Allah, have mercy on those who have themselves shaved. The people said: Messenger of Allah, and those who have clipped their hair. He again said: O Allah, have mercy on those who have themselves shaved. The people said: Messenger of Allah, those who have clipped their hair. He said: and those who clip their hair.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ " . قَالُوا يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ . قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ " . قَالُوا يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ . قَالَ " وَالْمُقَصِّرِينَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1979
In-book reference : Book 11, Hadith 259
English translation : Book 10, Hadith 1974

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) had his head shaved at the Farewell Pilgrimage.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي الإِسْكَنْدَرَانِيَّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1980
In-book reference : Book 11, Hadith 260
English translation : Book 10, Hadith 1975

Narrated Anas bin Malik:

The Messenger of Allah (ﷺ) threw pebbles at the last jamrah (Jamrat al-'Aqabah) on the day of sacrifice. He then returned to his lodging at Mina. He called for a sacrificial animal which he slaughtered. He then called for a barber. He held the right side of his head and shaved it. He then began to distribute among those who were around him one or two hair each. He then held the left side of his head and shaved it. Again he said: Is Abu Talhah here ? He then gave it (the hair shaved off) to Abu Talhah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ بِمِنًى فَدَعَا بِذِبْحٍ فَذُبِحَ ثُمَّ دَعَا بِالْحَلاَّقِ فَأَخَذَ بِشِقِّ رَأْسِهِ الأَيْمَنِ فَحَلَقَهُ فَجَعَلَ يَقْسِمُ بَيْنَ مَنْ يَلِيهِ الشَّعْرَةَ وَالشَّعْرَتَيْنِ ثُمَّ أَخَذَ بِشِقِّ رَأْسِهِ الأَيْسَرِ فَحَلَقَهُ ثُمَّ قَالَ " **هَا هُنَا أَبُو طَلْحَةَ** " . فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 1981
In-book reference : Book 11, Hadith 261
English translation : Book 10, Hadith 1976

The aforesaid tradition has also been transmitted by Hisham n. Hassan through a different chain of narrators. This version adds:

He said to the barber: Start with the right side and shave it.

حَدَّثَنَا عُبَيْدُ بْنُ هِشَامٍ أَبُو نُعَيْمٍ الْحَلَبِيُّ، وَعَمْرُو بْنُ عُثْمَانَ الْمَعْنَى، - قَالاَ - حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حَسَّانَ، بِإِسْنَادِهِ بِهَذَا قَالَ فِيهِ قَالَ لِلْحَالِقِ " ابْدَأْ بِشِقِّي الأَيْمَنِ فَاحْلِقْهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1982
In-book reference : Book 11, Hadith 262
English translation : Book 10, Hadith 1977

Narrated Ibn 'Abbas:

The Prophet (ﷺ) was asked (about rites of Hajj) on the day of stay at Mina. He said: No harm. A man asked him: I got myself shaved before I slaughtered. He said: Slaughter, there is no harm. He again asked: The evening came but I did not throw stones at the jamrah. He replied: Throw stones now ; there is no harm.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُسْأَلُ يَوْمَ مِنًى فَيَقُولُ " لاَ حَرَجَ " . فَسَأَلَهُ رَجُلٌ فَقَالَ إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ . قَالَ " اذْبَحْ وَلاَ حَرَجَ " . قَالَ إِنِّي أَمْسَيْتُ وَلَمْ أَرْمِ . قَالَ " ارْمِ وَلاَ حَرَجَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1983
In-book reference : Book 11, Hadith 263
English translation : Book 10, Hadith 1978

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْعَتَكِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ بَلَغَنِي عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ بْنِ عُثْمَانَ، قَالَتْ أَخْبَرَتْنِي أُمُّ عُثْمَانَ بِنْتُ أَبِي سُفْيَانَ، أَنَّ ابْنَ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ عَلَى النِّسَاءِ حَلْقٌ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ " .

Grade : **Sahih li ghairih** (Al-Albani) حكم: صحيح لغيره (الألباني)

Reference : Sunan Abi Dawud 1984
In-book reference : Book 11, Hadith 264
English translation : Book 10, Hadith 1979

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

حَدَّثَنَا أَبُو يَعْقُوبَ الْبَغْدَادِيُّ، ثِقَةٌ حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، قَالَتْ أَخْبَرَتْنِي أُمُّ عُثْمَانَ بِنْتُ أَبِي سُفْيَانَ، أَنَّ ابْنَ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1985
In-book reference : Book 11, Hadith 265
English translation : Book 10, Hadith 1980

(80) Chapter: Regarding 'Umrah

(80) باب الْعُمْرَةِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) performed 'Umrah before performing Hajj.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، وَيَحْيَى بْنُ زَكَرِيَّا، عَنِ ابْنِ جُرَيْجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ أَنْ يَحُجَّ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 1986
In-book reference : Book 11, Hadith 266
English translation : Book 10, Hadith 1981

Narrated Abdullah ibn Abbas:

By Allah, the Messenger of Allah (ﷺ) did not make Aisha perform umrah during Dhul-Hijjah but to discontinue the practice of the idolaters (in Arabia before Islam), for this clan of Quraysh and those who followed them used to say: When the fur of the camel abounds, and the wounds on the back of the camels are recovered and the month of Safar begins, umrah becomes lawful for one who performs umrah. They considered performing umrah unlawful till the months of Dhul-Hijjah and al-Muharram passed away.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنِ ابْنِ أَبِي زَائِدَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، وَمُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ وَاللَّهِ مَا أَعْمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِشَةَ فِي ذِي الْحِجَّةِ إِلاَّ لِيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشِّرْكِ فَإِنَّ هَذَا الْحَىَّ مِنْ قُرَيْشٍ وَمَنْ دَانَ دِينَهُمْ كَانُوا يَقُولُونَ إِذَا عَفَا الْوَبَرْ وَبَرَأَ الدَّبَرْ وَدَخَلَ صَفَرْ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ . فَكَانُوا يُحَرِّمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَالْمُحَرَّمُ .

حسن ق نحوه دون قول ابن عباس في أوله والله أهل الشرك (الألباني)

حكم:

Reference : Sunan Abi Dawud 1987
In-book reference : Book 11, Hadith 267

English translation : Book 10, Hadith 1982

AbuBakr ibn AbdurRahman said:

The messenger of Marwan whom he sent to Umm Ma'qil reported to me.

She said: AbuMa'qil accompanied the Messenger of Allah (ﷺ) during hajj. When he came (to her) she said: You know that hajj is incumbent on me. They walked until they visited him (i.e. the Prophet) and she asked (him): Messenger of Allah, hajj is due from me, and AbuMa'qil has a camel.
AbuMa'qil said: She spoke the truth, I have dedicated it to the cause of Allah.
The Messenger of Allah (ﷺ) said: Give it to her, that is in the cause of Allah. So he gave the camel to her.

She then said: Messenger of Allah, I am a woman who has become aged and ill. Is there any action which would be sufficient for me as my hajj?
He replied: umrah performed during Ramadan is sufficient as hajj.
حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، أَخْبَرَنِي رَسُولُ مَرْوَانَ الَّذِي أَرْسَلَ إِلَى أُمِّ مَعْقِلٍ قَالَتْ كَانَ أَبُو مَعْقِلٍ حَاجًّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَدِمَ قَالَتْ أُمُّ مَعْقِلٍ قَدْ عَلِمْتَ أَنَّ عَلَىَّ حَجَّةً فَانْطَلَقَا يَمْشِيَانِ حَتَّى دَخَلاَ عَلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عَلَىَّ حَجَّةً وَإِنَّ لأَبِي مَعْقِلٍ بَكْرًا ‏.‏ قَالَ أَبُو مَعْقِلٍ صَدَقَتْ جَعَلْتُهُ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَعْطِهَا فَلْتَحُجَّ عَلَيْهِ فَإِنَّهُ فِي سَبِيلِ اللَّهِ ‏"‏ ‏.‏ فَأَعْطَاهَا الْبَكْرَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ قَدْ كَبِرْتُ وَسَقِمْتُ فَهَلْ مِنْ عَمَلٍ يُجْزِئُ عَنِّي مِنْ حَجَّتِي قَالَ ‏"‏ عُمْرَةٌ فِي رَمَضَانَ تُجْزِئُ حَجَّةً ‏"‏ ‏.‏

حكم: صحيح دون قوله المرأة إني امرأة ... حجتي (الألباني)

Reference : Sunan Abi Dawud 1988
In-book reference : Book 11, Hadith 268
English translation : Book 10, Hadith 1983

Narrated Umm Ma'qil:

When the Messenger of Allah (ﷺ) performed the Farewell Pilgrimage, and we had a camel, AbuMa'qil dedicated it to the cause of Allah. Then we suffered from a disease, and AbuMa'qil died. The Prophet (ﷺ) went out (for hajj). When he finished the hajj, I came to him.
He said (to me): Umm Ma'qil, what prevented you from coming out for hajj along with us?
She said: We resolved (to do so), but AbuMa'qil died. We had a camel on which we could perform hajj, but AbuMa'qil had bequeathed it to the cause of Allah.
He said: Why did you not go out (for hajj) upon it, for hajj is in the cause of Allah? If you miss this hajj along with us, perform umrah during Ramadan, for it is like hajj.
She used to say: hajj is hajj, and umrah is umrah. The Messenger of Allah (ﷺ) said it to me: I do not know whether it was peculiar to me.
حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عِيسَى بْنِ مَعْقِلِ ابْنِ أُمِّ مَعْقِلٍ الأَسَدِيِّ، - أَسَدُ خُزَيْمَةَ - حَدَّثَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، عَنْ جَدَّتِهِ أُمِّ مَعْقِلٍ، قَالَتْ لَمَّا حَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حَجَّةَ الْوَدَاعِ وَكَانَ لَنَا جَمَلٌ فَجَعَلَهُ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ وَأَصَابَنَا مَرَضٌ وَهَلَكَ أَبُو مَعْقِلٍ وَخَرَجَ النَّبِيُّ صلى الله عليه

وسلم فَلَمَّا فَرَغَ مِنْ حَجِّهِ جِئْتُهُ فَقَالَ " يَا أُمَّ مَعْقِلٍ مَا مَنَعَكِ أَنْ تَخْرُجِي مَعَنَا " . قَالَتْ لَقَدْ تَهَيَّأْنَا فَهَلَكَ أَبُو مَعْقِلٍ وَكَانَ لَنَا جَمَلٌ هُوَ الَّذِي نَحُجُّ عَلَيْهِ فَأَوْصَى بِهِ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ . قَالَ " فَهَلاَّ خَرَجْتِ عَلَيْهِ فَإِنَّ الْحَجَّ فِي سَبِيلِ اللَّهِ فَأَمَّا إِذْ فَاتَتْكِ هَذِهِ الْحَجَّةُ مَعَنَا فَاعْتَمِرِي فِي رَمَضَانَ فَإِنَّهَا كَحَجَّةٍ " . فَكَانَتْ تَقُولُ الْحَجُّ حَجَّةٌ وَالْعُمْرَةُ عُمْرَةٌ وَقَدْ قَالَ هَذَا لِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَا أَدْرِي أَلِيَ خَاصَّةً .

حكم: صحيح دون قوله فكانت تقول (الألباني)

Reference : Sunan Abi Dawud 1989
In-book reference : Book 11, Hadith 269
English translation : Book 10, Hadith 1984

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) intended to perform hajj.

A woman said to her husband: Let me perform hajj along with the Messenger of Allah (ﷺ).

He said: I have nothing on which I can let you perform hajj. She said: You may perform hajj on your such-and-such camel. He said: That is dedicated to the cause of Allah, the Exalted. He then came to the Messenger of Allah (ﷺ) and said: My wife has conveyed her greetings and the blessings of Allah to you. She has asked about performing hajj along with you. She said (to me): Let me perform hajj with the Messenger of Allah (ﷺ). I said (to her): I have nothing upon which I can let you perform hajj. She said: Let me perform hajj on your such-and-such camel. I said: That is dedicated to the cause of Allah, The Exalted.
He replied: If you let her perform hajj on it, that would be in the cause of Allah.
He said: She has also requested me to ask you: What is that action which is equivalent to performing hajj with you?
The Messenger of Allah (ﷺ) said: Convey my greetings, the mercy of Allah and His blessings to her and tell her that umrah during Ramadan is equivalent to performing hajj along with me.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَامِرٍ الأَحْوَلِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْحَجَّ فَقَالَتِ امْرَأَةٌ لِزَوْجِهَا أَحِجَّنِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى جَمَلِكَ . فَقَالَ مَا عِنْدِي مَا أُحِجُّكِ عَلَيْهِ . قَالَتْ أَحِجَّنِي عَلَى جَمَلِكَ فُلاَنٍ . قَالَ ذَاكَ حَبِيسٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ . فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ امْرَأَتِي تَقْرَأُ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ وَإِنَّهَا سَأَلَتْنِي الْحَجَّ مَعَكَ قَالَتْ أَحِجَّنِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقُلْتُ مَا عِنْدِي مَا أُحِجُّكِ عَلَيْهِ . فَقَالَتْ أَحِجَّنِي عَلَى جَمَلِكَ فُلاَنٍ . فَقُلْتُ ذَاكَ حَبِيسٌ فِي سَبِيلِ اللَّهِ . فَقَالَ " أَمَا إِنَّكَ لَوْ أَحْجَجْتَهَا عَلَيْهِ كَانَ فِي سَبِيلِ اللَّهِ " . قَالَ وَإِنَّهَا أَمَرَتْنِي أَنْ أَسْأَلَكَ مَا يَعْدِلُ حَجَّةً مَعَكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقْرِئْهَا السَّلاَمَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ وَأَخْبِرْهَا أَنَّهَا تَعْدِلُ حَجَّةً مَعِي " . يَعْنِي عُمْرَةً فِي رَمَضَانَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 1990
In-book reference : Book 11, Hadith 270
English translation : Book 10, Hadith 1985

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) performed two umrahs: one umrah in Dhul-Qa'dah, and the other in Shawwal.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ عُمْرَتَيْنِ عُمْرَةً فِي ذِي الْقَعْدَةِ وَعُمْرَةً فِي شَوَّالٍ .

صحيح لكن قوله في شوال يعني ابتداء وإلا فهي كانت في ذي القعدة أيضا

حكم: (الألباني)

Reference : Sunan Abi Dawud 1991
In-book reference : Book 11, Hadith 271
English translation : Book 10, Hadith 1986

Mujahid said:

Ibn 'Umar was asked: How many times did the Messenger of Allah (ﷺ) perform 'Umrah ? He said: Twice. 'Aishah said: Ibn 'Umar knew that the Messenger of Allah (ﷺ) performed three 'Umrahs in addition to the one he combined with the Farewell Pilgrimage.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُجَاهِدٍ، قَالَ سُئِلَ ابْنُ عُمَرَ كَمِ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ مَرَّتَيْنِ . فَقَالَتْ عَائِشَةُ لَقَدْ عَلِمَ ابْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِ اعْتَمَرَ ثَلاَثًا سِوَى الَّتِي قَرَنَهَا بِحَجَّةِ الْوَدَاعِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 1992
In-book reference : Book 11, Hadith 272
English translation : Book 10, Hadith 1987

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) performed four umrahs, viz. umrah al-Hudaybiyyah; the second is the one when they (the Companions) were agreed upon performing umrah next year; the third is umrah performed from al-Ji'ranah; the fourth is the one which he combined with his hajj.

حَدَّثَنَا النُّفَيْلِيُّ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ وَالثَّانِيَةَ حِينَ تَوَاطَئُوا عَلَى عُمْرَةٍ مِنْ قَابِلٍ وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ وَالرَّابِعَةَ الَّتِي قَرَنَ مَعَ حَجَّتِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 1993
In-book reference : Book 11, Hadith 273
English translation : Book 10, Hadith 1988

Narrated Anas:

The Messenger of Allah (ﷺ) performed four 'Umrahs all in Dhu al-Qa'dah except the one which he performed along with Hajj.
Abu Dawud said: From here the narrator Hudbah (b. Khalid) became certain. I heard it from Abu al-Walid , but I did nor retain: An 'Umrah, during the treaty of al-Hudaibiyyah, or from al-Hudaibiyyah ; and 'Umrat al-Qada' in Dhu al-Qa'dah, and an 'Umrah from al-Ji'ranah where he (the Prophet) distributed the booty of Hunain in Dhu al-Qa'dah, and an 'Umrah along with his Hajj.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَهُدْبَةُ بْنُ خَالِدٍ، قَالاَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلاَّ الَّتِي مَعَ حَجَّتِهِ - قَالَ أَبُو دَاوُدَ أَتْقَنْتُ مِنْ هَا هُنَا مِنْ هُدْبَةَ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ وَلَمْ أَضْبِطْهُ - عُمْرَةً زَمَنَ الْحُدَيْبِيَةِ أَوْ مِنَ الْحُدَيْبِيَةِ وَعُمْرَةَ الْقَضَاءِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 1994
In-book reference : Book 11, Hadith 274
English translation : Book 10, Hadith 1989

(81) Chapter: Regarding The Menstruating Women Who Entered Ihram For 'Umrah, But Then Caught The Time Of Hajj, So

(81) باب الْمُهِلَّةِ بِالْعُمْرَةِ تَحِيضُ فَيُدْرِكُهَا الْحَجُّ

Hafsah, daughter of AbdurRahman ibn AbuBakr, reported on the authority of her father:

The Messenger of Allah (ﷺ) said to AbdurRahman: AbdurRahman, put your sister Aisha on the back of the camel behind you and make her perform umrah from at-Tan'im. When you come down from the hillock (in at-Tan'im), she must wear (ihram for umrah), for this is an umrah accepted (by Allah).

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهَا، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِعَبْدِ الرَّحْمَنِ " يَا عَبْدَ الرَّحْمَنِ أَرْدِفْ أُخْتَكَ عَائِشَةَ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ فَإِذَا هَبَطْتَ بِهَا مِنَ الأَكَمَةِ فَلْتُحْرِمْ فَإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ " .

حكم: صحيح ق دون قوله فإذا هبطت (الألباني)

Reference : Sunan Abi Dawud 1995
In-book reference : Book 11, Hadith 275
English translation : Book 10, Hadith 1990

Narrated Muharrish al-Ka'bi:

The Prophet (ﷺ) entered al-Ji'ranah. He came to the mosque (there) and prayed as long as Allah desired; he then wore ihram. Then he rode his camel and faced Batn Sarif till he reached the way which leads to Medina. He returned from Mecca (at night to al-Ji'ranah) as if he had passed the night at Mecca.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سَعِيدُ بْنُ مُزَاحِمِ بْنِ أَبِي مُزَاحِمٍ، حَدَّثَنِي أَبِي مُزَاحِمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَسِيدٍ، عَنْ مُحَرِّشٍ الْكَعْبِيِّ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْجِعْرَانَةَ فَجَاءَ إِلَى الْمَسْجِدِ فَرَكَعَ مَا شَاءَ اللَّهُ ثُمَّ أَحْرَمَ ثُمَّ اسْتَوَى عَلَى رَاحِلَتِهِ فَاسْتَقْبَلَ بَطْنَ سَرِفَ حَتَّى لَقِيَ طَرِيقَ الْمَدِينَةِ فَأَصْبَحَ بِمَكَّةَ كَبَائِتٍ .

حكم: **صحيح دون ركوعه في المسجد فإنه منكر (الألباني)**

Reference : Sunan Abi Dawud 1996
In-book reference : Book 11, Hadith 276
English translation : Book 10, Hadith 1991

(82) Chapter: Remaining In Makkah After 'Umrah

(82) باب الْمَقَامِ فِي الْعُمْرَةِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) stayed (at Mecca) for three days during umrah for atonement ('Umrat al-Qada')

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، وَعَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقَامَ فِي عُمْرَةِ الْقَضَاءِ ثَلاَثًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1997
In-book reference : Book 11, Hadith 277
English translation : Book 10, Hadith 1992

(83) Chapter: Tawaf Of Al-Ifadah In Hajj

(83) باب الإِفَاضَةِ فِي الْحَجِّ

Narrated Ibn 'Umar:

The Prophet (ﷺ) performed the obligatory circumambulation (Tawaf al-Ziyarah) on the day of the sacrifice ; he then offered the noon prayer at Mina when he returned.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ صَلَّى الظُّهْرَ بِمِنًى يَعْنِي رَاجِعًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 1998
In-book reference : Book 11, Hadith 278
English translation : Book 10, Hadith 1993

Narrated Umm Salamah, Ummul Mu'minin:

The night which the Messenger of Allah (ﷺ) passed with me was the one that followed the day of sacrifice. He came to me and Wahb ibn Zam'ah also visited me. A man belonging to the lineage of AbuUmayyah accompanied him. Both of them were wearing shirts.

The Messenger of Allah (ﷺ) said to Wahb: Did you perform the obligatory circumambulation (Tawaf az-Ziyarah), AbuAbdullah?
He said: No, by Allah Messenger of Allah.
He (the Prophet) said: Take off your shirt. He then took it off over his head, and his companion too took his shirt off over his head.
He then asked: And why (this), Messenger of Allah? He replied: On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs, until you perform the circumambulation of it (i.e. the Ka'bah).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَيَحْيَى بْنُ مَعِينٍ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، وَعَنْ أُمِّهِ، زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، - يُحَدِّثَانِهِ جَمِيعًا ذَاكَ عَنْهَا - قَالَتْ كَانَتْ لَيْلَتِي الَّتِي يَصِيرُ إِلَىَّ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَسَاءَ يَوْمِ النَّحْرِ فَصَارَ إِلَىَّ وَدَخَلَ عَلَىَّ وَهْبُ بْنُ زَمْعَةَ وَمَعَهُ رَجُلٌ مِنْ آلِ أَبِي أُمَيَّةَ مُتَقَمِّصَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِوَهْبٍ " هَلْ أَفَضْتَ أَبَا عَبْدِ اللَّهِ " . قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ . قَالَ صلى الله عليه وسلم " انْزِعْ عَنْكَ الْقَمِيصَ " . قَالَ فَنَزَعَهُ مِنْ رَأْسِهِ وَنَزَعَ صَاحِبُهُ قَمِيصَهُ مِنْ رَأْسِهِ ثُمَّ قَالَ وَلِمَ يَا رَسُولَ اللَّهِ قَالَ " إِنَّ هَذَا يَوْمٌ رُخِّصَ لَكُمْ إِذَا أَنْتُمْ رَمَيْتُمُ الْجَمْرَةَ أَنْ تَحِلُّوا " . يَعْنِي مِنْ كُلِّ مَا حَرُمْتُمْ مِنْهُ إِلاَّ النِّسَاءَ " فَإِذَا أَمْسَيْتُمْ قَبْلَ أَنْ تَطُوفُوا هَذَا الْبَيْتَ صِرْتُمْ حُرُمًا كَهَيْئَتِكُمْ قَبْلَ أَنْ تَرْمُوا الْجَمْرَةَ حَتَّى تَطُوفُوا بِهِ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 1999
In-book reference : Book 11, Hadith 279
English translation : Book 10, Hadith 1994

Narrated Aisha, Ummul Mu'minin ; Abdullah Ibn Abbas:

The Prophet (ﷺ) postponed the circumambulation on the day of sacrifice till the night.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ، وَابْنِ، عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إِلَى اللَّيْلِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2000
In-book reference : Book 11, Hadith 280
English translation : Book 10, Hadith 1995

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) did not walk quickly (ramal) in the seven rounds of the last circumambulation (Tawaf al-Ifadah).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي أَفَاضَ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2001
In-book reference : Book 11, Hadith 281
English translation : Book 10, Hadith 1996

(84) Chapter: Departing (From Makkah) (84) باب الْوَدَاعِ

Narrated Ibn 'Abbas:

The people used to go out (from Mecca after Hajj) by all sides. The Prophet (ﷺ) said: No one should leave (Mecca) until he performs the last circumambulation of the House (the Ka'bah).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ الطَّوَافَ بِالْبَيْتِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2002
In-book reference : Book 11, Hadith 282
English translation : Book 10, Hadith 1997

(85) Chapter: The Menstruating Woman Who Leaves After (The Tawaf Of) Al-Ifadah (85) باب الْحَائِضِ تَخْرُجُ بَعْدَ الإِفَاضَةِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) mentioned about Safiyyah, daughter of Huyayy. He was told that she had menstruated. The Messenger of Allah (ﷺ) said: She may probably detain us. They (the people) said: She has performed the obligatory circumambulation (Tawaf al-Ziyarah). He said: If so, there is no need (of staying any longer).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ صَفِيَّةَ بِنْتَ حُيَىٍّ فَقِيلَ إِنَّهَا قَدْ حَاضَتْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّهَا حَابِسَتُنَا " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ أَفَاضَتْ . فَقَالَ " فَلاَ إِذًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2003
In-book reference : Book 11, Hadith 283
English translation : Book 10, Hadith 1998

Al-Harith ibn Abdullah ibn Aws said:

I came to Umar ibn al-Khattab and asked him about a woman who has performed the (obligatory) circumambulation on the day of sacrifice, and then she menstruates. He said: She must perform the last circumambulation of the House (the Ka'bah). Al-Harith said: The Messenger of Allah (ﷺ) told me the same thing. Umar said: May your hands fall down! You asked me about a thing that you had asked the Messenger of Allah (ﷺ) so that I might oppose him.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ، قَالَ أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَسَأَلْتُهُ عَنِ الْمَرْأَةِ، تَطُوفُ بِالْبَيْتِ يَوْمَ النَّحْرِ ثُمَّ تَحِيضُ قَالَ لِيَكُنْ آخِرُ عَهْدِهَا بِالْبَيْتِ . قَالَ فَقَالَ الْحَارِثُ كَذَلِكَ أَفْتَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ فَقَالَ عُمَرُ أَرِبْتَ عَنْ يَدَيْكَ سَأَلْتَنِي عَنْ شَىْءٍ سَأَلْتَ عَنْهُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِكَيْمَا أُخَالِفَ .

حكم: صحيح ولكنه منسوخ بما قبله (الألباني)

Reference : Sunan Abi Dawud 2004
In-book reference : Book 11, Hadith 284
English translation : Book 10, Hadith 1999

(86) Chapter: Regarding The Farewell Tawaf

(86) باب طَوَافِ الْوَدَاعِ

Narrated Aisha, Ummul Mu'minin:

I put on ihram for umrah at at-Tan'im and I entered (Mecca) and performed my umrah as an atonement. The Messenger of Allah (ﷺ) waited for me at al-Abtah till I finished it. He commanded the people to depart. The Messenger of Allah (ﷺ) came to the House (the Ka'bah), went round it and went out (i.e. left for Medina).

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ أَحْرَمْتُ مِنَ التَّنْعِيمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِالأَبْطَحِ حَتَّى فَرَغْتُ وَأَمَرَ النَّاسَ بِالرَّحِيلِ . قَالَتْ وَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2005
In-book reference : Book 11, Hadith 285
English translation : Book 10, Hadith 2000

Narrated 'Aishah:

I went out along with the Prophet (ﷺ) during his last march, and he alighted at al-Muhassab. Abu Dawud said: Ibn Bashshar did not mention that she was sent to al-Tan'im in this tradition. She said: I then came to him in the morning. He announced to his companions for departure, and he himself departed. He passed the house (the Ka'bah) before the dawn prayer, and went round it when he proceeded. He then went away facing Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي الْحَنَفِيَّ - حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْتُ مَعَهُ - تَعْنِي مَعَ النَّبِيِّ صلى الله عليه وسلم - فِي النَّفْرِ الآخِرِ فَنَزَلَ الْمُحَصَّبَ - قَالَ أَبُو دَاوُدَ وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ قِصَّةَ بَعْثِهَا إِلَى التَّنْعِيمِ فِي هَذَا

الْحَدِيثِ - قَالَتْ ثُمَّ جِئْتُهُ بِسَحَرٍ فَأَذَّنَ فِي أَصْحَابِهِ بِالرَّحِيلِ فَارْتَحَلَ فَمَرَّ بِالْبَيْتِ قَبْلَ صَلاَةِ الصُّبْحِ فَطَافَ بِهِ حِينَ خَرَجَ ثُمَّ انْصَرَفَ مُتَوَجِّهًا إِلَى الْمَدِينَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2006
In-book reference : Book 11, Hadith 286
English translation : Book 10, Hadith 2001

Narrated AbdurRahman ibn Tariq:

AbdurRahman reported on the authority of his mother: When the Messenger of Allah (ﷺ) passed any place from the house of Ya'la,--the narrator Ubaydullah forgot its name--he faced the House (the Ka'bah) and supplicated.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ طَارِقٍ، أَخْبَرَهُ عَنْ أُمِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا جَازَ مَكَانًا مِنْ دَارِ يَعْلَى - نَسِيَهُ عُبَيْدُ اللَّهِ - اسْتَقْبَلَ الْبَيْتَ فَدَعَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2007
In-book reference : Book 11, Hadith 287
English translation : Book 10, Hadith 2002

(87) Chapter: Camping In The Valley Of Al-Muhassab (87) باب التَّحْصِيبِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) alighted at al-Muhassab so that it might be easier for him to proceed (to Medina). It is not a sunnah (i.e. a rite of Hajj). Anyone who desires may alight there, and anyone who does not want may not alight.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنَّمَا نَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُحَصَّبَ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ وَلَيْسَ بِسُنَّةٍ فَمَنْ شَاءَ نَزَلَهُ وَمَنْ شَاءَ لَمْ يَنْزِلْهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2008
In-book reference : Book 11, Hadith 288
English translation : Book 10, Hadith 2003

Abu Rafi' said The Apostle of Allaah(ﷺ) did not command me to align there. But when I pitched his tent there, he alighted. The narrator Musaddad said "He (Abu Rafi') kept watch over the luggage of the Prophet(ﷺ). The narrator 'Uthman said That is in Al Abtah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى، ح وَحَدَّثَنَا مُسَدَّدٌ، قَالُوا حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ قَالَ أَبُو رَافِعٍ لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَنْزِلَهُ وَلَكِنْ ضَرَبْتُ قُبَّتَهُ فَنَزَلَهُ . قَالَ مُسَدَّدٌ وَكَانَ عَلَى ثَقَلِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ عُثْمَانُ يَعْنِي فِي الأَبْطَحِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2009
In-book reference : Book 11, Hadith 289
English translation : Book 10, Hadith 2004

Usamah bin Zaid said I asked Apostle of Allaah(ﷺ) where will you encamp tomorrow? (This is asked on the occasion of his Hajj). He replied “Did ‘Aqil leave any house for us?” He again said “We shall encamp in the valley (Khaif) of Banu Kinanah where the Quraish took an oath upon disbelief, that is, Al Muhassab.” The oath was that Banu Kinanah concluded a pact with the Quraish against Banu Hashim “they would have no marital relationship with them, nor would give them accommodation nor would have any commercial ties with them.”

Al Zuhri said Al Khaif means valley.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَدًا فِي حَجَّتِهِ قَالَ " هَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً " . ثُمَّ قَالَ " نَحْنُ نَازِلُونَ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ " . يَعْنِي الْمُحَصَّبَ وَذَلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ وَلاَ يُئْوُوهُمْ . قَالَ الزُّهْرِيُّ وَالْخَيْفُ الْوَادِي .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2010
In-book reference : Book 11, Hadith 290
English translation : Book 10, Hadith 2005

Abu Hurairah said “Apostle of Allaah(ﷺ) said when intended to march from Mina we shall encamp tomorrow. The narrator then narrated something similar (as a previous tradition but he did not mention the opening words, nor did he mention the words “Al Khaif, Al Wadi(Khaif means Valley).”

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا عُمَرُ، حَدَّثَنَا أَبُو عَمْرٍو، - يَعْنِي الأَوْزَاعِيَّ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ أَرَادَ أَنْ يَنْفِرَ مِنْ مِنًى " نَحْنُ نَازِلُونَ غَدًا " . فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ أَوَّلَهُ وَلاَ ذَكَرَ الْخَيْفُ الْوَادِي .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2011
In-book reference : Book 11, Hadith 291
English translation : Book 10, Hadith 2006

Nafi’ said “Ibn ‘Umar used to nap for a short while at Batha’ (i.e, Al Muhassab) and then enter Makkah.” He thought that Apostle of Allaah(ﷺ) used to do so.

حَدَّثَنَا مُوسَى أَبُو سَلَمَةَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، وَأَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَهْجَعُ هَجْعَةً بِالْبَطْحَاءِ ثُمَّ يَدْخُلُ مَكَّةَ وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2012
In-book reference : Book 11, Hadith 292
English translation : Book 10, Hadith 2007

Ibn ‘Umar said “The Prophet(ﷺ) offered noon, afternoon, evening and night prayers at Al Batha(i.e, Al Muhassab). He then napped for a short while and then entered Makkah. Ibn ‘Umar also used to do so.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا حُمَيْدٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، وَأَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْبَطْحَاءِ ثُمَّ هَجَعَ هَجْعَةً ثُمَّ دَخَلَ مَكَّةَ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2013
In-book reference : Book 11, Hadith 293
English translation : Book 10, Hadith 2008

(88) Chapter: Regarding Someone Who Did An Act Before Its Time During Hajj

(88) باب فِيمَنْ قَدَّمَ شَيْئًا قَبْلَ شَىْءٍ فِي حَجِّهِ

‘Abd Allaah bin ‘Amr bin Al ‘As said “The Apostle of Allaah(ﷺ) stopped during the Farewell Pilgrimage at Mina, as the people were to ask him(about the rites of Hajj). A man came and said Apostle of Allaah being ignorant, I shaved before sacrificing. The Apostle of Allaah(ﷺ) replied “Sacrifice, for no harm will come.” Another man came and said “Apostle of Allaah(ﷺ), being ignorant, I sacrificed before throwing the pebbles.” He replied “Throw them for no harm will come.” He (the Prophet) was not asked about anything which had been done before or after its proper time without saying “Do it, for no harm will come.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ قَالَ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِمِنًى يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْبَحْ وَلاَ حَرَجَ " . وَجَاءَ رَجُلٌ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ . قَالَ " ارْمِ وَلاَ حَرَجَ " . قَالَ فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ قُدِّمَ أَوْ أُخِّرَ إِلاَّ قَالَ " اصْنَعْ وَلاَ حَرَجَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2014
In-book reference : Book 11, Hadith 294
English translation : Book 10, Hadith 2009

Usamah bin Sharik said “I went out with the Prophet (ﷺ) to perform Hajj, and the people were coming to him. One would say “Apostle of Allaah(ﷺ) I ran between Al Safa’ and Al Marwah before going round the Ka’bah or I did something before the its proper time or did something after its proper time. He would reply “No harm will come; no harm will come except to one who defames a Muslim acting wrongfully. That is the one who will be in trouble and will perish.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ، قَالَ خَرَجْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم حَاجًّا فَكَانَ النَّاسُ يَأْتُونَهُ فَمَنْ قَالَ يَا رَسُولَ اللَّهِ سَعَيْتُ قَبْلَ أَنْ أَطُوفَ أَوْ قَدَّمْتُ شَيْئًا أَوْ أَخَّرْتُ شَيْئًا . فَكَانَ يَقُولُ ‏"‏ لاَ حَرَجَ لاَ حَرَجَ إِلاَّ عَلَى رَجُلٍ اقْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذَلِكَ الَّذِي حَرِجَ وَهَلَكَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2015
In-book reference : Book 11, Hadith 295
English translation : Book 10, Hadith 2010

(89) Chapter: Regarding (Praying Behind A Sutrah In) Makkah

(89) باب فِي مَكَّةَ

Narrated Kathir b. Kathir b. al-Muttalib b. Abi Wida'ah
From his people on the authority of his grandfather:
He saw that the Prophet (ﷺ) was praying at the place adjacent to the gate of Banu Sahm and the people were passing before him, and there was no covering (sutrah) between them. The narrator Sufyan said: There was no covering between him and the Ka'bah.

Sufyan said: Ibn Juraij reported us stating that Kathir reported on the authority of his father saying: I did not hear my father say, but I heard some of my people on the authority of my grandfather.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنِي كَثِيرُ بْنُ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنْ بَعْضِ، أَهْلِي عَنْ جَدِّهِ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي مِمَّا يَلِي بَابَ بَنِي سَهْمٍ وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ وَلَيْسَ بَيْنَهُمَا سُتْرَةٌ ‏.‏ قَالَ سُفْيَانُ لَيْسَ بَيْنَهُ وَبَيْنَ الْكَعْبَةِ سُتْرَةٌ ‏.‏ قَالَ سُفْيَانُ كَانَ ابْنُ جُرَيْجٍ أَخْبَرَنَا عَنْهُ قَالَ أَخْبَرَنَا كَثِيرٌ عَنْ أَبِيهِ قَالَ فَسَأَلْتُهُ فَقَالَ لَيْسَ مِنْ أَبِي سَمِعْتُهُ وَلَكِنْ مِنْ بَعْضِ أَهْلِي عَنْ جَدِّي ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2016
In-book reference : Book 11, Hadith 296
English translation : Book 10, Hadith 2011

(90) Chapter: Regarding The Sanctity Of Makkah

(90) باب تَحْرِيمِ حَرَمِ مَكَّةَ

Abu Hurairah said “When Allah, the Exalted, granted the conquest of Makkah to his Apostle, the Prophet(ﷺ) stood among them(the people) and praised Allaah and extolled Him. He then said, Verily Allaah stopped the Elephant

from Makkah, and gave His Apostle and the believers sway upon it and it has been made lawful for me only for one hour on one day then it will remain sacred till the Day of Resurrection. Its trees are not to be cut, its game is not to be molested and the things dropped there are to be picked up only by one who publicly announces it. ‘Abbas or Al ‘Abbas suggested “Apostle of Allaah(ﷺ) except the rush(idhkir) for it is useful for our graves and our houses. The Apostle of Allaah(ﷺ) said “Except the rush.”

Abu Dawud said “Ibn Al Musaffa added on the authority of Al Walid Abu Shah a man from the people of the Yemen stood and said “Give me in writing, Apostle of Allaah(ﷺ)”. The Apostle of Allaah(ﷺ) said “Give in writing to Abu Shah. I said to Al Awza’i “What does the statement mean? Give Abu Shah in writing?” He said “This was an address which he heard from the Apostle of Allaah(ﷺ).”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى، - يَعْنِي ابْنَ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا فَتَحَ اللَّهُ تَعَالَى عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَكَّةَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ ثُمَّ هِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ لاَ يُعْضَدُ شَجَرُهَا وَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ تَحِلُّ لُقَطَتُهَا إِلاَّ لِمُنْشِدٍ " . فَقَامَ عَبَّاسٌ أَوْ قَالَ قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ فَإِنَّهُ لِقُبُورِنَا وَبُيُوتِنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ " . قَالَ أَبُو دَاوُدَ وَزَادَنَا فِيهِ ابْنُ الْمُصَفَّى عَنِ الْوَلِيدِ فَقَامَ أَبُو شَاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقَالَ يَا رَسُولَ اللَّهِ اكْتُبُوا لِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اكْتُبُوا لأَبِي شَاهٍ " . قُلْتُ لِلأَوْزَاعِيِّ مَا قَوْلُهُ " اكْتُبُوا لأَبِي شَاهٍ " . قَالَ هَذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2017
In-book reference : Book 11, Hadith 297
English translation : Book 10, Hadith 2012

The version of Ibn ‘Abbas added “Its fresh herbage is not to be cut.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، فِي هَذِهِ الْقِصَّةِ قَالَ " وَلاَ يُخْتَلَى خَلاَهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2018
In-book reference : Book 11, Hadith 298
English translation : Book 10, Hadith 2013

Narrated Aisha, Ummul Mu'minin:

I said: Messenger of Allah, should we not build a house or a building which shades you from the sun? He replied: No, it is a place for the one who reaches there earlier.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلاَ نَبْنِي لَكَ بِمِنًى بَيْتًا أَوْ بِنَاءً يُظِلُّكَ مِنَ الشَّمْسِ فَقَالَ " لاَ إِنَّمَا هُوَ مُنَاخُ مَنْ سَبَقَ إِلَيْهِ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 2019
In-book reference : Book 11, Hadith 299
English translation : Book 10, Hadith 2014

Narrated Ya'la ibn Umayyah:

The Prophet (ﷺ) said: Hoarding up food (to sell it at a high price) in the sacred territory is a deviation (from right to wrong).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ، أَخْبَرَنِي عُمَارَةُ بْنُ ثَوْبَانَ، حَدَّثَنِي مُوسَى بْنُ بَاذَانَ، قَالَ أَتَيْتُ يَعْلَى بْنَ أُمَيَّةَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **احْتِكَارُ الطَّعَامِ فِي الْحَرَمِ إِلْحَادٌ فِيهِ** " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 2020
In-book reference : Book 11, Hadith 300
English translation : Book 10, Hadith 2015

(91) Chapter: Regarding Giving Nabidh To The Muhrim To Drink

(91) باب فِي نَبِيذِ السِّقَايَةِ

Bakr bin 'Abd Allah said "A man said to Ibn 'Abbas "What about the people of this House? They supply Nabidh to the public while their cousins provide milk, honey and mush (sawiq). Is this due to their niggardliness or need? Ibn 'Abbas replied "This is due neither to our niggardliness nor to our need, but the Apostle of Allaah(ﷺ) (once) entered upon us on his riding beast and 'Usamah bin Zaid was sitting behind him. The Apostle of Allaah(ﷺ) called for drink. Nabidh was brought to him and he drank from it and gave its left over to Usamah bin Zaid who drank from it. The Apostle of Allaah (ﷺ) then said "You have done a good and handsome deed and do it in a similar way . It is due to this we are doing so, we do not want to change what the Apostle of Allaah (ﷺ)had said.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ مَا بَالُ أَهْلِ هَذَا الْبَيْتِ يَسْقُونَ النَّبِيذَ وَبَنُو عَمِّهِمْ يَسْقُونَ اللَّبَنَ وَالْعَسَلَ وَالسَّوِيقَ أَبُخْلٌ بِهِمْ أَمْ حَاجَةٌ فَقَالَ ابْنُ عَبَّاسٍ مَا بِنَا مِنْ بُخْلٍ وَلاَ بِنَا مِنْ حَاجَةٍ وَلَكِنْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ بْنُ زَيْدٍ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَرَابٍ فَأُتِيَ بِنَبِيذٍ فَشَرِبَ مِنْهُ وَدَفَعَ فَضْلَهُ إِلَى أُسَامَةَ بْنِ زَيْدٍ فَشَرِبَ مِنْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **أَحْسَنْتُمْ وَأَجْمَلْتُمْ كَذَلِكَ فَافْعَلُوا** " . فَنَحْنُ هَكَذَا لاَ نُرِيدُ أَنْ نُغَيِّرَ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2021
In-book reference : Book 11, Hadith 301
English translation : Book 10, Hadith 2016

(92) Chapter: Staying In Makkah

(92) باب الإِقَامَةِ بِمَكَّةَ

Umar bin ‘Abd Al ‘Aziz asked Al Sa’ib bin Yazid “Did you hear anything relating to staying at Makkah(after the completion of the rites of Hajj)? He said “Ibn Al Hadrami told me that he heard the Apostle of Allaah(ﷺ) say “The Muhajirun(Immigrants) are allowed to stay at the Ka’bah (Makkah) for three days after the obligatory circumambulation (Tawaf Al Ziyarah or Sadr)”.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ هَلْ سَمِعْتَ فِي الإِقَامَةِ، بِمَكَّةَ شَيْئًا قَالَ أَخْبَرَنِي ابْنُ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لِلْمُهَاجِرِينَ إِقَامَةٌ بَعْدَ الصَّدَرِ ثَلاَثًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2022
In-book reference : Book 11, Hadith 302
English translation : Book 10, Hadith 2017

(93) Chapter: Praying In The Ka'bah

(93) باب الصَّلاَةِ فِي الْكَعْبَةِ

‘Abd Allaah bin Umar said “The Apostle of Allaah(ﷺ) entered the Ka’bah and along with him entered Usamah bin Zaid, Uthman bin Talhah Al Hajabi and Bilal. He then closed the door and stayed there. ‘Abd Allah bin ‘Umar said “I asked Bilal when he came out What did the Apostle of Allaah(ﷺ) do (there)? He replied “He stood with a pillar on his left, two pillars on his right, and three pillars behind him. At that time the House (the Ka’bah) stood on six pillars. He then prayed.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلاَلٌ فَأَغْلَقَهَا عَلَيْهِ فَمَكَثَ فِيهَا قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ - وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ - ثُمَّ صَلَّى .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2023
In-book reference : Book 11, Hadith 303
English translation : Book 10, Hadith 2018

The aforesaid tradition has also been transmitted by Malik through a different chain of narrators. He (‘Abd Al Rahman bin Mahdi) did not mention the words “pillars”. This version adds “He then prayed and there was a distance of three cubits between him and the qiblah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ الأَذْرَمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، بِهَذَا الْحَدِيثِ لَمْ يَذْكُرِ السَّوَارِيَ قَالَ ثُمَّ صَلَّى وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ ثَلاَثَةُ أَذْرُعٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2024
In-book reference : Book 11, Hadith 304
English translation : Book 10, Hadith 2019

This tradition has also been transmitted by Ibn ‘Umar through a different chain of narrators like the one narrated by Al Qa’nabi . This version has “ I forgot to ask the number of rak’ahs he offered.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ الْقَعْنَبِيِّ . قَالَ وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2025
In-book reference : Book 11, Hadith 305
English translation : Book 10, Hadith 2020

‘Abd Al Rahman bin Safwan said “I asked ‘Umar bin Al Khattab How did the Apostle of Allaah(ﷺ) do when he entered the Ka’bah? He said “He offered two rak’ahs of prayer.”

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ، قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ كَيْفَ صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ دَخَلَ الْكَعْبَةَ قَالَ صَلَّى رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2026
In-book reference : Book 11, Hadith 306
English translation : Book 10, Hadith 2021

‘Abbas said “When the Prophet (ﷺ) came to Makkah he refused to enter the House (the Ka’bah) for there were idols in it. He ordered to take them out and they were taken out. The statues of Abraham and Isma’il were taken out and they had arrows in their hands. Apostle of Allaah(ﷺ) said “May Allaah destroy them! By Allaah, they knew that they never cast lots by arrow. He then entered the House(the Ka’bah) and uttered the takbir (Allaah is most great) in all its sides and corners. He then came out and did not pray.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ قَالَ فَأَخْرَجَ صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَفِي أَيْدِيهِمَا الأَزْلاَمُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **قَاتَلَهُمُ اللَّهُ وَاللَّهِ لَقَدْ عَلِمُوا مَا اسْتَقْسَمَا بِهَا قَطُّ** " . قَالَ ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَفِي زَوَايَاهُ ثُمَّ خَرَجَ وَلَمْ يُصَلِّ فِيهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2027
In-book reference : Book 11, Hadith 307
English translation : Book 10, Hadith 2022

(94) Chapter: Regarding Salat In The Hijr (94) باب الصَّلاَةِ فِي الْحِجْرِ

Narrated Aisha, Ummul Mu'minin:

I liked to enter the House (the Ka'bah) and pray therein. The Messenger of Allah (ﷺ) caught me by hand and admitted me to al-Hijr. He then said: Pray in al-Hijr when you intend to enter the House (the Ka'bah), for it is a part of the House (the Ka'bah). Your people shortened it when they built the Ka'bah, and they took it out of the House.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِي فَأَدْخَلَنِي فِي الْحِجْرِ فَقَالَ " صَلِّي فِي الْحِجْرِ إِذَا أَرَدْتِ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ فَإِنَّ قَوْمَكِ اقْتَصَرُوا حِينَ بَنَوُا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2028
In-book reference : Book 11, Hadith 308
English translation : Book 10, Hadith 2023

(95) Chapter: Entering The Ka'bah (95) باب فِي دُخُولِ الْكَعْبَةِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) went out from me, while he was happy, but he returned to me while he was sad. He said: I entered the Ka'bah, I know beforehand about my affair what I have come to know later I would not have entered it. I am afraid I have put my community to hardship.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ مِنْ عِنْدِهَا وَهُوَ مَسْرُورٌ ثُمَّ رَجَعَ إِلَىَّ وَهُوَ كَئِيبٌ فَقَالَ " إِنِّي دَخَلْتُ الْكَعْبَةَ وَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا دَخَلْتُهَا إِنِّي أَخَافُ أَنْ أَكُونَ قَدْ شَقَقْتُ عَلَى أُمَّتِي " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2029
In-book reference : Book 11, Hadith 309
English translation : Book 10, Hadith 2024

Al-Aslamiyyah said:

I said to Uthman ibn Talhah al-Hajabi): What did the Messenger of Allah (ﷺ) say to you when he called you? He said: (The Prophet said:) I forgot to order you to cover the two horns (of the lamb), for it is not advisable that there should be anything in the House (the Ka'bah) which diverts the attention of the man at prayer. Ibn as-Sarh said: The name of my maternal uncle is Musafi' ibn Shaybah.

حَدَّثَنَا ابْنُ السَّرْحِ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَمُسَدَّدٌ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ الْحَجَبِيِّ، حَدَّثَنِي خَالِي، عَنْ أُمِّي، صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ سَمِعْتُ الأَسْلَمِيَّةَ، تَقُولُ قُلْتُ لِعُثْمَانَ مَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ دَعَاكَ قَالَ " إِنِّي نَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَ الْقَرْنَيْنِ فَإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَىْءٌ يَشْغَلُ الْمُصَلِّيَ " . قَالَ ابْنُ السَّرْحِ خَالِي مُسَافِعُ بْنُ شَيْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2030
In-book reference : Book 11, Hadith 310
English translation : Book 10, Hadith 2025

(96) Chapter: Regarding The Wealth In The Ka'bah

(96) باب فِي مَالِ الْكَعْبَةِ

Shaibah bin ‘Uthman said “‘Umar bin Al Khattab was sitting in the place where you are sitting. He said I shall not go out until I distribute the property of The Ka’bah. I said “You will not do it.” He asked “Why?” I said “For the Apostle of Allaah(ﷺ) and Abu Bakr had seen its place and they were more in need of the property than you, but they did not take it out. He (‘Umar) stood up and went out.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنِ الشَّيْبَانِيِّ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ شَقِيقٍ، عَنْ شَيْبَةَ، - يَعْنِي ابْنَ عُثْمَانَ - قَالَ قَعَدَ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - فِي مَقْعَدِكَ الَّذِي أَنْتَ فِيهِ فَقَالَ لاَ أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ . قَالَ قُلْتُ مَا أَنْتَ بِفَاعِلٍ . قَالَ بَلَى لأَفْعَلَنَّ . قَالَ قُلْتُ مَا أَنْتَ بِفَاعِلٍ . قَالَ لِمَ قُلْتُ لأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ رَأَى مَكَانَهُ وَأَبُو بَكْرٍ - رضى الله عنه - وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُخْرِجَاهُ . فَقَامَ فَخَرَجَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2031
In-book reference : Book 11, Hadith 311
English translation : Book 10, Hadith 2026

Narrated Az-Zubayr:

When we came along with the Messenger of Allah (ﷺ) from Liyyah and we were beside the lote tree, the Messenger of Allah (ﷺ) stopped at the end of al-Qarn al-Aswad opposite to it. He then looked at Nakhb or at its valley. He stopped and all the people stopped. He then said: The game of Wajj and its thorny trees are unlawful made unlawful for Allah. This was before he alighted at at-Ta'if and its fortress for Thaqif.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِنْسَانٍ الطَّائِفِيِّ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ، قَالَ لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ لِيَّةَ حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طَرَفِ الْقَرْنِ الأَسْوَدِ حَذْوَهَا فَاسْتَقْبَلَ نَخِبًا بِبَصَرِهِ وَقَالَ مَرَّةً وَادِيَهُ وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ ثُمَّ قَالَ " إِنَّ صَيْدَ وَجٍّ وَعِضَاهَهُ حَرَامٌ مُحَرَّمٌ لِلَّهِ " . وَذَلِكَ قَبْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ لِثَقِيفٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2032
In-book reference : Book 11, Hadith 312
English translation : Book 10, Hadith 2027

(97) Chapter: On Going To Al-Madinah

(97) باب فِي إِتْيَانِ الْمَدِينَةِ

Abu Hurairah reported the Prophet (ﷺ) as saying “Journey should not be made(to visit any masjid) except towards three masjids:

The sacred masjid(of Makkah), this masjid of mine and Al Aqsa masjid(in Jerusalem).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَالْمَسْجِدِ الأَقْصَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2033
In-book reference : Book 11, Hadith 313
English translation : Book 10, Hadith 2028

(98) Chapter: Regarding The Sacredness Of Al-Madinah

(98) باب فِي تَحْرِيمِ الْمَدِينَةِ

‘Ali said “We wrote down nothing on the authority of the Apostle of Allaah(ﷺ) but the Qur’an and what this document contains.”. He reported the Apostle of Allaah(ﷺ) as saying “ Madeenah is sacred from A’ir to Thawr so if anyone produces an innovation (in it) or gives protection to an innovator the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him. The protection granted by Muslim is one (even if) the humblest of them grants it. So if anyone breaks a covenant made by a Muslim the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him. If anyone attributes his manumission to people without the permission of his masters the curse of Allaah, angels and all men will fall upon him and no repentance or ransom will be accepted from him.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ مَا كَتَبْنَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ الْقُرْآنَ وَمَا فِي هَذِهِ الصَّحِيفَةِ . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2034
In-book reference : Book 11, Hadith 314
English translation : Book 10, Hadith 2029

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: Its (Medina's) fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيٍّ، - رضى الله عنه - فِي هَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُخْتَلَى خَلاَهَا وَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمَنْ أَشَادَ بِهَا وَلاَ يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فِيهَا السِّلاَحَ لِقِتَالٍ وَلاَ يَصْلُحُ أَنْ يُقْطَعَ مِنْهَا شَجَرَةٌ إِلاَّ أَنْ يَعْلِفَ رَجُلٌ بَعِيرَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2035
In-book reference : Book 11, Hadith 315
English translation : Book 10, Hadith 2030

‘Adi bin Zaid said “The Apostle of Allaah(ﷺ) declared Madeenah a protected land a mail-post(three miles) from each side. Its trees are not to be beaten off or to be cut except what is taken from the Camel.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ زَيْدَ بْنَ الْحُبَابِ، حَدَّثَهُمْ حَدَّثَنَا سُلَيْمَانُ بْنُ كِنَانَةَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ، عَنْ عَدِيِّ بْنِ زَيْدٍ، قَالَ حَمَى رَسُولُ اللَّهِ صلى الله عليه وسلم كُلَّ نَاحِيَةٍ مِنَ الْمَدِينَةِ بَرِيدًا بَرِيدًا لاَ يُخْبَطُ شَجَرُهُ وَلاَ يُعْضَدُ إِلاَّ مَا يُسَاقُ بِهِ الْجَمَلُ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2036
In-book reference : Book 11, Hadith 316
English translation : Book 10, Hadith 2031

Narrated Sulayman ibn AbuAbdullah:

Sulayman ibn AbuAbdullah said: I saw Sa'd ibn AbuWaqqas seized a man hunting in the sacred territory of Medina which the Messenger of Allah (ﷺ) had declared to be sacred. He took away his clothes from him. His patrons came to him and spoke to him about it, but he replied: The Messenger of Allah (ﷺ) declared this territory to be sacred, saying: If anyone catches someone hunting in it he should take away from him his clothes. So I shall not return to you a provision which the Messenger of Allah (ﷺ) has given me, but if you wish I shall pay you its price.

حَدَّثَنَا أَبُو سَلَمَةَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلاً يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَبَهُ ثِيَابَهُ فَجَاءَ مَوَالِيهِ فَكَلَّمُوهُ فِيهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَرَّمَ هَذَا الْحَرَمَ وَقَالَ " مَنْ وَجَدَ أَحَدًا يَصِيدُ فِيهِ فَلْيَسْلُبْهُ ثِيَابَهُ " . فَلاَ أَرُدُّ عَلَيْكُمْ طُعْمَةً أَطْعَمَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَكِنْ إِنْ شِئْتُمْ دَفَعْتُ إِلَيْكُمْ ثَمَنَهُ .

صحيح لكن قوله يصيد منكر والمحفوظ ما في الحديث التالي يقطعون

(الألباني) حكم:

Reference : Sunan Abi Dawud 2037
In-book reference : Book 11, Hadith 317
English translation : Book 10, Hadith 2032

A client of Sa'ad said "Sa'ad found some slaves from the slaves of Medina cutting the trees of Medina." So, he took away their property and said to their patrons "I heard the Apostle of Allaah(ﷺ) prohibiting to cut any tree of Medina". He said "If anyone cuts any one of them, what is taken from him will belong to the one who seizes him."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ عَنْ مَوْلًى، لِسَعْدٍ أَنَّ سَعْدًا، وَجَدَ عَبِيدًا مِنْ عَبِيدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ الْمَدِينَةِ فَأَخَذَ مَتَاعَهُمْ وَقَالَ - يَعْنِي لِمَوَالِيهِمْ - سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِينَةِ شَىْءٌ وَقَالَ "مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلَبُهُ" .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2038
In-book reference : Book 11, Hadith 318
English translation : Book 10, Hadith 2033

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: The leaves should not be beaten off and the trees should not be cut in the protected land of the Messenger of Allah (ﷺ), but the leaves can be beaten off softly.

حَدَّثَنَا مُحَمَّدُ بْنُ حَفْصٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، أَخْبَرَنِي خَارِجَةُ بْنُ الْحَارِثِ الْجُهَنِيُّ، أَخْبَرَنِي أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "لاَ يُخْبَطُ وَلاَ يُعْضَدُ حِمَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَكِنْ يُهَشُّ هَشًّا رَفِيقًا" .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2039
In-book reference : Book 11, Hadith 319
English translation : Book 10, Hadith 2034

Ibn 'Umar said "The Apostle of Allaah(ﷺ) used to visit Quba on foot and riding. Ibn Numair added "and he used to offer two rak'ahs of prayer."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنِ ابْنِ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْتِي قُبَاءَ مَاشِيًا وَرَاكِبًا زَادَ ابْنُ نُمَيْرٍ وَيُصَلِّي رَكْعَتَيْنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2040
In-book reference : Book 11, Hadith 320
English translation : Book 10, Hadith 2035

(99) Chapter: Visiting Graves

(99) باب زِيَارَةِ الْقُبُورِ

Narrated AbuHurayrah:
The Prophet (ﷺ) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، عَنْ أَبِي صَخْرٍ، حُمَيْدِ بْنِ زِيَادٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَىَّ إِلاَّ رَدَّ اللَّهُ عَلَىَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلاَمَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2041
In-book reference : Book 11, Hadith 321
English translation : Book 10, Hadith 2036

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَىَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2042
In-book reference : Book 11, Hadith 322
English translation : Book 10, Hadith 2037

Narrated Rabi'ah ibn al-Hudayr:

Rabi'ah ibn al-Hudayr said: I did not hear Talhah ibn Ubaydullah narrating any tradition from the Messenger of Allah (ﷺ) except one tradition. I (Rabi'ah ibn AbuAbdurRahman) asked: What is that? He said: We went out along with the Messenger of Allah (ﷺ) who was going to visit the graves of the martyrs. When we ascended Harrah Waqim, and then descended from it, we found there some graves at the turning of the valley. We asked: Messenger of Allah, are these the graves of our brethren? He replied: Graves of our companions. When we came to the graves of martyrs, he said: These are the graves of our brethren.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدِينِيُّ، أَخْبَرَنِي دَاوُدُ بْنُ خَالِدٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ رَبِيعَةَ، - يَعْنِي ابْنَ الْهُدَيْرِ - قَالَ مَا سَمِعْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ . قَالَ قُلْتُ وَمَا هُوَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُرِيدُ قُبُورَ الشُّهَدَاءِ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِمٍ فَلَمَّا تَدَلَّيْنَا مِنْهَا وَإِذَا قُبُورٌ بِمَحْنِيَّةٍ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَقُبُورُ إِخْوَانِنَا هَذِهِ قَالَ " قُبُورُ أَصْحَابِنَا " . فَلَمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قَالَ " هَذِهِ قُبُورُ إِخْوَانِنَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2043
In-book reference : Book 11, Hadith 323
English translation : Book 10, Hadith 2038

Nafi’ reported on the authority of ‘Abd Allah bin ‘Umar “The Apostle of Allaah(ﷺ) made his Camel kneel down at Al Batha which lies in Dhu Al Hulaifa and prayed there. Abd Allah bin ‘Umar too used to do so.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2044
In-book reference : Book 11, Hadith 324
English translation : Book 10, Hadith 2039

Narrated Malik:

One should not exceed al-Mu'arras when one returns to Medina until one prays there as much as one wishes, for I have been informed that the Messenger of Allah (ﷺ) halted there at night.

Abu Dawud said: I heard Muhammad b. Ishaq al-Madini say: Al-Mu'arras lies at a distance of six miles from Medina.

حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ قَالَ مَالِكٌ لاَ يَنْبَغِي لأَحَدٍ أَنْ يُجَاوِزَ الْمُعَرَّسَ إِذَا قَفَلَ رَاجِعًا إِلَى الْمَدِينَةِ حَتَّى يُصَلِّيَ فِيهَا مَا بَدَا لَهُ لأَنَّهُ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَرَّسَ بِهِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ الْمَدَنِيَّ قَالَ الْمُعَرَّسُ عَلَى سِتَّةِ أَمْيَالٍ مِنَ الْمَدِينَةِ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 2045
In-book reference : Book 11, Hadith 325
English translation : Book 10, Hadith 2040

12 - Marriage (Kitab Al-Nikah) (2046 - 2174)

كتاب النكاح

(1) Chapter: The Encouragement To Marry

(1) باب التَّحْرِيضِ عَلَى النِّكَاحِ

‘Alqamah said “I was going with ‘Abd Allaah bin Mas’ud at Mina where ‘Uthman met him and desired to have a talk with him in privacy”. When ‘Abd Allaah (bin Mas’ud) thought there was no need of privacy, he said to me “Come, ‘Alqamah So I came (to him)”. Then ‘Uthman said to him “Should we not marry you, Abu ‘Abd Al Rahman to a virgin girl, so that the power you have lost may return to you?” ‘Abd Allaah (bin Mas’ud) said “If you say that , I heard the Apostle of Allaah(ﷺ) say “ Those of you who can support a wife, should marry, for it keeps you from looking at strange women and preserve from unlawful intercourse, but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ إِنِّي لأَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنًى إِذْ لَقِيَهُ عُثْمَانُ فَاسْتَخْلاَهُ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ لِي تَعَالَ يَا عَلْقَمَةُ فَجِئْتُ فَقَالَ لَهُ عُثْمَانُ أَلاَ نُزَوِّجُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ بِجَارِيَةٍ بِكْرٍ لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ فَقَالَ عَبْدُ اللَّهِ لَئِنْ قُلْتَ ذَاكَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2046
In-book reference : Book 12, Hadith 1
English translation : Book 11, Hadith 2041

(2) Chapter: What Has Been Ordered Regarding Marrying A Religious Woman

(2) باب مَا يُؤْمَرُ بِهِ مِنْ تَزْوِيجِ ذَاتِ الدِّينِ

Abu Hurairah reported the Prophet (ﷺ) as saying “Women may be married for four reasons:

for her property, her ranks, her beauty and her religiosity. So get the one who is religious and prosper (lit. may your hands cleave to the dust).”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنِي عُبَيْدُ اللَّهِ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُنْكَحُ النِّسَاءُ لأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2047
In-book reference : Book 12, Hadith 2
English translation : Book 11, Hadith 2042

(3) Chapter: Marrying Virgins

(3) باب فِي تَزْوِيجِ الأَبْكَارِ

Jabir bin 'Abd Allah said "The Apostle of Allaah(ﷺ) said to me "Did you marry?" I said "Yes". He again said "Virgin or Non Virgin (woman previously married)?" I said "Non Virgin". He said "Why (did you) not (marry) a virgin with whom you could sport and she could sport with you.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، أَخْبَرَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَزَوَّجْتَ " . قُلْتُ نَعَمْ . قَالَ " بِكْرًا أَمْ ثَيِّبًا " . فَقُلْتُ ثَيِّبًا . قَالَ " أَفَلاَ بِكْرٌ تُلاَعِبُهَا وَتُلاَعِبُكَ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2048
In-book reference : Book 12, Hadith 3
English translation : Book 11, Hadith 2043

(4) Chapter: The Prohibition Of Marrying Women Who Do Not Give Birth

(4) باب النَّهْىِ عَنْ تَزْوِيجِ، مِنْ لَمْ يَلِدْ مِنَ النِّسَاءِ

Narrated Abdullah ibn Abbas:
A man came to the Prophet (ﷺ), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her.

قَالَ أَبُو دَاوُدَ كَتَبَ إِلَىَّ حُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ امْرَأَتِي لاَ تَمْنَعُ يَدَ لاَمِسٍ . قَالَ " غَرِّبْهَا " . قَالَ أَخَافُ أَنْ تَتْبَعَهَا نَفْسِي . قَالَ " فَاسْتَمْتِعْ بِهَا " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2049
In-book reference : Book 12, Hadith 4
English translation : Book 11, Hadith 2044

Narrated Ma'qil ibn Yasar:

A man came to the Prophet (ﷺ) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُسْتَلِمُ بْنُ سَعِيدٍ ابْنُ أُخْتِ، مَنْصُورِ بْنِ زَاذَانَ عَنْ مَنْصُورٍ، - يَعْنِي ابْنَ - عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً حَسَبٍ وَجَمَالٍ وَإِنَّهَا لاَ تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ " لاَ " . ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ " تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ " .

Grade : **Hasan Sahih** (Al-Albani) — حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2050
In-book reference : Book 12, Hadith 5
English translation : Book 11, Hadith 2045

(5) Chapter: Regarding Allah's Statement: The Fornicatress Does Not Marry Except A Fornicator

(5) باب فِي قَوْلِهِ تَعَالَى { الزَّانِي لاَ يَنْكِحُ إِلاَّ زَانِيَةً }

Narrated Abdullah ibn Amr ibn al-'As:

Marthad ibn AbuMarthad al-Ghanawi used to take prisoners (of war) from Mecca (to Medina). At Mecca there was a prostitute called Inaq who had illicit relations with him. (Marthad said:) I came to the Prophet (ﷺ) and said to him:

May I marry Inaq, Messenger of Allah? The narrator said: He kept silence towards me. Then the verse was revealed:"....and the adulteress none shall marry save and adulterer or an idolater." He called me and recited this (verse) to me, and said: Do not marry her.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدٍ الْغَنَوِيَّ، كَانَ يَحْمِلُ الأُسَارَى بِمَكَّةَ وَكَانَ بِمَكَّةَ بَغِيٌّ يُقَالُ لَهَا عَنَاقُ وَكَانَتْ صَدِيقَتَهُ قَالَ جِئْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْكِحُ عَنَاقَ قَالَ فَسَكَتَ عَنِّي فَنَزَلَتْ { وَالزَّانِيَةُ لاَ يَنْكِحُهَا إِلاَّ زَانٍ أَوْ مُشْرِكٌ } فَدَعَانِي فَقَرَأَهَا عَلَىَّ وَقَالَ " لاَ تَنْكِحْهَا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2051
In-book reference : Book 12, Hadith 6
English translation : Book 11, Hadith 2046

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The adulterer who has been flogged shall not marry save the one like him. AbuMa'mar said: Habib al-Mu'allim narrated (this tradition) to us on the authority of Amr ibn Shu'ayb.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو مَعْمَرٍ قَالاَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حَبِيبٍ، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلاَّ مِثْلَهُ " . وَقَالَ أَبُو مَعْمَرٍ حَدَّثَنِي حَبِيبٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2052
In-book reference : Book 12, Hadith 7
English translation : Book 11, Hadith 2047

(6) Chapter: A Man Frees His Slave And Then Marries Her

(6) باب فِي الرَّجُلِ يَعْتِقُ أَمَتَهُ ثُمَّ يَتَزَوَّجُهَا

Abu Dawud reported the Apostle of Allaah(ﷺ) as saying “Anyone who sets his slave girl free and then marries her, will have a double reward.”

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ جَارِيَتَهُ وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2053
In-book reference : Book 12, Hadith 8
English translation : Book 11, Hadith 2048

Anas bin ‘Malik said “The Prophet(ﷺ) manumitted Safiyyah and made her manumission her dower.”

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2054
In-book reference : Book 12, Hadith 9
English translation : Book 11, Hadith 2049

(7) Chapter: Foster-Feeding Prohibits What Lineage Prohibits

(7) باب يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ

Narrated Aisha, Ummul Mu'minin:
The Prophet (ﷺ) said: What is unlawful by reason of consanguinity is unlawful by reason of fosterage.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2055
In-book reference : Book 12, Hadith 10
English translation : Book 11, Hadith 2050

Umm Salamah reported Umm Habibah said “Are you interested in my sister, Apostle of Allaah(ﷺ)?” He said “What should I do?” She said “You marry her” He said “Your sister?” She said “Yes”. He said “Do you like that?” she said “I am not alone with you of those who share me in this good, my sister is most to my liking. He said “She is not lawful for me.” She said “By Allaah, I was told that you were going to betroth with you Darrah to Durrah , the narrator Zuhair doubted the daughter of Abu Salamah. He said “The daughter of Umm Salamah? She said “Yes”. He said “(She is my step daughter). Even if she had not been my step daughter under my protection, she would not have been lawful for me. She is my foster niece (daughter of my brother by fosterage). Thuwaibah suckled me as well as his father (Abu Salamah). So do not present to me your daughters and your sisters.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ أُمَّ حَبِيبَةَ، قَالَتْ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي أُخْتِي قَالَ ‏"‏ فَأَفْعَلُ مَاذَا ‏"‏ ‏.‏ قَالَتْ فَتَنْكِحُهَا ‏.‏ قَالَ ‏"‏ أُخْتَكِ ‏"‏ ‏.‏ قَالَتْ نَعَمْ ‏.‏ قَالَ ‏"‏ أَوَتُحِبِّينَ ذَاكَ ‏"‏ ‏.‏ قَالَتْ لَسْتُ بِمُخْلِيَةٍ بِكَ وَأَحَبُّ مَنْ شَرَكَنِي فِي خَيْرٍ أُخْتِي ‏.‏ قَالَ ‏"‏ فَإِنَّهَا لاَ تَحِلُّ لِي ‏"‏ ‏.‏ قَالَتْ فَوَاللَّهِ لَقَدْ أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ - أَوْ ذَرَّةَ شَكَّ زُهَيْرٌ - بِنْتَ أَبِي سَلَمَةَ ‏.‏ قَالَ ‏"‏ بِنْتَ أُمِّ سَلَمَةَ ‏"‏ ‏.‏ قَالَتْ نَعَمْ ‏.‏ قَالَ ‏"‏ أَمَا وَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2056
In-book reference : Book 12, Hadith 11
English translation : Book 11, Hadith 2051

(8) Chapter: Regarding The Husband Of The Foster-Mother

(8) باب فِي لَبَنِ الْفَحْلِ

Narrated Aisha, Ummul Mu'minin:

Aflah ibn AbulQu'ays entered upon me. I hid myself from him. He said: You are hiding yourself from me while I am your paternal uncle. She said: I said: From where? He said: The wife of my brother suckled you. She said: The woman suckled me and not the man. Thereafter the Messenger of Allah (ﷺ) entered upon me and I told him this matter. He said: He is your paternal uncle; he may enter upon you.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ دَخَلَ عَلَىَّ أَفْلَحُ بْنُ أَبِي الْقُعَيْسِ فَاسْتَتَرْتُ مِنْهُ . قَالَ تَسْتَتِرِينَ مِنِّي وَأَنَا عَمُّكِ قَالَتْ قُلْتُ مِنْ أَيْنَ قَالَ أَرْضَعَتْكِ امْرَأَةُ أَخِي . قَالَتْ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ . فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَدَّثْتُهُ فَقَالَ " إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2057
In-book reference : Book 12, Hadith 12
English translation : Book 11, Hadith 2052

(9) Chapter: Regarding Breastfeeding An Adult

(9) باب فِي رَضَاعَةِ الْكَبِيرِ

A'ishah said the Apostle of Allaah(ﷺ) visited her when a man was with her. The narrator Hafs said "this grieved him and he frowned". The agreed version then goes, She said "He is my foster brother Apostle of Allaah(ﷺ)". He said "Consider, who are you brethren, for fosterage is consequent on hunger."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ الْمَعْنَى، وَاحِدٌ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ قَالَ حَفْصٌ فَشَقَّ ذَلِكَ عَلَيْهِ وَتَغَيَّرَ وَجْهُهُ - ثُمَّ اتَّفَقَا - قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ . فَقَالَ " انْظُرْنَ مَنْ إِخْوَانُكُنَّ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2058
In-book reference : Book 12, Hadith 13
English translation : Book 11, Hadith 2053

'Abd Allaah bin Mas'ud said "Fosterage is not valid except by what strengthens love and grows flesh." Abu Musa said "Do not ask us so long as this learned man is among us"

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهِّرٍ، أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ، حَدَّثَهُمْ عَنْ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ ابْنٍ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ لاَ رِضَاعَ إِلاَّ مَا شَدَّ الْعَظْمَ وَأَنْبَتَ اللَّحْمَ . فَقَالَ أَبُو مُوسَى لاَ تَسْأَلُونَا وَهَذَا الْحَبْرُ فِيكُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2059
In-book reference : Book 12, Hadith 14
English translation : Book 11, Hadith 2054

The aforesaid tradition has also been narrated by Ibn Mas'ud through a different chain of narrators and to the same effect from the Prophet (ﷺ). This version has the words anshaz al-'azma meaning which nourishes bones and makes them sturdy and vigorous.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ أَبِي مُوسَى الْهِلاَلِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ وَقَالَ أَنْشَزَ الْعَظْمَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2060
In-book reference : Book 12, Hadith 15
English translation : Book 11, Hadith 2055

(10) Chapter: (About) Who Was Made Prohibited Through Adult Fosterage

(10) باب فِيمَنْ حَرَّمَ بِهِ

A'ishah wife of the Prophet(ﷺ) and Umm Salamah said "Abu Hudaifah bin 'Utbah bin Rabi'ah bin 'Abd Shams adopted Salim as his son and married him to his niece Hind, daughter of Al Walid bin 'Utbah bin Rabi'ah. He (Salim) was the freed slave of a woman from the Ansar (the Helpers) as the Apostle of Allaah(ﷺ) adopted Zaid as his son. In pre Islamic days when anyone adopted a man as his son, the people called him by his name and he was given a share from his inheritance. Allaah, the Exalted, revealed about this matter "Call them by (the name of) their fathers, that is juster in the sight of Allaah. And if ye know not their fathers, then (they are) your brethren in the faith and your clients. They were then called by their names of their fathers. A man, whose father was not known, remained under the protection of someone and considered brother in faith. Sahlah daughter of Suhail bin Amr Al Quraishi then came and said Apostle of Allaah(ﷺ), we used to consider Salim(our) son. He dwelled with me and Abu Hudhaifah in the same house, and he saw me in the short clothes, but Allaah the Exalted, has revealed about them what you know, then what is your opinion about him? The Prophet (ﷺ) said give him your breast feed. She gave him five breast feeds. He then became like her foster son. Hence, A'ishah(may Allaah be pleased with her) used to ask the daughters of her sisters and the daughters of her brethren to give him breast feed five times, whom A'ishah wanted to see and who wanted to visit her. Though he might be of age; he then visited her. But Umm Salamah and all other wives of the Prophet (ﷺ) refused to allow anyone to visit them on the basis of such breast feeding unless one was given breast feed during infancy. They told A'ishah by Allaah we do not know whether that was a special concession granted by the Prophet (ﷺ) to Salim exclusive of the people.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَأُمِّ سَلَمَةَ أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ كَانَ تَبَنَّى سَالِمًا وَأَنْكَحَهُ ابْنَةَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلًى لاِمْرَأَةٍ مِنَ الأَنْصَارِ كَمَا تَبَنَّى رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدًا وَكَانَ مَنْ تَبَنَّى رَجُلاً فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوُرِّثَ مِيرَاثَهُ حَتَّى أَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى فِي ذَلِكَ { ادْعُوهُمْ لآبَائِهِمْ } إِلَى قَوْلِهِ { فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ } فَرُدُّوا إِلَى آبَائِهِمْ فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخًا فِي الدِّينِ فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرٍو الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ - وَهِيَ امْرَأَةُ أَبِي حُذَيْفَةَ - فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا وَكَانَ يَأْوِي مَعِي وَمَعَ أَبِي حُذَيْفَةَ فِي بَيْتٍ وَاحِدٍ وَيَرَانِي فُضْلاً وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ مَا قَدْ عَلِمْتَ فَكَيْفَ تَرَى فِيهِ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " أَرْضِعِيهِ " . فَأَرْضَعَتْهُ خَمْسَ رَضَعَاتٍ فَكَانَ بِمَنْزِلَةِ وَلَدِهَا مِنَ الرَّضَاعَةِ فَبِذَلِكَ كَانَتْ عَائِشَةُ - رضى الله عنها - تَأْمُرُ بَنَاتِ أَخَوَاتِهَا وَبَنَاتِ إِخْوَتِهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا وَإِنْ كَانَ كَبِيرًا خَمْسَ رَضَعَاتٍ ثُمَّ يَدْخُلَ عَلَيْهَا وَأَبَتْ أُمُّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم أَنْ يُدْخِلْنَ عَلَيْهِنَّ بِتِلْكَ الرَّضَاعَةِ أَحَدًا مِنَ النَّاسِ حَتَّى يَرْضَعَ فِي الْمَهْدِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نَدْرِي لَعَلَّهَا كَانَتْ رُخْصَةً مِنَ النَّبِيِّ صلى الله عليه وسلم لِسَالِمٍ دُونَ النَّاسِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2061
In-book reference : Book 12, Hadith 16
English translation : Book 11, Hadith 2056

(11) Chapter: Does Breastfeeding Less Than Five Times Establish Fosterage?

(11) باب هَلْ يُحَرِّمُ مَا دُونَ خَمْسِ رَضَعَاتٍ

A'ishah said "In what was sent down in the Qu'ran ten suckling's made marriage unlawful, but they were abrogated by five known ones and when the Prophet (ﷺ) dies, these words were among what was recited in the Qur'an."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ فِيمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ يُحَرِّمْنَ فَتُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَهُنَّ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2062
In-book reference : Book 12, Hadith 17
English translation : Book 11, Hadith 2057

A'ishah reported "The Apostle of Allaah(ﷺ) as saying One or two sucks does not make marriage unlawful".

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُحَرِّمُ الْمَصَّةُ وَلاَ الْمَصَّتَانِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2063
In-book reference : Book 12, Hadith 18
English translation : Book 11, Hadith 2058

(12) Chapter: Giving At The Time Of Weaning

(12) باب فِي الرَّضْخِ عِنْدَ الْفِصَالِ

Narrated Hajjaj ibn Malik al-Aslami:

I asked: Messenger of Allah, what will remove from me the obligation due for fostering a child? He said: A slave or a slave-woman.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَجَّاجِ بْنِ حَجَّاجٍ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعَةِ قَالَ " الْغُرَّةُ الْعَبْدُ أَوِ الأَمَةُ " . قَالَ النُّفَيْلِيُّ حَجَّاجُ بْنُ حَجَّاجٍ الأَسْلَمِيُّ وَهَذَا لَفْظُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2064
In-book reference : Book 12, Hadith 19
English translation : Book 11, Hadith 2059

(13) Chapter: Women Whom It Is Disliked To Combine Between (In Marriage)

(13) باب مَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَهُنَّ مِنَ النِّسَاءِ

Abu Hurairah reported The Apostle of Allaah(ﷺ) as saying “ A woman should not be married to one who had married her paternal aunt or a paternal aunt to one who had married her brother’s daughter or a woman to one who had married her maternal aunt or maternal aunt to one who had married her sister’s daughter. A woman who is elder (in relation) must not be married to one who had married a woman who is younger (in relation) to her nor a woman who is younger (in relation) must be married to one who has married a woman who is elder (in relation) to her.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلاَ الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا وَلاَ الْمَرْأَةُ عَلَى خَالَتِهَا وَلاَ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا وَلاَ تُنْكَحُ الْكُبْرَى عَلَى الصُّغْرَى وَلاَ الصُّغْرَى عَلَى الْكُبْرَى " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2065
In-book reference : Book 12, Hadith 20
English translation : Book 11, Hadith 2060

Abu Hurairah said “The Apostle of Allaah(ﷺ) forbade that a woman and her maternal aunt and a woman and her paternal aunt are joined in marriage.”

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا وَبَيْنَ الْمَرْأَةِ وَعَمَّتِهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2066
In-book reference : Book 12, Hadith 21
English translation : Book 11, Hadith 2061

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) abominated the combination of paternal and maternal aunts and the combination of two maternal aunts and two paternal aunts in marriage.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا خَطَّابُ بْنُ الْقَاسِمِ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَرِهَ أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ وَبَيْنَ الْخَالَتَيْنِ وَالْعَمَّتَيْنِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2067
In-book reference : Book 12, Hadith 22
English translation : Book 11, Hadith 2062

Ibn Shihab said “’Urwah bin Al Zubair asked A’ishah , wife of the Prophet(ﷺ) about the Qur’anic verse “And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you.” She said “O my nephew, this means the female orphan who is under the protection of her guardian and she holds a share in his property and her property and beauty attracts him; so her guardian intends to marry her without doing justice to her in respect of her dower and he gives her the same amount of dower as others give her. They (i.e., the guardians) were prohibited to marry them except that they do justice to them and pay them their maximum customary dower and they were asked to marry women other than them (i.e., the orphans) who seem good to them. ‘Urwah reported that A’ishah said “The people then consulted the Apostle of Allaah(ﷺ) about women after revelation of this verse. Thereupon Allaah the Exalted sent down the verse “They consult thee concerning women. Say Allaah giveth you decree concerning them and the scripture which hath been recited unto you(giveth decree) concerning female orphans unto whom you give not that which is ordained for them though you desire to marry them. “ She said “The mention made by Allaah about the Scripture recited to them refers to the former verse in which Allaah has said “And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you.” A’ishah said “The pronouncement of Allaah , the Exalted in the latter verse “though you desire to marry them” means the disinterest of one of you in marrying a female orphan who was under his protection, but she said little property and beauty. So they were prohibited to marry them for their interest in the property and beauty of the female orphans due to their disinterest in themselves except that they do justice)to them). The narrator Yunus said “Rabi’ah said explain the Qur’anic verse “And if ye fear that ye will not deal fairly by the orphans” means “Leave them if you fear (that you will not do justice to them), for I have made four women lawful for you.”

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم عَنْ قَوْلِ اللَّهِ تَعَالَى ‏{‏ وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ

مِنَ النِّسَاءِ } قَالَتْ يَا ابْنَ أُخْتِي هِيَ الْيَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا فَتُشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ . قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ هَذِهِ الآيَةِ فِيهِنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } قَالَتْ وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيْهِمْ فِي الْكِتَابِ الآيَةُ الأُولَى الَّتِي قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى { وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ }قَالَتْ عَائِشَةُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي الآيَةِ الآخِرَةِ { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } هِيَ رَغْبَةُ أَحَدِكُمْ عَنْ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حِجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ . قَالَ يُونُسُ وَقَالَ رَبِيعَةُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى } قَالَ يَقُولُ اتْرُكُوهُنَّ إِنْ خِفْتُمْ فَقَدْ أَحْلَلْتُ لَكُمْ أَرْبَعًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2068
In-book reference : Book 12, Hadith 23
English translation : Book 11, Hadith 2063

‘Ali bin al-Hussain said that when they returned to Madeenah from Yazid bin Mu’awiyah the place of massacre of Al Hussain bin Ali(may Allaah be pleased with him) Al Miswar bin Makhramah met them and said “tell me if you have any need for me. I said to him “No”. He then said Will you not give me the sword of the Apostle of Allaah(ﷺ)? I fear the people may not take it from you by force. (He said) By Allaah if you give it to me no one can take it from me so long as I am alive. Ali bin Abi Talib (may Allaah be pleased with him) asked for the hand of Abu Jahl’s daughter in marriage after the marriage with Fathima. I heard the Apostle of Allaah(ﷺ) say while he was addressing the people about this matter on the pulpit and I was mature in those days. Fathima is from me and I am not afraid that she will be tried in respect of her religion. He then mentioned his other son-in-law who belonged to Banu ‘Abd Shams. He admired him immensely for his relationship with him and extolled him well. He said “He talked to me and talked truly and he made promise with me and fulfilled it. I do not make lawful what Is unlawful and unlawful what is lawful. But, by Allaah the daughter of the Apostle of Allaah(ﷺ) and the daughter of the enemy of Allaah can never be combined together.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ - رضى الله عنهما - لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَىَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا قَالَ فَقُلْتُ لَهُ لاَ . قَالَ هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ وَايْمُ اللَّهِ لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِ أَبَدًا حَتَّى يَبْلُغَ إِلَى نَفْسِي إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ - رضى الله عنه - خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ - رضى الله عنها - فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ " إِنَّ فَاطِمَةَ مِنِّي وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ

فِي دِينِهَا " . قَالَ ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي وَوَعَدَنِي فَوَفَّى لِي وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2069
In-book reference : Book 12, Hadith 24
English translation : Book 11, Hadith 2064

The aforesaid tradition has also been transmitted by Ibn Abi Mulaikah. He said "'Ali (Allaah be pleased with him) then kept silence about the marriage (i.e., marrying Abi Jahl's daughter)

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنِي عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، بِهَذَا الْخَبَرِ قَالَ فَسَكَتَ عَلِيٌّ عَنْ ذَلِكَ النِّكَاحِ

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2070
In-book reference : Book 12, Hadith 25
English translation : Book 11, Hadith 2065

Al Miswar bin Makramah said that he heard the Apostle of Allaah(ﷺ) say on the pulpit Banu Hashim bin Al Mughirah sought permission from me to marry their daughter to 'Ali bin Abi Talib. But I do not permit, again, I do not permit, again, I do not permit except that Ibn Abi Talib divorces my daughter and marries their daughter. My daughter is my part, what makes her uneasy makes me uneasy and what troubles her troubles me. The full information rests with the tradition narrated by Ahmad.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - الْمَعْنَى - قَالَ أَحْمَدُ حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَقُولُ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلاَ آذَنُ ثُمَّ لاَ آذَنُ ثُمَّ لاَ آذَنُ إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يُرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا " . وَالإِخْبَارُ فِي حَدِيثِ أَحْمَدَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2071
In-book reference : Book 12, Hadith 26
English translation : Book 11, Hadith 2066

(14) Chapter: Regarding Mut'ah Marriages (14) باب فِي نِكَاحِ الْمُتْعَةِ

Al Zuhri said "we were with 'Umar bin 'Abd Al Aziz, there we discussed temporary marriage. A man called Rabi bin Saburah said "I bear witness that my father told me that the Apostle of Allaah(ﷺ) had prohibited it at the Farewell Pilgrimage."

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنِ الزُّهْرِيِّ، قَالَ كُنَّا عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَتَذَاكَرْنَا مُتْعَةَ النِّسَاءِ فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ رَبِيعُ بْنُ سَبْرَةَ أَشْهَدُ عَلَى أَبِي أَنَّهُ حَدَّثَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا فِي حَجَّةِ الْوَدَاعِ .

حكم: شاذ والمحفوظ زمن الفتح (الألباني)

Reference : Sunan Abi Dawud 2072
In-book reference : Book 12, Hadith 27
English translation : Book 11, Hadith 2067

Rabi' b. Saburah reported on the authority of his father:

The Messenger of Allah (ﷺ) prohibited temporary marriage with women.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ رَبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حَرَّمَ مُتْعَةَ النِّسَاءِ .

حكم: صحيح م وزاد زمن الفتح (الألباني)

Reference : Sunan Abi Dawud 2073
In-book reference : Book 12, Hadith 28
English translation : Book 11, Hadith 2068

(15) Chapter: Regarding Shighar Marriages

(15) باب فِي الشِّغَارِ

Ibn ‘Umar said “The Apostle of Allaah(ﷺ) prohibited shighar marriage. Musaddad added in his version “I said to ‘Nafi “What is shighar?” (It means that) a man marries the daughter of another man and gives his own daughter to him in marriage without fixing dower; and a man marries the sister of another man and gives him his sister in marriage without fixing dower.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ . زَادَ مُسَدَّدٌ فِي حَدِيثِهِ قُلْتُ لِنَافِعٍ مَا الشِّغَارُ قَالَ يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيْرِ صَدَاقٍ وَيَنْكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيْرِ صَدَاقٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2074
In-book reference : Book 12, Hadith 29
English translation : Book 11, Hadith 2069

Abdur Rahman ibn Hurmuz al-A'raj said:

Al-Abbas ibn Abdullah ibn al-Abbas married his daughter to Abdur Rahman ibn al-Hakam, and AbdurRahman married his daughter to him. And they made this (exchange) their dower. Mu'awiyah wrote to Marwan commanding him to separate them. He wrote in his letter: This is the shighar which the Messenger of Allah (ﷺ) has forbidden.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ الأَعْرَجُ، أَنَّ الْعَبَّاسَ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، أَنْكَحَ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ ابْنَتَهُ وَأَنْكَحَهُ عَبْدُ الرَّحْمَنِ ابْنَتَهُ وَكَانَا جَعَلاَ صَدَاقًا فَكَتَبَ مُعَاوِيَةُ إِلَى مَرْوَانَ يَأْمُرُهُ بِالتَّفْرِيقِ بَيْنَهُمَا وَقَالَ فِي كِتَابِهِ هَذَا الشِّغَارُ الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2075
In-book reference : Book 12, Hadith 30
English translation : Book 11, Hadith 2070

(16) Chapter: Regarding Tahlil (Intentionally Marrying A Divorcee To Make Her Permissible For Her First Husband) (16) باب فِي التَّحْلِيلِ

Narrated Ali ibn AbuTalib:

(The narrator Isma'il said: I think ash-Sha'bi attributed this tradition to the Prophet)
The Prophet (ﷺ) said: Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي إِسْمَاعِيلُ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، رضى الله عنه - قَالَ إِسْمَاعِيلُ وَأُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " **لَعَنَ اللَّهُ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2076
In-book reference : Book 12, Hadith 31
English translation : Book 11, Hadith 2071

The aforesaid tradition has also been transmitted by ‘Ali through a different chain of narrators from the Prophet (ﷺ) to the same effect.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ الأَعْوَرِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَرَأَيْنَا أَنَّهُ عَلِيٌّ - عَلَيْهِ السَّلاَمُ - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2077
In-book reference : Book 12, Hadith 32
English translation : Book 11, Hadith 2072

(17) Chapter: A Slave Getting Married Without The Permission Of His Owner (17) باب فِي نِكَاحِ الْعَبْدِ بِغَيْرِ إِذْنِ مَوَالِيهِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If any slave marries without the permission of his masters, he is a fornicator.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَهَذَا لَفْظُ إِسْنَادِهِ - وَكِلاَهُمَا عَنْ وَكِيعٍ، حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ فَهُوَ عَاهِرٌ " .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 2078
In-book reference : Book 12, Hadith 33
English translation : Book 11, Hadith 2073

Ibn 'Umar reported the Prophet (ﷺ) as saying "If a slave marries without the permission of his master, his marriage is null and void.

Abu Dawud said "This tradition is weak. This is mauquf(does not go back to the Prophet). This is the statement of the Ibn 'Umar himself.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا أَبُو قُتَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا نَكَحَ الْعَبْدُ بِغَيْرِ إِذْنِ مَوْلاَهُ فَنِكَاحُهُ بَاطِلٌ " . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ ضَعِيفٌ وَهُوَ مَوْقُوفٌ وَهُوَ قَوْلُ ابْنِ عُمَرَ رضى الله عنهما .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 2079
In-book reference : Book 12, Hadith 34
English translation : Book 11, Hadith 2074

(18) Chapter: Regarding it being disliked for a person to propose after his brother's proposal

(18) باب فِي كَرَاهِيَةِ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying " A man should not seek the hand of a woman in marriage when his brother has already sought her hand."

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2080
In-book reference : Book 12, Hadith 35
English translation : Book 11, Hadith 2075

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: One of you must not ask a woman in marriage when his brother has done so already, and one of you must not sell (his own goods) when his brother has already sold (his goods) except with his permission.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ وَلاَ يَبِيعُ عَلَى بَيْعِ أَخِيهِ إِلاَّ بِإِذْنِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2081
In-book reference : Book 12, Hadith 36
English translation : Book 11, Hadith 2076

(19) Chapter: A Person Looks At A Woman Whom He Desires To Marry

(19) باب فِي الرَّجُلِ يَنْظُرُ إِلَى الْمَرْأَةِ وَهُوَ يُرِيدُ تَزْوِيجَهَا

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) said: When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so. He (Jabir) said: I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ وَاقِدِ بْنِ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ سَعْدِ بْنِ مُعَاذٍ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا خَطَبَ أَحَدُكُمُ الْمَرْأَةَ فَإِنِ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ " . قَالَ فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَخَبَّأُ لَهَا حَتَّى رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا وَتَزَوُّجِهَا فَتَزَوَّجْتُهَا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2082
In-book reference : Book 12, Hadith 37
English translation : Book 11, Hadith 2077

(20) Chapter: Regarding The Guardian

(20) باب فِي الْوَلِيِّ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ مَوَالِيهَا فَنِكَاحُهَا بَاطِلٌ " . ثَلاَثَ مَرَّاتٍ " فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَهَا بِمَا أَصَابَ مِنْهَا فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لاَ وَلِيَّ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2083
In-book reference : Book 12, Hadith 38
English translation : Book 11, Hadith 2078

This tradition has also been transmitted by A'ishah through a different chain of narrators from the Prophet (ﷺ) to the same effect.

Abu Dawud said "Ja'far did not hear any tradition from Al Zuhri. Al Zuhri gave him his writing."

حَدَّثَنِي الْقَعْنَبِيُّ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ جَعْفَرٍ، - يَعْنِي ابْنَ رَبِيعَةَ - عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ جَعْفَرٌ لَمْ يَسْمَعْ مِنَ الزُّهْرِيِّ كَتَبَ إِلَيْهِ .

Reference : Sunan Abi Dawud 2084
In-book reference : Book 12, Hadith 39
English translation : Book 11, Hadith 2079

Narrated Abu Musa:

The Prophet (ﷺ) said: There is no marriage without the permission of a guardian.

Abu Dawud said: The narrator Yunus also transmitted on the authority of Abu Burdah, and Isra'il narrated from Abu Ishaq on the authority of Abu Burdah.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ، عَنْ يُونُسَ، وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ " . قَالَ أَبُو دَاوُدَ هُوَ يُونُسُ عَنْ أَبِي بُرْدَةَ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي بُرْدَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2085
In-book reference : Book 12, Hadith 40
English translation : Book 11, Hadith 2080

Ibn Az-Zubayr reported on the authority of Umm Habibah that she was the wife of Ibn Jahsh, but he died, He was among those who migrated to Abyssinia. Negus then married her to the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُمِّ حَبِيبَةَ، أَنَّهَا كَانَتْ عِنْدَ ابْنِ جَحْشٍ فَهَلَكَ عَنْهَا - وَكَانَ فِيمَنْ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ - فَزَوَّجَهَا النَّجَاشِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهِيَ عِنْدَهُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2086
In-book reference : Book 12, Hadith 41
English translation : Book 11, Hadith 2081

(21) Chapter: Regarding The Guardian Preventing The Woman From Marriage

(21) باب فِي الْعَضْلِ

Ma'qil bin Yasar said:

I had a sister and I was asked to give her in marriage. My cousin came to me and I married her to him. He then divorced her one revocable divorce. He abandoned her till her waiting period passed. When I was asked to give her in marriage, he again came to me and asked her in marriage. Thereupon I said to him “No, by Allah, I will never marry her to you. Then the following verse was revealed about my case: “And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands.” So I expiated for my oath, and married her off to him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي أَبُو عَامِرٍ، حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ، حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، قَالَ كَانَتْ لِي أُخْتٌ تُخْطَبُ إِلَىَّ فَأَتَانِي ابْنُ عَمٍّ لِي فَأَنْكَحْتُهَا إِيَّاهُ ثُمَّ طَلَّقَهَا طَلاَقًا لَهُ رَجْعَةٌ ثُمَّ تَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا فَلَمَّا خُطِبَتْ إِلَىَّ أَتَانِي يَخْطُبُهَا فَقُلْتُ لاَ وَاللَّهِ لاَ أُنْكِحُهَا أَبَدًا ‏.‏ قَالَ فَفِيَّ نَزَلَتْ هَذِهِ الآيَةُ ‏{‏ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ ‏}‏ الآيَةَ ‏.‏ قَالَ فَكَفَّرْتُ عَنْ يَمِينِي فَأَنْكَحْتُهَا إِيَّاهُ ‏.‏

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2087
In-book reference : Book 12, Hadith 42
English translation : Book 11, Hadith 2082

(22) Chapter: If Two Guardians Marry Her Off

(22) باب إِذَا أَنْكَحَ الْوَلِيَّانِ

Narrated Samurah:

The Prophet (ﷺ) said: Any woman who is married by two guardians (to two different men) belongs to the first woman who is married by two guardians (to two different men) belongs to the first of them and anything sold by a man to two persons belongs to the first of them.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - الْمَعْنَى - عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا وَأَيُّمَا رَجُلٍ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 2088
In-book reference : Book 12, Hadith 43
English translation : Book 11, Hadith 2083

(23) Chapter: Regarding Allah's Statement: It Is Not Permitted For You To Inherity Women Against Their Will... And Do Not Prevent Them From Re-Marrying

(23) باب قَوْلِهِ تَعَالَى ‏{‏ لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ ‏}‏

Narrated Abdullah ibn Abbas:

About the Qur'anic verse: "It is not lawful for you forcibly to inherit the woman (of your deceased kinsmen), nor (that) ye should put constraint upon them. When a man died, his relatives had more right to his wife then her own

guardian. If any one of them wanted to marry her, he did so; or they married her (to some other person), and if they did not want to marry her, they did so. So this verse was revealed about the matter.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، - قَالَ الشَّيْبَانِيُّ وَذَكَرَهُ عَطَاءٌ أَبُو الْحَسَنِ السُّوَائِيُّ وَلاَ أَظُنُّهُ إِلاَّ عَنِ ابْنِ عَبَّاسٍ، - فِي هَذِهِ الآيَةِ { لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ } قَالَ كَانَ الرَّجُلُ إِذَا مَاتَ كَانَ أَوْلِيَاؤُهُ أَحَقَّ بِامْرَأَتِهِ مِنْ وَلِيِّ نَفْسِهَا إِنْ شَاءَ بَعْضُهُمْ زَوَّجَهَا أَوْ زَوَّجُوهَا وَإِنْ شَاءُوا لَمْ يُزَوِّجُوهَا فَنَزَلَتْ هَذِهِ الآيَةُ فِي ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2089
In-book reference : Book 12, Hadith 44
English translation : Book 11, Hadith 2084

Ibn ‘Abbas explained the Qur’anic verse It is not lawful for you forcibly to inherit the woman (of your deceased kinsmen) nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness and said “This means that a man used to inherit a relative woman. He prevented her from marriage till she died or returned her dower to her. Hence, Allaah prohibited that practice.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ } وَذَلِكَ أَنَّ الرَّجُلَ كَانَ يَرِثُ امْرَأَةَ ذِي قَرَابَتِهِ فَيَعْضُلُهَا حَتَّى تَمُوتَ أَوْ تَرُدَّ إِلَيْهِ صَدَاقَهَا فَأَحْكَمَ اللَّهُ عَنْ ذَلِكَ وَنَهَى عَنْ ذَلِكَ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2090
In-book reference : Book 12, Hadith 45
English translation : Book 11, Hadith 2085

The aforesaid tradition has also been transmitted by Al Dahhak to the same effect through a different chain of narrators. This version has Allaah prohibited that (practice).

حَدَّثَنَا أَحْمَدُ بْنُ شَبُّويَةَ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ، مَوْلَى عُمَرَ عَنِ الضَّحَّاكِ، بِمَعْنَاهُ قَالَ فَوَعَظَ اللَّهُ ذَلِكَ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 2091
In-book reference : Book 12, Hadith 46
English translation : Book 11, Hadith 2086

(24) Chapter: Seeking The Girl's Permission (24) باب فِي الاِسْتِئْمَارِ

Abu Hurairah reported the Prophet(ﷺ) as saying “ A woman who has been previously married should not be married until her permission is asked nor should a virgin be married without her permission. “They (the people) asked “What is her permission, Apostle of Allaah(ﷺ)? He replied “it is by her keeping silence.”

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ وَلاَ الْبِكْرُ إِلاَّ بِإِذْنِهَا " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا إِذْنُهَا قَالَ " أَنْ تَسْكُتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2092
In-book reference : Book 12, Hadith 47
English translation : Book 11, Hadith 2087

Narrated Abu Hurairah:

The Prophet (ﷺ) said: An orphan virgin girl should be consulted about herself; if she says nothing that indicates her permission, but if she refuses, the authority of the guardian cannot be exercised against her will. The full information rest with the tradition narrated by Yazid.
Abu Dawud said: This tradition has also been transmitted in a similar way by Abu Khalid Sulaiman b. Hayyan and Mu'adh b. Mu'adh on the authority of Muhammad b. 'Amr.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - الْمَعْنَى - حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلاَ جَوَازَ عَلَيْهَا " . وَالإِخْبَارُ فِي حَدِيثِ يَزِيدَ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ وَمُعَاذٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2093
In-book reference : Book 12, Hadith 48
English translation : Book 11, Hadith 2088

The aforesaid tradition has also been transmitted through a different chain of narrators by Muhammad bin ‘Amr. This version adds “If she weeps or keeps silence”. The narrator added the word “weeps”.

Abu Dawud said:
The word "weeps" is not guarded. This is a misunderstanding of the tradition on the part of the narrator Ibn Idris or Muhammad b. al-'Ata.

Abu Dawud said: This tradition has also been narrated by Abu 'Amr Dhakwan on the authority of 'Aishah who said: A virgin is ashamed of speaking, Messenger of Allah. He said: Her silence is her acceptance.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ زَادَ فِيهِ قَالَ " فَإِنْ بَكَتْ أَوْ سَكَتَتْ " . " بَكَتْ " . قَالَ أَبُو دَاوُدَ وَلَيْسَ " بَكَتْ " . بِمَحْفُوظٍ وَهُوَ وَهَمٌ فِي الْحَدِيثِ الْوَهَمُ مِنِ ابْنِ إِدْرِيسَ أَوْ مِنْ مُحَمَّدِ بْنِ الْعَلاَءِ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَبُو عَمْرٍو ذَكْوَانُ عَنْ عَائِشَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْبِكْرَ تَسْتَحِي أَنْ تَتَكَلَّمَ . قَالَ " سُكَاتُهَا إِقْرَارُهَا " .

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) حكم:

Reference : Sunan Abi Dawud 2094
In-book reference : Book 12, Hadith 49
English translation : Book 11, Hadith 2089

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Consult women about (the marriage of) their daughters.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، حَدَّثَنِي الثِّقَةُ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آمِرُوا النِّسَاءَ فِي بَنَاتِهِنَّ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 2095
In-book reference : Book 12, Hadith 50
English translation : Book 11, Hadith 2090

(25) Chapter: Regarding A Virgin Who Was Married Off By Her Father Without He Consent

(25) باب فِي الْبِكْرِ يُزَوِّجُهَا أَبُوهَا وَلاَ يَسْتَأْمِرُهَا

Narrated Abdullah ibn Abbas:

A virgin came to the Prophet (ﷺ) and mentioned that her father had married her against her will, so the Prophet (ﷺ) allowed her to exercise her choice.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ جَارِيَةً، بِكْرًا أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2096
In-book reference : Book 12, Hadith 51
English translation : Book 11, Hadith 2091

The above tradition has been transmitted by ‘Ikrimah from the Prophet (ﷺ). Abu Dawud said “He (Muhammad bin ‘Ubaid) did not mention the name of Ibn ‘Abbas in the chain of this tradition. The people have also narrated it mursal (without the mention of the name of Ibn ‘Abbas) in a similar way. Its transmission in the mursal form is well known.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ وَكَذَلِكَ رَوَاهُ النَّاسُ مُرْسَلاً مَعْرُوفٌ .

Reference : Sunan Abi Dawud 2097
In-book reference : Book 12, Hadith 52
English translation : Book 11, Hadith 2092

(26) Chapter: Regarding Widowed And Divorced Women

(26) باب فِي الثَّيِّبِ

Ibn 'Abbas reported the Apostle of Allaah(ﷺ) as saying "A woman without a husband has more right to her person than her guardian and a virgin's permission must be asked, her permission being her silence. These are the words of Al Qa'nabi.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالاَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا " . وَهَذَا لَفْظُ الْقَعْنَبِيِّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2098
In-book reference : Book 12, Hadith 53
English translation : Book 11, Hadith 2093

The above tradition has been transmitted by 'Abd Allaah bin Al Fadl through his chain of narrators and with different meaning. The version goes "A woman without a husband has more right to her person than her guardian and the father of a virgin should ask her permission about herself."

Abu Dawud said " The word "her father" is not guarded.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يَسْتَأْمِرُهَا أَبُوهَا " . قَالَ أَبُو دَاوُدَ " أَبُوهَا " . لَيْسَ بِمَحْفُوظٍ .

حكم: صحيح بلفظ تستأمر دون ذكر أبوها (الألباني)

Reference : Sunan Abi Dawud 2099
In-book reference : Book 12, Hadith 54
English translation : Book 11, Hadith 2094

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: A guardian has no concern with a woman previously married and has no husband, and an orphan girl (i.e. virgin) must be consulted, her silence being her acceptance.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ وَالْيَتِيمَةُ تُسْتَأْمَرُ وَصَمْتُهَا إِقْرَارُهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2100
In-book reference : Book 12, Hadith 55
English translation : Book 11, Hadith 2095

Khansa' daughter of Khidham al-Ansariyyah reports that when her father married her when she had previously been married and she disapproved of that she went to the Apostle of Allaah(ﷺ) and mentioned it to him. He (the Prophet) revoked her marriage.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ، وَمُجَمِّعٍ، ابْنَىْ يَزِيدَ الأَنْصَارِيَّيْنِ عَنْ خَنْسَاءَ بِنْتِ خِدَامٍ الأَنْصَارِيَّةِ، أَنَّ أَبَاهَا، زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَجَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ فَرَدَّ نِكَاحَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2101
In-book reference : Book 12, Hadith 56
English translation : Book 11, Hadith 2096

(27) Chapter: Regarding Suitability

(27) باب فِي الأَكْفَاءِ

Narrated AbuHurayrah:
AbuHind cupped the Prophet (ﷺ) in the middle of his head. The Prophet (ﷺ) said: Banu Bayadah, marry AbuHind (to your daughter), and ask him to marry (his daughter) to you. He said: The best thing by which you treat yourself is cupping.

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا هِنْدٍ، حَجَمَ النَّبِيَّ صلى الله عليه وسلم فِي الْيَافُوخِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا بَنِي بَيَاضَةَ أَنْكِحُوا أَبَا هِنْدٍ وَانْكِحُوا إِلَيْهِ " . قَالَ " وَإِنْ كَانَ فِي شَىْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ فَالْحِجَامَةُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2102
In-book reference : Book 12, Hadith 57
English translation : Book 11, Hadith 2097

(28) Chapter: Marrying Someone That Is Not Yet Born

(28) باب فِي تَزْوِيجِ مَنْ لَمْ يُولَدْ

Narrated Maymunah, daughter of Kardam:
I went out along with my father during the hajj performed by the Messenger of Allah (ﷺ). I saw the Messenger of Allah (ﷺ). My father came near him; he was riding his she-camel. He stopped there and listened to him. He had a whip like the whip of the teachers. I heard the Bedouin and the people saying: Keep away from the whip. My father came up to him. He caught hold of his foot and acknowledged him (his Prophethood). He stopped and listened to him.
He then said: I participated in the army of Athran (in the pre-Islamic days).
The narrator, Ibn al-Muthanna, said: Army of Gathran. Tariq ibn al-Muraqqa' said: Who will give me a lance and get a reward?
I asked: What is its reward? He replied: I shall marry him to my first daughter born to me. So I gave him my lance and then disappeared from him till I knew that a daughter was born to him and she came of age.

I then came to him and said: Send my wife to me. He swore that he would not do that until I fixed a dower afresh other than that agreed between me and him, and I swore that I should not give him the dower other than that I had given him before.
The Messenger of Allah (ﷺ) said: How old is she now?

He said: She has grown old. He said: I think you should leave her. He said: This put awe and fear into me, and I looked at the Messenger of Allah (ﷺ).

When he felt this in me, he said: You will not be sinful, nor will your companion be sinful.
Abu Dawud said: Qatir means old age.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - الْمَعْنَى - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مِقْسَمٍ الثَّقَفِيُّ، - مِنْ أَهْلِ الطَّائِفِ - حَدَّثَتْنِي سَارَّةُ بِنْتُ مِقْسَمٍ، أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ، قَالَتْ خَرَجْتُ مَعَ أَبِي فِي حَجَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَدَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ فَوَقَفَ لَهُ وَاسْتَمَعَ مِنْهُ وَمَعَهُ دِرَّةٌ كَدِرَّةِ الْكُتَّابِ فَسَمِعْتُ الأَعْرَابَ وَالنَّاسَ وَهُمْ يَقُولُونَ الطَّبْطَبِيَّةَ الطَّبْطَبِيَّةَ الطَّبْطَبِيَّةَ فَدَنَا إِلَيْهِ أَبِي فَأَخَذَ بِقَدَمِهِ فَأَقَرَّ لَهُ وَوَقَفَ عَلَيْهِ وَاسْتَمَعَ مِنْهُ فَقَالَ إِنِّي حَضَرْتُ جَيْشَ عِثْرَانَ - قَالَ ابْنُ الْمُثَنَّى جَيْشَ غِثْرَانَ - فَقَالَ طَارِقُ بْنُ الْمُرَقَّعِ مَنْ يُعْطِينِي رُمْحًا بِثَوَابِهِ قُلْتُ وَمَا ثَوَابُهُ قَالَ أُزَوِّجُهُ أَوَّلَ بِنْتٍ تَكُونُ لِي . فَأَعْطَيْتُهُ رُمْحِي ثُمَّ غِبْتُ عَنْهُ حَتَّى عَلِمْتُ أَنَّهُ قَدْ وُلِدَ لَهُ جَارِيَةٌ وَبَلَغَتْ ثُمَّ جِئْتُهُ فَقُلْتُ لَهُ أَهْلِي جَهِّزْهُنَّ إِلَيَّ . فَحَلَفَ أَنْ لاَ يَفْعَلَ حَتَّى أُصْدِقَهُ صَدَاقًا جَدِيدًا غَيْرَ الَّذِي كَانَ بَيْنِي وَبَيْنَهُ وَحَلَفْتُ لاَ أُصْدِقُ غَيْرَ الَّذِي أَعْطَيْتُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَبِقَرْنِ أَىِّ النِّسَاءِ هِيَ الْيَوْمَ " . قَالَ قَدْ رَأَتِ الْقَتِيرَ . قَالَ " تَتْرُكَهَا " . قَالَ فَرَاعَنِي ذَلِكَ وَنَظَرْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَى ذَلِكَ مِنِّي قَالَ " لاَ تَأْثَمُ وَلاَ يَأْثَمُ صَاحِبُكَ " . قَالَ أَبُو دَاوُدَ الْقَتِيرُ الشَّيْبُ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2103
In-book reference : Book 12, Hadith 58
English translation : Book 11, Hadith 2098

Ibrahim bin Maisarah reported from his maternal aunt who reported on the authority of a woman called Mussaddaqah (a truthful woman). She said “In pre Islamic days, when my father participated in a battle the feet of the people burnt due to intense heat. Thereupon a man said “Who gives me his shoes, I shall marry him to my first daughter born to me. My father took off his shoes and there them before him. A girl was thereafter born to him and came of age.” The narrator then mentioned a similar story. But he did not mention that she had grown old.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، أَنَّ خَالَتَهُ، أَخْبَرَتْهُ عَنِ امْرَأَةٍ، قَالَتْ هِيَ مُصَدَّقَةٌ امْرَأَةُ صِدْقٍ قَالَتْ بَيْنَا أَبِي فِي غَزَاةٍ فِي الْجَاهِلِيَّةِ إِذْ رَمِضُوا فَقَالَ رَجُلٌ مَنْ يُعْطِينِي نَعْلَيْهِ وَأُنْكِحُهُ أَوَّلَ بِنْتٍ تُولَدُ لِي فَخَلَعَ أَبِي نَعْلَيْهِ فَأَلْقَاهُمَا إِلَيْهِ فَوُلِدَتْ لَهُ جَارِيَةٌ فَبَلَغَتْ وَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ قِصَّةَ الْقَتِيرِ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2104
In-book reference : Book 12, Hadith 59

English translation : Book 11, Hadith 2099

(29) Chapter: Regarding The Dowry (29) باب الصَّدَاقِ

Abu Salamah said “I asked A’ishah about the dower given by the Apostle of Allaah(ﷺ). She said “It was twelve Uqiyahs and a nashsh”. I asked “What is nashsh?” She said it is half an uqiyah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنْ صَدَاقِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ ثِنْتَا عَشْرَةَ أُوقِيَّةً وَنَشٌّ . فَقُلْتُ وَمَا نَشٌّ قَالَتْ نِصْفُ أُوقِيَّةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2105
In-book reference : Book 12, Hadith 60
English translation : Book 11, Hadith 2100

AbulAjfa' as-Sulami said:

Umar (Allah be pleased with him) delivered a speech to us and said: Do not go to extremes in giving women their dower, for if it represented honour in this world and piety in Allah's sight, the one of you most entitled to do so would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not marry any of his wives or gave any of his daughters in marriage for more than twelve uqiyahs.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ، قَالَ خَطَبَنَا عُمَرُ رَحِمَهُ اللَّهُ فَقَالَ أَلاَ لاَ تُغَالُوا بِصُدُقِ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ لَكَانَ أَوْلاَكُمْ بِهَا النَّبِيُّ صلى الله عليه وسلم مَا أَصْدَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم امْرَأَةً مِنْ نِسَائِهِ وَلاَ أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتَىْ عَشْرَةَ أُوقِيَّةً .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2106
In-book reference : Book 12, Hadith 61
English translation : Book 11, Hadith 2101

Urwah reported on the authority of Umm Habibah that she was married to Abdullah ibn Jahsh who died in Abyssinia, so the Negus married her to the Prophet (ﷺ) giving her on his behalf a dower of four thousand (dirhams). He sent her to the Messenger of Allah (ﷺ) with Shurahbil ibn Hasanah. AbuDawud said:

Hasanah is his mother.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ الثَّقَفِيُّ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُمِّ حَبِيبَةَ، أَنَّهَا كَانَتْ تَحْتَ عُبَيْدِ اللَّهِ بْنِ جَحْشٍ فَمَاتَ بِأَرْضِ الْحَبَشَةِ فَزَوَّجَهَا النَّجَاشِيُّ النَّبِيَّ صلى الله عليه وسلم وَأَمْهَرَهَا عنه أَرْبَعَةَ آلاَفٍ وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَ شُرَحْبِيلَ ابْنِ حَسَنَةَ . قَالَ أَبُو دَاوُدَ حَسَنَةُ هِيَ أُمُّهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2107
In-book reference : Book 12, Hadith 62
English translation : Book 11, Hadith 2102

Az-Zuhri said:

The Negus married Umm Habibah daughter of Abu Sufyan to the Messenger of Allah (ﷺ) for a dower of four thousand dirhams. He wrote it to the Messenger of Allah (ﷺ) who accepted it.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، أَنَّ النَّجَاشِيَّ، زَوَّجَ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى صَدَاقٍ أَرْبَعَةِ آلاَفِ دِرْهَمٍ وَكَتَبَ بِذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبِلَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2108
In-book reference : Book 12, Hadith 63
English translation : Book 11, Hadith 2103

(30) Chapter: Regarding A Small Dowry (30) باب قِلَّةِ الْمَهْرِ

Narrated Anas:

The Messenger of Allah (ﷺ) saw the trace of yellow on 'Abd al-Rahman b. 'Awf. The Prophet (ﷺ) said: What is this ? He replied: Messenger of Allah, I have married a woman. He asked: How much dower did you give her ? He said: A nawat weight of gold. He said: Hold a wedding feast, even if only with a sheep.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، وَحُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَعَلَيْهِ رَدْعُ زَعْفَرَانٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَهْيَمْ " . فَقَالَ يَا رَسُولَ اللَّهِ تَزَوَّجْتُ امْرَأَةً . قَالَ " مَا أَصْدَقْتَهَا " . قَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ . قَالَ " أَوْلِمْ وَلَوْ بِشَاةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2109
In-book reference : Book 12, Hadith 64
English translation : Book 11, Hadith 2104

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If anyone gives as a dower to his wife two handfuls of flour or dates he has made her lawful for him.

AbuDawud said: This tradition has been narrated by Abdur Rahman ibn Mahdi, from Salih ibn Ruman, from Abu al-Zubayr on the authority of Jabir as his own statement (not going back to the Prophet). It has also been transmitted by AbuAsim from Salih ibn Ruman , from AbuzZubayr on the authority of Jabir who said: During the lifetime of the Messenger of Allah (ﷺ) we used to contract temporary marriage for a handful of grain.

Abu Dawud said: This tradition has also been transmitted by Ibn Juraij from Abu al-Zubair on the authority of Jabir similar to the one narrated by Abu 'Asim.

حَدَّثَنَا إِسْحَاقُ بْنُ جِبْرِيلَ الْبَغْدَادِيُّ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا مُوسَى بْنُ مُسْلِمِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَعْطَى فِي صَدَاقِ امْرَأَةٍ مِلْءَ كَفَّيْهِ سَوِيقًا أَوْ تَمْرًا فَقَدِ اسْتَحَلَّ " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ صَالِحِ بْنِ رُومَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ مَوْقُوفًا وَرَوَاهُ أَبُو عَاصِمٍ عَنْ صَالِحِ بْنِ رُومَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ الطَّعَامِ عَلَى مَعْنَى الْمُتْعَةِ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَلَى مَعْنَى أَبِي عَاصِمٍ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2110
In-book reference : Book 12, Hadith 65
English translation : Book 11, Hadith 2105

(31) Chapter: On The Dowry Being Some Actions That He Must Perform

(31) باب فِي التَّزْوِيجِ عَلَى الْعَمَلِ يُعْمَلُ

Narrated Sahl b. Sa'd al-Sa'idi :

A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, I have offered myself to you. When she stood for a long time, a man got up and said: Messenger of Allah, marry her to me if you have no need for her. The Messenger of Allah (ﷺ) asked: Have you anything to give her as dower ? He replied: I have nothing by this lower garment of mine. The Messenger of Allah (ﷺ) said: If you give your lower garment, you will sit while you have no lower garment. So look for something else. He said: I do not find anything. He said: Look for something, even though it should be an iron ring. The man sought it but found nothing. The Messenger of Allah (ﷺ) said: Do you know anything from the Qur'an ? He said: Yes, I know surah so and so, which he named. The Messenger of Allah (ﷺ) said: I have given you her in marriage for the part of the Qur'an which you know.

حَدَّثَنِي الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ . فَقَامَتْ قِيَامًا طَوِيلاً فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ عِنْدَكَ مِنْ شَىْءٍ تُصْدِقُهَا إِيَّاهُ " . فَقَالَ مَا عِنْدِي إِلاَّ إِزَارِي هَذَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكَ إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ وَلاَ إِزَارَ لَكَ فَالْتَمِسْ شَيْئًا " . قَالَ لاَ أَجِدُ شَيْئًا . قَالَ " فَالْتَمِسْ

وَلَوْ خَاتَمًا مِنْ حَدِيدٍ " . فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَهَلْ مَعَكَ مِنَ الْقُرْآنِ شَىْءٌ " . قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا . لِسُوَرٍ سَمَّاهَا . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2111
In-book reference : Book 12, Hadith 66
English translation : Book 11, Hadith 2106

A tradition similar to the one narrated above has also been transmitted by Abu Hurairah through a different chain of narrators. This version does not mention the lower garment and iron ring. He (the Prophet) said:

How much do you memorize from Qur'an? He said: Surat al-Baqarah or the one that follows it. He said: Stand up and teach her twenty verses: she is your wife.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ، حَدَّثَنِي أَبِي حَفْصُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ الْبَاهِلِيِّ، عَنْ عِسْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، نَحْوَ هَذِهِ الْقِصَّةِ لَمْ يَذْكُرِ الإِزَارَ وَالْخَاتَمَ فَقَالَ " مَا تَحْفَظُ مِنَ الْقُرْآنِ " . قَالَ سُورَةَ الْبَقَرَةِ أَوِ الَّتِي تَلِيهَا . قَالَ " فَقُمْ فَعَلِّمْهَا عِشْرِينَ آيَةً وَهِيَ امْرَأَتُكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2112
In-book reference : Book 12, Hadith 67
English translation : Book 11, Hadith 2107

Makhul has also transmitted a tradition like the one narrated by Sahl (b. Sa'd al-Sa'idi). Makhul used to say:

This is not lawful for anyone after the Messenger of Allah (ﷺ).

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ مَكْحُولٍ، نَحْوَ خَبَرِ سَهْلٍ قَالَ وَكَانَ مَكْحُولٌ يَقُولُ لَيْسَ ذَلِكَ لأَحَدٍ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2113
In-book reference : Book 12, Hadith 68
English translation : Book 11, Hadith 2108

(32) Chapter: Regarding One Who Married Without Specifying The Dowry And Then Died

(32) باب فِيمَنْ تَزَوَّجَ وَلَمْ يُسَمِّ صَدَاقًا حَتَّى مَاتَ

Narrated Abdullah ibn Mas'ud:

Masruq said on the authority of Abdullah ibn Mas'ud: Abdullah (ibn Mas'ud) was asked about a man who had married a woman without cohabiting with her or fixing any dower for her till he died. Ibn Mas'ud said: She should

receive the full dower (as given to women of her class), observe the waiting period ('Iddah), and have her share of inheritance. Thereupon Ma'qil ibn Sinan said: I heard the Messenger of Allah (ﷺ) giving the same decision regarding Birwa' daughter of Washiq (as the decision you have given).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا الصَّدَاقَ فَقَالَ لَهَا الصَّدَاقُ كَامِلاً وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ . فَقَالَ مَعْقِلُ بْنُ سِنَانٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِهِ فِي بِرْوَعَ بِنْتِ وَاشِقٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2114
In-book reference : Book 12, Hadith 69
English translation : Book 11, Hadith 2109

The aforesaid tradition has also been transmitted by 'Alqamah on the authority of 'Abd Allah. 'Uthman (b. Abi Shaibah) narrated a similar tradition.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَابْنُ، مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، وَسَاقَ، عُثْمَانُ مِثْلَهُ .

Reference : Sunan Abi Dawud 2115
In-book reference : Book 12, Hadith 70
English translation : Book 11, Hadith 2110

Narrated Abdullah ibn Mas'ud:

Abdullah ibn Utbah ibn Mas'ud said: Abdullah ibn Mas'ud was informed of this story of a man. The people continued to visit him for a month or visited him many times (the narrator was not sure).
He said: In this matter I hold the opinion that she should receive the type of dower given to women of her class with no diminution or excess, observe the waiting period ('iddah) and have her share of inheritance. If it is erroneous, that is from me and from Satan. Allah and His Apostle are free from its responsibility. Some people from Ashja' got up; among them were al-Jarrah and AbuSinan.
They said: Ibn Mas'ud, we bear witness that the Messenger of Allah (ﷺ) gave a decision for us regarding Birwa', daughter of Washiq, to the same effect as the decision you have given. Her husband was Hilal ibn Murrah al-Ashja'i. Thereupon Abdullah ibn Mas'ud was very pleased when his decision agreed with the decision of the Messenger of Allah (ﷺ).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، وَأَبِي، حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، أُتِيَ فِي رَجُلٍ بِهَذَا الْخَبَرِ قَالَ فَاخْتَلَفُوا إِلَيْهِ شَهْرًا أَوْ قَالَ مَرَّاتٍ قَالَ فَإِنِّي أَقُولُ فِيهَا إِنَّ لَهَا صَدَاقًا كَصَدَاقِ نِسَائِهَا لاَ وَكْسَ وَلاَ شَطَطَ وَإِنَّ لَهَا الْمِيرَاثَ وَعَلَيْهَا الْعِدَّةُ فَإِنْ يَكُ صَوَابًا فَمِنَ اللَّهِ وَإِنْ يَكُنْ خَطَأً فَمِنِّي وَمِنَ الشَّيْطَانِ وَاللَّهُ وَرَسُولُهُ بَرِيئَانِ . فَقَامَ نَاسٌ مِنْ أَشْجَعَ فِيهِمُ الْجَرَّاحُ وَأَبُو سِنَانٍ فَقَالُوا يَا ابْنَ مَسْعُودٍ نَحْنُ نَشْهَدُ أَنَّ

رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَاهَا فِينَا فِي بِرْوَعَ بِنْتِ وَاشِقٍ وَإِنَّ زَوْجَهَا هِلاَلُ بْنُ مُرَّةَ الأَشْجَعِيُّ كَمَا قَضَيْتَ . قَالَ فَفَرِحَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَرَحًا شَدِيدًا حِينَ وَافَقَ قَضَاؤُهُ قَضَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2116
In-book reference : Book 12, Hadith 71
English translation : Book 11, Hadith 2111

Narrated Uqbah ibn Amir:

The Prophet (ﷺ) said to a man: Would you like me to marry you to so-and-so?

He said: Yes. He also said to the woman: Would you like me to marry you to so-and-so?

She said: Yes. He then married one to the other. The man had sexual intercourse with her, but he did not fix any dower for her, nor did he give anything to her. He was one of those who participated in the expedition to al-Hudaybiyyah. One part of the expedition to al-Hudaybiyyah had a share in Khaybar.

When he was nearing his death, he said: The Messenger of Allah (ﷺ) married me to so-and-so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (of dirhams).

Abu Dawud said: The version of 'Umar b. al-Khattab added in the beginning of this tradition, and his version is more perfect. He reported the Messenger of Allah (ﷺ) as saying: The best marriage is the one that is most easy. The Messenger of Allah (ﷺ) said to the man. The narrator then transmitted the rest of the tradition to the same effect.

Abu Dawud said: I am afraid this tradition has been added later on, for the matter is otherwise.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُمَرُ بْنُ الْخَطَّابِ، - قَالَ مُحَمَّدٌ - حَدَّثَنَا أَبُو الأَصْبَغِ الْجَزَرِيُّ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى، أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، خَالِدِ بْنِ أَبِي يَزِيدَ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِرَجُلٍ " أَتَرْضَى أَنْ أُزَوِّجَكَ فُلاَنَةَ " . قَالَ نَعَمْ . وَقَالَ لِلْمَرْأَةِ " أَتَرْضِينَ أَنْ أُزَوِّجَكِ فُلاَنًا " . قَالَتْ نَعَمْ . فَزَوَّجَ أَحَدُهُمَا صَاحِبَهُ فَدَخَلَ بِهَا الرَّجُلُ وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يُعْطِهَا شَيْئًا وَكَانَ مِمَّنْ شَهِدَ الْحُدَيْبِيَةَ وَكَانَ مَنْ شَهِدَ الْحُدَيْبِيَةَ لَهُ سَهْمٌ بِخَيْبَرَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم زَوَّجَنِي فُلاَنَةَ وَلَمْ أَفْرِضْ لَهَا صَدَاقًا وَلَمْ أُعْطِهَا شَيْئًا وَإِنِّي أُشْهِدُكُمْ أَنِّي أَعْطَيْتُهَا مِنْ صَدَاقِهَا سَهْمِي بِخَيْبَرَ فَأَخَذَتْ سَهْمًا فَبَاعَتْهُ بِمِائَةِ أَلْفٍ . قَالَ أَبُو دَاوُدَ وَزَادَ عُمَرُ بْنُ الْخَطَّابِ - وَحَدِيثُهُ أَتَمُّ - فِي أَوَّلِ الْحَدِيثِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ النِّكَاحِ أَيْسَرُهُ " . وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلرَّجُلِ ثُمَّ سَاقَ مَعْنَاهُ . قَالَ أَبُو دَاوُدَ يُخَافُ أَنْ يَكُونَ هَذَا الْحَدِيثُ مُلْزَقًا لأَنَّ الأَمْرَ عَلَى غَيْرِ هَذَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2117
In-book reference : Book 12, Hadith 72
English translation : Book 11, Hadith 2112

(33) Chapter: Regarding A Sermon For The Marriage

(33) باب فِي خُطْبَةِ النِّكَاحِ

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) taught us the address in case of some need:

Praise be to Allah from Whom we ask help and pardon, and in Whom we take refuge from the evils within ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle.

"You who believe,...fear Allah by Whom you ask your mutual rights, and reverence the wombs. Allah has been watching you." ..."you who believe, fear Allah as He should be feared, and die only as Muslims" ...."you who believe, fear Allah as He should be feared, and die only as Muslims"....."you who believe, fear Allah and say what is true. He will make your deeds sound, and forgive your sins. He who obeys Allah and His Apostle has achieved a mighty success."

The narrator, Muhammad ibn Sulayman, did mention the word "inna" (verily).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فِي خُطْبَةِ الْحَاجَةِ فِي النِّكَاحِ وَغَيْرِهِ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ - الْمَعْنَى - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ وَأَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ عَلَّمَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم خُطْبَةَ الْحَاجَةِ " إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا { اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ } { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } . لَمْ يَقُلْ مُحَمَّدُ بْنُ سُلَيْمَانَ إِنَّ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2118
In-book reference : Book 12, Hadith 73
English translation : Book 11, Hadith 2113

Narrated Abdullah ibn Mas'ud:

When the Messenger of Allah (ﷺ) recited the tashahhud....He then narrated the same tradition. In this version after the word "and His Apostle" he added the words: "He has sent him in truth as a bearer of glad tidings and a warner before the Hour. He who obeys Allah and His Prophet is on the right path, and he who disobeys them does not harm anyone except himself, and he does not harm Allah to the least.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا تَشَهَّدَ ذَكَرَ نَحْوَهُ وَقَالَ بَعْدَ قَوْلِهِ " وَرَسُولُهُ " . " أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَىِ السَّاعَةِ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا فَإِنَّهُ لاَ يَضُرُّ إِلاَّ نَفْسَهُ وَلاَ يَضُرُّ اللَّهَ شَيْئًا " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2119
In-book reference : Book 12, Hadith 74
English translation : Book 11, Hadith 2114

Narrated Isma'il bin Ibrahim:

On the authority of a man from Banu Sulaim: I asked the Prophet (ﷺ) to marry Umamah daughter of 'Abd al-Muttalib to me. So he married her to me without reciting the tashahhud (i.e. the sermon for marriage).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْعَلاَءِ ابْنِ أَخِي، شُعَيْبٍ الرَّازِيِّ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ رَجُلٍ، مِنْ بَنِي سُلَيْمٍ قَالَ خَطَبْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم أُمَامَةَ بِنْتَ عَبْدِ الْمُطَّلِبِ فَأَنْكَحَنِي مِنْ غَيْرِ أَنْ يَتَشَهَّدَ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2120
In-book reference : Book 12, Hadith 75
English translation : Book 11, Hadith 2115

(34) Chapter: Regarding The Marriage Of The Young

(34) باب فِي تَزْوِيجِ الصِّغَارِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) married me when I was seven years old. The narrator Sulaiman said: or Six years. He had intercourse with me when I was nine years old.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا بِنْتُ سَبْعٍ - قَالَ سُلَيْمَانُ أَوْ سِتٍّ - وَدَخَلَ بِي وَأَنَا بِنْتُ تِسْعٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2121
In-book reference : Book 12, Hadith 76
English translation : Book 11, Hadith 2116

(35) Chapter: Residing With A Virgin (After Marriage)

(35) باب فِي الْمَقَامِ عِنْدَ الْبِكْرِ

'Abd al-Malik b. Abi Bakr reported from his father on the authority of Umm Salamah:

When the Messenger of Allah (ﷺ) married Umm Salamah, he stayed with her three night, and said: Your people (i.e. clan) are not being humbled for you in my estimation. If you wish I shall stay with you seven nights ; and if I stay you seven nights, I shall stay with my other wives seven nights.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلاَثًا ثُمَّ قَالَ ‏ "‏ لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ إِنْ شِئْتِ سَبَّعْتُ لَكِ وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2122
In-book reference : Book 12, Hadith 77
English translation : Book 11, Hadith 2117

Narrated Anas bin Malik:

When the Messenger of Allah (ﷺ) married Safiyyah, he stayed with her three nights. The narrator 'Uthman added: She was non virgin (previously married). He said: This tradition has been narrated to me by Hushaim, reported by Humaid, and transmitted by Anas.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ هُشَيْمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَفِيَّةَ أَقَامَ عِنْدَهَا ثَلاَثًا . زَادَ عُثْمَانُ وَكَانَتْ ثَيِّبًا . وَقَالَ حَدَّثَنِي هُشَيْمٌ أَخْبَرَنَا حُمَيْدٌ أَخْبَرَنَا أَنَسٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2123
In-book reference : Book 12, Hadith 78
English translation : Book 11, Hadith 2118

Narrated Anas b. Malik :

When a man who has a wife married a virgin he should stay with her seven nights ; if he marries to a woman who has been previously married he should stay with her three nights. (The narrator said:) If I say that he (Anas) narrated this tradition from the Prophet (ﷺ) I shall be true. But he said: The Sunnah is so-and-so.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، وَإِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا . وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاَثًا . وَلَوْ قُلْتُ إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قَالَ السُّنَّةُ كَذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2124
In-book reference : Book 12, Hadith 79
English translation : Book 11, Hadith 2119

(36) Chapter: Regarding A Man Who Consummates His Marriage Before Giving Any Monetary Amount To His Wife

(36) باب فِي الرَّجُلِ يَدْخُلُ بِامْرَأَتِهِ قَبْلَ أَنْ يُنْقِدَهَا شَيْئًا

Narrated Abdullah ibn Abbas:

When Ali married Fatimah, the Prophet (ﷺ) said to him: Give her something. He said: I have nothing with me. He said: Where is your Hutamiyyah (coat of mail).

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا سَعِيدٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْطِهَا شَيْئًا " . قَالَ مَا عِنْدِي شَىْءٌ . قَالَ " أَيْنَ دِرْعُكَ الْحُطَمِيَّةُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2125
In-book reference : Book 12, Hadith 80
English translation : Book 11, Hadith 2120

Muhammad ibn Abdur Rahman ibn Thawban reported on the authority of a man from the Companions of the Prophet (ﷺ):

When Ali married Fatimah, daughter of the Messenger of Allah (ﷺ), he intended to have intercourse with her. The Messenger of Allah (ﷺ) prohibited him to do so until he gave her something. Ali said: I have nothing with me, Messenger of Allah. The Prophet (ﷺ) said: Give her your coat of mail. So he gave her his coat of mail, and then cohabited with her.

حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ، حَدَّثَنَا أَبُو حَيْوَةَ، عَنْ شُعَيْبٍ، - يَعْنِي ابْنَ أَبِي حَمْزَةَ - حَدَّثَنِي غَيْلاَنُ بْنُ أَنَسٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ عَلِيًّا عَلَيْهِ السَّلاَمُ لَمَّا تَزَوَّجَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَضِيَ اللَّهُ عَنْهَا أَرَادَ أَنْ يَدْخُلَ بِهَا فَمَنَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى يُعْطِيَهَا شَيْئًا فَقَالَ يَا رَسُولَ اللَّهِ لَيْسَ لِي شَىْءٌ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَعْطِهَا دِرْعَكَ " . فَأَعْطَاهَا دِرْعَهُ ثُمَّ دَخَلَ بِهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2126
In-book reference : Book 12, Hadith 81
English translation : Book 11, Hadith 2121

A similar tradition has also been transmitted by Ibn 'Abbas through a different chain of narrators.

حَدَّثَنَا كَثِيرٌ، - يَعْنِي ابْنَ عُبَيْدٍ - حَدَّثَنَا أَبُو حَيْوَةَ، عَنْ شُعَيْبٍ، عَنْ غَيْلاَنَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2127
In-book reference : Book 12, Hadith 82
English translation : Book 11, Hadith 2122

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) commanded me to send a woman to her husband before he gave something to her.

Abu Dawud said: The narrator Khaithamah did not hear (any tradition) from 'Aishah.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أُدْخِلَ امْرَأَةً عَلَى زَوْجِهَا قَبْلَ أَنْ يُعْطِيَهَا شَيْئًا . قَالَ أَبُو دَاوُدَ خَيْثَمَةُ لَمْ يَسْمَعْ مِنْ عَائِشَةَ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2128
In-book reference : Book 12, Hadith 83
English translation : Book 11, Hadith 2123

'Amr b. Shu'aib on his father's authority said that his grandfather reported The Messenger of Allah (ﷺ) said:

A woman who marries on a dower or a reward or a promise before the solemnisation of marriage is entitled to it; and whatever is fixed for her after solemnisation of marriage belongs to whom it is given. A man is more entitled to receive a thing given as a gift on account of his daughter or sister (than other kinds of gifts).

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرَأَةٍ نُكِحَتْ عَلَى صَدَاقٍ أَوْ حِبَاءٍ أَوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَهُ وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتُهُ أَوْ أُخْتُهُ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2129
In-book reference : Book 12, Hadith 84
English translation : Book 11, Hadith 2124

(37) Chapter: What Is Said To The One Who Marries

(37) باب مَا يُقَالُ لِلْمُتَزَوِّجِ

Narrated AbuHurayrah:
When the Prophet (ﷺ) congratulated a man on his marriage, he said: May Allah bless for you, and may He bless on you, and combine both of you in good (works).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَّأَ الإِنْسَانَ إِذَا تَزَوَّجَ قَالَ " بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2130
In-book reference : Book 12, Hadith 85
English translation : Book 11, Hadith 2125

(38) Chapter: A Man That Marries A Woman And Finds Her Pregnant

(38) باب فِي الرَّجُلِ يَتَزَوَّجُ الْمَرْأَةَ فَيَجِدُهَا حُبْلَى

A man from the Ansar called Basrah said:
I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (ﷺ) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of Ibn AbusSari has: You people, flog her, or said: inflict hard punishment on him.

Abu Dawud said: This tradition has been transmitted by Qatadah from Sa'd b. Yazid on the authority of Ibn al-Musayyab in a similar way. This tradition has been narrated by Yahya b. Abi Kathir from Yazid b. Nu'aim from Sa'id b. al-Musayyab, and 'Ata al-Khurasani narrated it from Sa'id b. al-Musayyab ; they all narrated this tradition from the Prophet (ﷺ) omitting the link of the Companion (i.e. a mursal tradition). The version of Yahya b. Abi Kathir has:

Basrah b. Aktham married a woman. The agreed version has: He made the child his servant.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، وَالْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ، - الْمَعْنَى - قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ، مِنَ الأَنْصَارِ - قَالَ ابْنُ أَبِي السَّرِيِّ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَقُلْ مِنَ الأَنْصَارِ ثُمَّ اتَّفَقُوا - يُقَالُ لَهُ بَصْرَةُ قَالَ تَزَوَّجْتُ امْرَأَةً بِكْرًا فِي سِتْرِهَا فَدَخَلْتُ عَلَيْهَا فَإِذَا هِيَ حُبْلَى فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَهَا الصَّدَاقُ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَالْوَلَدُ عَبْدٌ لَكَ فَإِذَا وَلَدَتْ " . قَالَ الْحَسَنُ " فَاجْلِدْهَا " . وَقَالَ ابْنُ أَبِي السَّرِيِّ " فَاجْلِدُوهَا " . أَوْ قَالَ " فَحُدُّوهَا " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ قَتَادَةُ عَنْ سَعِيدِ بْنِ يَزِيدَ عَنِ ابْنِ الْمُسَيَّبِ وَرَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ يَزِيدَ بْنِ نُعَيْمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَطَاءٌ الْخُرَاسَانِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَرْسَلُوهُ كُلُّهُمْ . وَفِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ بَصْرَةَ بْنَ أَكْثَمَ نَكَحَ امْرَأَةً وَكُلُّهُمْ قَالَ فِي حَدِيثِهِ جَعَلَ الْوَلَدَ عَبْدًا لَهُ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2131
In-book reference : Book 12, Hadith 86
English translation : Book 11, Hadith 2126

Sa'id b. al-Musayyab said:

A man called Basrah b. Akhtam married a woman. The narrator then reported the rest of the tradition to the same effect. This version added: And he separated them. The tradition narrated by Ibn Juraij is perfect.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَلِيٌّ، - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ يَزِيدَ بْنِ نُعَيْمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَجُلاً، يُقَالُ لَهُ بَصْرَةُ بْنُ أَكْثَمَ نَكَحَ امْرَأَةً فَذَكَرَ مَعْنَاهُ . ﷺ وَفَرَّقَ بَيْنَهُمَا . وَحَدِيثُ ابْنِ جُرَيْجٍ أَتَمُّ .

ضعيف وحديث ابن جريج أتم (الألباني) حكم:

Reference : Sunan Abi Dawud 2132
In-book reference : Book 12, Hadith 87
English translation : Book 11, Hadith 2127

(39) Chapter: Dividing (Fairly) Between One's Wives

(39) باب فِي الْقَسْمِ بَيْنَ النِّسَاءِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2133
In-book reference : Book 12, Hadith 88
English translation : Book 11, Hadith 2128

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to divide his time equally and said: O Allah, this is my division concerning what I control, so do not blame me concerning what You control and I do not.
Abu Dawud said: By it meant the heart.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْسِمُ فَيَعْدِلُ وَيَقُولُ " اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلاَ تَلُمْنِي فِيمَا تَمْلِكُ وَلاَ أَمْلِكُ " . يَعْنِي الْقَلْبَ .

حكم: ضعيف يعني القلب (الألباني)

Reference : Sunan Abi Dawud 2134
In-book reference : Book 12, Hadith 89
English translation : Book 11, Hadith 2129

Narrated Hisham b. 'Urwah:

On the authority of his father that 'Aishah said: O my nephew, the Messenger of Allah (ﷺ) did not prefer one of us to the other in respect of his division of the time of his staying with us. It was very rare that he did not visit us any day (i.e. he visited all of us every day). He would come near each of his wives without having intercourse with her until he reached the one who had her day and passed his night with her. When Saudah daughter of Zam'ah became old and feared that the Messenger of Allah (ﷺ) would divorce her, she said: Messenger of Allah, I give to 'Aishah the day you visit me. The Messenger of Allah (ﷺ) accepted it from her. She said: We thing that Allah, the Exalted, revealed about this or similar matter the Qur'anic verse: "If a wife fears cruelty or desertion on her husband's part...." [4:128]

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ أَبِي الزِّنَادِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ قَالَتْ عَائِشَةُ يَا ابْنَ أُخْتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُفَضِّلُ بَعْضَنَا عَلَى بَعْضٍ فِي الْقَسْمِ مِنْ مُكْثِهِ عِنْدَنَا وَكَانَ قَلَّ يَوْمٌ إِلاَّ وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا فَيَدْنُو مِنْ كُلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيسٍ حَتَّى يَبْلُغَ إِلَى الَّتِي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا وَلَقَدْ قَالَتْ سَوْدَةُ بِنْتُ زَمْعَةَ حِينَ أَسَنَّتْ وَفَرِقَتْ أَنْ يُفَارِقَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ يَوْمِي لِعَائِشَةَ . فَقَبِلَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهَا قَالَتْ نَقُولُ فِي ذَلِكَ أَنْزَلَ اللَّهُ تَعَالَى وَفِي أَشْبَاهِهَا أُرَاهُ قَالَ { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا } .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2135
In-book reference : Book 12, Hadith 90

English translation : Book 11, Hadith 2130

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to aske our permission on the day he had to stay with one of his wives (by turns) after the following Qur'anic verse was revealed: "You may distance those whom you like, and draw close to those whom you like" [33:51]. The narrator Mu'adhah said: I said to her: What did you say to the Messenger of Allah (ﷺ) ? She said: I used to say: If had an option for that, I would not preferred anyone to myself.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، وَمُحَمَّدُ بْنُ عِيسَى، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَأْذِنُنَا إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ مَا نَزَلَتْ { تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ } قَالَتْ مُعَاذَةُ فَقُلْتُ لَهَا مَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ كُنْتُ أَقُولُ إِنْ كَانَ ذَلِكَ إِلَىَّ لَمْ أُوثِرْ أَحَدًا عَلَى نَفْسِي .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2136
In-book reference : Book 12, Hadith 91
English translation : Book 11, Hadith 2131

A'ishah said The Apostle of Allaah(ﷺ) sent for his wives during his illness. When they got together, he(ﷺ) said "I am unable to visit all of you. If you think to permit me to stay with A'ishah you may do so." So they permitted him (to stay with A'ishah).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ، حَدَّثَنِي أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ يَزِيدَ بْنِ بَابَنُوسَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ إِلَى النِّسَاءِ - تَعْنِي فِي مَرَضِهِ - فَاجْتَمَعْنَ فَقَالَ " إِنِّي لاَ أَسْتَطِيعُ أَنْ أَدُورَ بَيْنَكُنَّ فَإِنْ رَأَيْتُنَّ أَنْ تَأْذَنَّ لِي فَأَكُونَ عِنْدَ عَائِشَةَ فَعَلْتُنَّ " . فَأَذِنَّ لَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2137
In-book reference : Book 12, Hadith 92
English translation : Book 11, Hadith 2132

A'ishah wife of the Prophet (ﷺ) reported "When the Apostle of Allaah(ﷺ) intended to go on a journey he cast lots amongst his wives and the one who was chosen by lot went on it with him. He divided his time, day and night (equally) for each of his wives except that Saudah daughter of Zam'ah gave her day to A'ishah.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2138
In-book reference : Book 12, Hadith 93
English translation : Book 11, Hadith 2133

(40) Chapter: Regarding A Man Who Has Agreed To The Condition Of Living In Her Place Of Residence

(40) باب فِي الرَّجُلِ يَشْتَرِطُ لَهَا دَارَهَا

‘Uqbah bin ‘Amir reported the Apostle of Allaah(ﷺ) as saying “The condition worthier to be fulfilled by you is the one by which you made the private parts (of your wife) lawful(for you).

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2139
In-book reference : Book 12, Hadith 94
English translation : Book 11, Hadith 2134

(41) Chapter: The Rights That The Husband Has Over The Wife

(41) باب فِي حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ

Narrated Qays ibn Sa'd:

I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Messenger of Allah (ﷺ) has most right to have prostration made before him. When I came to the Prophet (ﷺ), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have (people) prostrating themselves before you. He said: Tell me , if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَقُلْتُ رَسُولُ اللَّهِ أَحَقُّ أَنْ يُسْجَدَ لَهُ قَالَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ نَسْجُدَ لَكَ . قَالَ " أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ " . قَالَ قُلْتُ لاَ . قَالَ " فَلاَ تَفْعَلُوا لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ " .

حكم: صحيح دون جملة القبر (الألباني)

Reference : Sunan Abi Dawud 2140
In-book reference : Book 12, Hadith 95
English translation : Book 11, Hadith 2135

Abu Hurairah reported the Prophet (ﷺ) as saying “When a man calls his wife to come to his bed and she refuses and does not come to him and he spends the night angry, the angels curse her till the morning.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2141
In-book reference : Book 12, Hadith 96
English translation : Book 11, Hadith 2136

(42) Chapter: The Rights Of A Woman Upon Her Husband

(42) باب فِي حَقِّ الْمَرْأَةِ عَلَى زَوْجِهَا

Narrated Mu'awiyah al-Qushayri:

Mu'awiyah asked: Messenger of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house.

Abu Dawud said: The meaning of "do not revile her" is, as you say: "May Allah revile you".

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا أَبُو قَزَعَةَ الْبَاهِلِيُّ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ قَالَ " أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوهَا إِذَا اكْتَسَيْتَ - أَوِ اكْتَسَبْتَ - وَلاَ تَضْرِبِ الْوَجْهَ وَلاَ تُقَبِّحْ وَلاَ تَهْجُرْ إِلاَّ فِي الْبَيْتِ " . قَالَ أَبُو دَاوُدَ " وَلاَ تُقَبِّحْ " . أَنْ تَقُولَ قَبَّحَكِ اللَّهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2142
In-book reference : Book 12, Hadith 97
English translation : Book 11, Hadith 2137

Bahz bin Hakim reported on the authority of his father from his grandfather (Mu'awiyah ibn Haydah) as saying:

I said: Messenger of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

Abu Dawud said: The version of Shu'bah has: That you give her food when you have food yourself, and that you clothe her when you clothe yourself.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ نِسَاؤُنَا مَا نَأْتِي مِنْهُنَّ وَمَا نَذَرُ قَالَ " ائْتِ حَرْثَكَ أَنَّى شِئْتَ وَأَطْعِمْهَا إِذَا طَعِمْتَ وَاكْسُهَا إِذَا اكْتَسَيْتَ وَلاَ تُقَبِّحِ الْوَجْهَ وَلاَ تَضْرِبْ " . قَالَ أَبُو دَاوُدَ رَوَى شُعْبَةُ " تُطْعِمُهَا إِذَا طَعِمْتَ وَتَكْسُوهَا إِذَا اكْتَسَيْتَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2143
In-book reference : Book 12, Hadith 98
English translation : Book 11, Hadith 2138

Narrated Mu'awiyah al-Qushayri:

I went to the Messenger of Allah (ﷺ) and asked him: What do you say (command) about our wives? He replied: Give them food what you have for yourself, and clothe them by which you clothe yourself, and do not beat them, and do not revile them.

أَخْبَرَنِي أَحْمَدُ بْنُ يُوسُفَ الْمُهَلَّبِيُّ النَّيْسَابُورِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ، حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنْ دَاوُدَ الْوَرَّاقِ، عَنْ سَعِيدِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَقُلْتُ مَا تَقُولُ فِي نِسَائِنَا قَالَ ‏"‏ أَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ وَاكْسُوهُنَّ مِمَّا تَكْتَسُونَ وَلاَ تَضْرِبُوهُنَّ وَلاَ تُقَبِّحُوهُنَّ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2144
In-book reference : Book 12, Hadith 99
English translation : Book 11, Hadith 2139

(43) Chapter: Regarding Hitting Women (43) باب فِي ضَرْبِ النِّسَاءِ

Abu Harrah Al Ruqashi reported on the authority of his uncle" The Prophet (ﷺ) said "If you fear the recalcitrance abandon them in their beds."
The narrator Hammad said "By abandonment he meant abandonment of intercourse."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي حُرَّةَ الرَّقَاشِيِّ، عَنْ عَمِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ فَإِنْ خِفْتُمْ نُشُوزَهُنَّ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ ‏"‏ ‏.‏ قَالَ حَمَّادٌ يَعْنِي النِّكَاحَ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2145
In-book reference : Book 12, Hadith 100
English translation : Book 11, Hadith 2140

Iyas ibn Abdullah ibn Abu Dhubab reported the Messenger of Allah (ﷺ) as saying:

Do not beat Allah's handmaidens, but when Umar came to the Messenger of Allah (ﷺ) and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them. Then many women came round the family of the Messenger of Allah (ﷺ) complaining against their husbands. So the Messenger of Allah (ﷺ) said: Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي خَلَفٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، - قَالَ ابْنُ السَّرْحِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ - عَنْ إِيَاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَضْرِبُوا إِمَاءَ اللَّهِ " . فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ذَئِرْنَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ . فَرَخَّصَ فِي ضَرْبِهِنَّ فَأَطَافَ بِآلِ رَسُولِ اللَّهِ صلى الله عليه وسلم نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ طَافَ بِآلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أُولَئِكَ بِخِيَارِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2146
In-book reference : Book 12, Hadith 101
English translation : Book 11, Hadith 2141

Narrated Umar ibn al-Khattab:

The Prophet (ﷺ) said: A man will not be asked as to why he beat his wife.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُسْأَلُ الرَّجُلُ فِيمَا ضَرَبَ امْرَأَتَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2147
In-book reference : Book 12, Hadith 102
English translation : Book 11, Hadith 2142

(44) Chapter: Regarding The Command To Lower The Gaze

(44) باب مَا يُؤْمَرُ بِهِ مِنْ غَضِّ الْبَصَرِ

Jarir said I asked the Apostle of Allaah(ﷺ) about an accidental glance (on a woman). He (ﷺ) said “Turn your eyes away.”

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ نَظْرَةِ الْفَجْأَةِ فَقَالَ " اصْرِفْ بَصَرَكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2148
In-book reference : Book 12, Hadith 103
English translation : Book 11, Hadith 2143

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: to Ali: Do not give a second look, Ali, (because) while you are not to blame for the first, you have no right to the second.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، أَخْبَرَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الإِيَادِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَلِيٍّ " يَا عَلِيُّ لاَ تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الأُولَى وَلَيْسَتْ لَكَ الآخِرَةُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2149
In-book reference : Book 12, Hadith 104
English translation : Book 11, Hadith 2144

Ibn Masu'd reported the Apostle of Allaah(ﷺ) as saying " A woman should not rub her body directly with the body of another woman so that she describes it to her husband as if he were looking at her."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ لِتَنْعَتَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2150
In-book reference : Book 12, Hadith 105
English translation : Book 11, Hadith 2145

Jabir said "The Prophet (ﷺ) saw a woman so he entered upon Zainab daughter of Jahsh and had intercourse with her. He (ﷺ) then came out and said to his companions and said to them "A woman advances in the form of a devil. When one of you finds that he should go to his wife (and have intercourse with her) for that will repel what he is feeling.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ فَقَضَى حَاجَتَهُ مِنْهَا ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ " إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَأْتِ أَهْلَهُ فَإِنَّهُ يُضْمِرُ مَا فِي نَفْسِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2151
In-book reference : Book 12, Hadith 106
English translation : Book 11, Hadith 2146

Ibn 'Abbas said "I did not see anything more resembling to minor sins than what Abu Hurairah reported from the Prophet (ﷺ) who said "Allaah has decreed for the children of Adam a share in adultery, he will get it by all means, the adultery of eyes is looking; the adultery of tongue is speaking; the soul desires and has a passion; the private parts confirms or falsifies it."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، أَخْبَرَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ فَزِنَا الْعَيْنَيْنِ النَّظَرُ وَزِنَا اللِّسَانِ الْمَنْطِقُ وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2152
In-book reference : Book 12, Hadith 107
English translation : Book 11, Hadith 2147

Abu Hurairah reported the Prophet (ﷺ) as saying “ Every child of Adam has his share in adultery. He then narrated the rest of the tradition. This version goes “And the hands commit adultery; their adultery is catching; and the legs commit adultery; their adultery is walking; and the mouth commits adultery – its adultery is kissing.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لِكُلِّ ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا " . بِهَذِهِ الْقِصَّةِ قَالَ " وَالْيَدَانِ تَزْنِيَانِ فَزِنَاهُمَا الْبَطْشُ وَالرِّجْلاَنِ تَزْنِيَانِ فَزِنَاهُمَا الْمَشْىُ وَالْفَمُ يَزْنِي فَزِنَاهُ الْقُبَلُ " .

حكم: حسن م دون جملة الفم (الألباني)

Reference : Sunan Abi Dawud 2153
In-book reference : Book 12, Hadith 108
English translation : Book 11, Hadith 2148

The aforesaid tradition has also been transmitted by Abu Hurairah through a different chain of narrators. This version adds “The fornication of ear is hearing.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ قَالَ " وَالأُذُنُ زِنَاهَا الاِسْتِمَاعُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2154
In-book reference : Book 12, Hadith 109
English translation : Book 11, Hadith 2149

(45) Chapter: Regarding Intercourse With Captives

(45) باب فِي وَطْءِ السَّبَايَا

Abu Sa’id Al Khudri said “The Apostle of Allaah(ﷺ) sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allaah(ﷺ) were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So, Allaah the exalted sent down the Qur’anic verse “And all married women

(are forbidden) unto you save those (captives) whom your right hand posses." This is to say they are lawful for them when they complete their waiting period.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ يَوْمَ حُنَيْنٍ بَعْثًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوَّهُمْ فَقَاتَلُوهُمْ فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا فَكَأَنَّ أُنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ } أَىْ فَهُنَّ لَهُمْ حَلاَلٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2155
In-book reference : Book 12, Hadith 110
English translation : Book 11, Hadith 2150

Abu Al Darda said "The Apostle of Allaah(ﷺ) was in a battle. He saw a woman who was nearing the time when she was to deliver a child. "He said "Perhaps the master has intercourse with her.". They(the people) said "Yes". He said "I am inclined to invoke a curse on him which will enter his grave with him. How can he make it (the child) an heir when it is not lawful for him? How can he take it into his service when that is not lawful for him?"

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي غَزْوَةٍ فَرَأَى امْرَأَةً مُجِحًّا فَقَالَ " لَعَلَّ صَاحِبَهَا أَلَمَّ بِهَا " . قَالُوا نَعَمْ . فَقَالَ " لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنَةً تَدْخُلُ مَعَهُ فِي قَبْرِهِ كَيْفَ يُوَرِّثُهُ وَهُوَ لاَ يَحِلُّ لَهُ وَكَيْفَ يَسْتَخْدِمُهُ وَهُوَ لاَ يَحِلُّ لَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2156
In-book reference : Book 12, Hadith 111
English translation : Book 11, Hadith 2151

Abu Sa'id Al Khudri traced to Prophet (ﷺ) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَرَفَعَهُ، أَنَّهُ قَالَ فِي سَبَايَا أَوْطَاسٍ " لاَ تُوطَأُ حَامِلٌ حَتَّى تَضَعَ وَلاَ غَيْرُ ذَاتِ حَمْلٍ حَتَّى تَحِيضَ حَيْضَةً " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2157
In-book reference : Book 12, Hadith 112
English translation : Book 11, Hadith 2152

Narrated Ruwayfi' ibn Thabit al-Ansari:

Should I tell you what I heard the Messenger of Allah (ﷺ) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الأَنْصَارِيِّ، قَالَ قَامَ فِينَا خَطِيبًا قَالَ أَمَا إِنِّي لاَ أَقُولُ لَكُمْ إِلاَّ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ يَوْمَ حُنَيْنٍ قَالَ " لاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْقِيَ مَاءَهُ زَرْعَ غَيْرِهِ " . يَعْنِي إِتْيَانَ الْحَبَالَى " وَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَقَعَ عَلَى امْرَأَةٍ مِنَ السَّبْىِ حَتَّى يَسْتَبْرِئَهَا وَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَبِيعَ مَغْنَمًا حَتَّى يُقْسَمَ " .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2158
In-book reference : Book 12, Hadith 113
English translation : Book 11, Hadith 2153

The aforesaid tradition has also been transmitted by Ibn Ishaq through a different chain of narrators. This version has the traditional word “a menstrual course” in the phrase “till she is free from a menstrual course”. This is a misunderstanding on the part of the narrator Abu Mu’awiyah. This is correct in the tradition of Abu Sa’id Al Khudri. This version has the additional words “he who believes in Allaah and the Last Day should not ride on a mount belonging to the spoil of Muslims and when he makes it emaciated returns it; he who believes in Allaah and the Last Day should not put on cloth belonging to the spoils of Muslims and when makes it old (shabby) returns it.

Abu Dawud said “The word “menstrual course” is not guarded. This is a misunderstanding on the part of Abu Mu’awiyah”

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ ابْنِ إِسْحَاقَ، بِهَذَا الْحَدِيثِ قَالَ " حَتَّى يَسْتَبْرِئَهَا بِحَيْضَةٍ " . زَادَ فِيهِ { بِحَيْضَةٍ وَهُوَ وَهَمٌ مِنْ أَبِي مُعَاوِيَةَ، وَهُوَ صَحِيحٌ فِي حَدِيثِ أَبِي سَعِيدٍ زَادَ } " وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَرْكَبْ دَابَّةً مِنْ فَىْءِ الْمُسْلِمِينَ حَتَّى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَلْبَسْ ثَوْبًا مِنْ فَىْءِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ " . قَالَ أَبُو دَاوُدَ الْحَيْضَةُ لَيْسَتْ بِمَحْفُوظَةٍ وَهُوَ وَهَمٌ مِنْ أَبِي مُعَاوِيَةَ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2159
In-book reference : Book 12, Hadith 114
English translation : Book 11, Hadith 2154

(46) Chapter: Regarding Intercourse (46) باب فِي جَامِعِ النِّكَاحِ

'Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As) reported the Prophet (ﷺ) said:

If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

Abu Dawud said: Abu Sa'id added the following words in his version: He should then tale hold of her forelock and pray for blessing in the case of a woman or a slave.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ - عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا تَزَوَّجَ أَحَدُكُمُ امْرَأَةً أَوِ اشْتَرَى خَادِمًا فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ " . قَالَ أَبُو دَاوُدَ زَادَ أَبُو سَعِيدٍ " ثُمَّ لْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ " . فِي الْمَرْأَةِ وَالْخَادِمِ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 2160
In-book reference : Book 12, Hadith 115
English translation : Book 11, Hadith 2155

Ibn ‘Abbas reported the Prophet (ﷺ) as saying “If anyone who means to have intercourse with his wife says “In the name of Allaah, O Allaah, keep us away from the devil and keep the devil away from what You hast provided us.” It will be ordained that no devil will ever harm the child born to them.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا ثُمَّ قُدِّرَ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2161
In-book reference : Book 12, Hadith 116
English translation : Book 11, Hadith 2156

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He who has intercourse with his wife through her anus is accursed.

حَدَّثَنَا هَنَّادٌ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الْحَارِثِ بْنِ مُخَلَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِي دُبُرِهَا " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 2162
In-book reference : Book 12, Hadith 117
English translation : Book 11, Hadith 2157

Muhammad bin Al Munkadir said I heard Jabir say The Jews used to say "When a man has intercourse with his wife through the vagina, but being on her back the child will have a squint, so the verse came down. Your wives are a tilth to you, so come to your tilth however you will."

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ إِنَّ الْيَهُودَ يَقُولُونَ إِذَا جَامَعَ الرَّجُلُ أَهْلَهُ فِي فَرْجِهَا مِنْ وَرَائِهَا كَانَ وَلَدُهُ أَحْوَلَ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2163
In-book reference : Book 12, Hadith 118
English translation : Book 11, Hadith 2158

Narrated Abdullah Ibn Abbas:

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs.
When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Messenger of Allah (ﷺ).

So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الأَصْبَغِ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ ابْنَ عُمَرَ - وَاللَّهُ يَغْفِرُ لَهُ - أَوْهَمَ إِنَّمَا كَانَ هَذَا الْحَىُّ مِنَ الأَنْصَارِ - وَهُمْ أَهْلُ وَثَنٍ - مَعَ هَذَا الْحَىِّ مِنْ يَهُودَ - وَهُمْ أَهْلُ كِتَابٍ - وَكَانُوا يَرَوْنَ لَهُمْ فَضْلاً عَلَيْهِمْ فِي الْعِلْمِ فَكَانُوا يَقْتَدُونَ بِكَثِيرٍ مِنْ فِعْلِهِمْ وَكَانَ مِنْ أَمْرِ أَهْلِ الْكِتَابِ أَنْ لاَ يَأْتُوا النِّسَاءَ إِلاَّ عَلَى حَرْفٍ وَذَلِكَ أَسْتَرُ مَا تَكُونُ الْمَرْأَةُ فَكَانَ هَذَا الْحَىُّ مِنَ الأَنْصَارِ قَدْ أَخَذُوا بِذَلِكَ مِنْ فِعْلِهِمْ وَكَانَ هَذَا الْحَىُّ مِنْ قُرَيْشٍ يَشْرَحُونَ النِّسَاءَ شَرْحًا مُنْكَرًا وَيَتَلَذَّذُونَ مِنْهُنَّ مُقْبِلاَتٍ وَمُدْبِرَاتٍ وَمُسْتَلْقِيَاتٍ فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ تَزَوَّجَ رَجُلٌ مِنْهُمُ امْرَأَةً مِنَ الأَنْصَارِ فَذَهَبَ يَصْنَعُ بِهَا ذَلِكَ فَأَنْكَرَتْهُ عَلَيْهِ وَقَالَتْ إِنَّمَا كُنَّا نُؤْتَى عَلَى حَرْفٍ فَاصْنَعْ ذَلِكَ وَإِلاَّ فَاجْتَنِبْنِي حَتَّى شَرِيَ أَمْرُهُمَا فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ } أَىْ مُقْبِلاَتٍ وَمُدْبِرَاتٍ وَمُسْتَلْقِيَاتٍ يَعْنِي بِذَلِكَ مَوْضِعَ الْوَلَدِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2164
In-book reference : Book 12, Hadith 119
English translation : Book 11, Hadith 2159

(47) Chapter: Regarding Menstruating Women And Embracing Them

(47) باب فِي إِتْيَانِ الْحَائِضِ وَمُبَاشَرَتِهَا

Anas bin Malik said Among the Jews when a woman menstruated, they did not eat with her and drink with her and did not associate with her in their houses, so the Apostle of Allaah(ﷺ) was questioned about it. Hence, Allah the Exalted revealed "And they ask you about menstruation,. Say "It is harmful, so keep aloof from women during menstruation till the end of the verse. The Apostle of Allaah(ﷺ) said "Associate with them in the houses and do everything except sexual intercourse. The Jews thereupon said "This man does not leave anything we do without opposing us in it. Usaid bin Hudair and Abbad bin Bishr came to the Apostle of Allaah(ﷺ) and said, Apostle of Allaah(ﷺ) the Jews are saying such and such. Shall we not have intercourse with them during their menstruation? The face of the Apostle of Allaah(ﷺ) underwent such a change that we thought he was angry with them, so they went out. They were met by a gift of milk which was being brought to the Apostle of Allaah(ﷺ) and he sent after them, whereby we felt that he was not angry with them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ الْيَهُودَ، كَانَتْ إِذَا حَاضَتْ مِنْهُمُ امْرَأَةٌ أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ يُؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبَيْتِ فَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى { يَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ } إِلَى آخِرِ الآيَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جَامِعُوهُنَّ فِي الْبُيُوتِ وَاصْنَعُوا كُلَّ شَىْءٍ غَيْرَ النِّكَاحِ " . فَقَالَتِ الْيَهُودُ مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلاَّ خَالَفَنَا فِيهِ . فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالاَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا أَفَلاَ نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى ظَنَنَّا أَنْ قَدْ وَجِدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ فِي آثَارِهِمَا فَسَقَاهُمَا فَظَنَنَّا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2165
In-book reference : Book 12, Hadith 120
English translation : Book 11, Hadith 2160

Narrated Aisha, Ummul Mu'minin:

I and the Messenger of Allah (ﷺ) used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he washed the same place (that was smeared), and did not wash beyond it. If anything from him smeared his clothe, he washed the same place and did not wash beyond that, and prayed with it (i.e. the clothe).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ جَابِرِ بْنِ صُبْحٍ، قَالَ سَمِعْتُ خِلاَسًا الْهَجَرِيَّ، قَالَ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - تَقُولُ كُنْتُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ فَإِنْ أَصَابَهُ مِنِّي شَىْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَإِنْ أَصَابَ - تَعْنِي ثَوْبَهُ - مِنْهُ شَىْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2166
In-book reference : Book 12, Hadith 121
English translation : Book 11, Hadith 2161

Maimunah daughter of Al Harith said “When the Apostle of Allaah(ﷺ) intended to associate and lie with any of his wives who was menstruating, he ordered her to wrap up the lower garment(loin-cloth) and then he had association with her.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَفْصٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ خَالَتِهِ، مَيْمُونَةَ بِنْتِ الْحَارِثِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ وَهِيَ حَائِضٌ أَمَرَهَا أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرُهَا .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2167
In-book reference : Book 12, Hadith 122
English translation : Book 11, Hadith 2162

(48) Chapter: Rega ding The Penalty For The One Who Approaches His Wife While She Is Menstruating

(48) باب فِي كَفَّارَةِ مَنْ أَتَى حَائِضًا

Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said about a man who has sexual intercourse with a menstruating woman: He should give one or half dinar as sadaqah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، - غَيْرُهُ عَنْ سَعِيدٍ، - حَدَّثَنِي الْحَكَمُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ "يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ" .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2168
In-book reference : Book 12, Hadith 123
English translation : Book 11, Hadith 2163

Narrated Abdullah ibn Abbas:

If a man has sexual intercourse (with menstruating woman) during her bleeding, he should give one dinar as sadaqah, and if he does so when bleeding has stopped, he should give half a dinar as sadaqah.

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَانِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِذَا أَصَابَهَا فِي الدَّمِ فَدِينَارٌ وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 2169
In-book reference : Book 12, Hadith 124
English translation : Book 11, Hadith 2164

(49) Chapter: Regarding 'Azl (Withdrawing Before Ejaculation) (49) باب مَا جَاءَ فِي الْعَزْلِ

Abu Sa'id reported "The people mentioned about withdrawing the penis before the Prophet (ﷺ). He said "Why one of you does so? He did not say "One of you should not do so". Every soul that is to be born, Allaah will create it. Abu Dawud said "Qaza'ah is a client of Ziyad"

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، ذُكِرَ ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم - يَعْنِي الْعَزْلَ - قَالَ " فَلِمَ يَفْعَلُ أَحَدُكُمْ " . وَلَمْ يَقُلْ فَلاَ يَفْعَلْ أَحَدُكُمْ " فَإِنَّهُ لَيْسَتْ مِنْ نَفْسٍ مَخْلُوقَةٍ إِلاَّ اللَّهُ خَالِقُهَا " . قَالَ أَبُو دَاوُدَ قَزَعَةُ مَوْلَى زِيَادٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2170
In-book reference : Book 12, Hadith 125
English translation : Book 11, Hadith 2165

Narrated AbuSa'id al-Khudri:

A man said: Messenger of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it.
The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، حَدَّثَهُ أَنَّ رِفَاعَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً وَأَنَا أَعْزِلُ عَنْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ وَأَنَا أُرِيدُ مَا يُرِيدُ الرِّجَالُ وَإِنَّ الْيَهُودَ تُحَدِّثُ أَنَّ الْعَزْلَ مَوْءُودَةُ الصُّغْرَى . قَالَ " كَذَبَتْ يَهُودُ لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَعْتَ أَنْ تَصْرِفَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2171
In-book reference : Book 12, Hadith 126
English translation : Book 11, Hadith 2166

Muhairiz said "I entered the mosque and saw Abu Sa'id Al Khudri . I sat with him and asked about withdrawing the penis (while having intercourse). Abu Sa'id said We went out with the Apostle of Allaah(ﷺ) on the expedition to Banu Al Mustaliq and took some Arab women captive and we desired the women for we were suffering from the absence of our wives and we wanted ransom, so we intended to withdraw the penis (while having intercourse with the slave women). But we asked ourselves "can we draw the penis when the Apostle of Allaah(ﷺ) is among us before asking him about it? So we asked him about it. He said "it does not matter if you do not do it, for very soul that is to be born up to the Day of Resurrection will be born."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، قَالَ دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنِ الْعَزْلِ، فَقَالَ أَبُو سَعِيدٍ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصَبْنَا سَبْيًا مِنْ سَبْىِ الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْفِدَاءَ فَأَرَدْنَا أَنْ نَعْزِلَ ثُمَّ قُلْنَا نَعْزِلُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ عَنْ ذَلِكَ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ " مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ وَهِيَ كَائِنَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2172
In-book reference : Book 12, Hadith 127
English translation : Book 11, Hadith 2167

Jabir said “A man from the Ansar came to the Apostle of Allaah(ﷺ) and said “I have a slave girl and I have intercourse with her. But I dislike her to conceive. He replied “Withdraw your penis from her if you wish for what is decreed for her will come to her.” After a time the man came to him and said “The girl has become pregnant”. He said “I told you that what was decreed for her would come to her.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ لِي جَارِيَةً أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ . فَقَالَ " اعْزِلْ عَنْهَا إِنْ شِئْتَ فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا " . قَالَ فَلَبِثَ الرَّجُلُ ثُمَّ أَتَاهُ فَقَالَ إِنَّ الْجَارِيَةَ قَدْ حَمَلَتْ . قَالَ " قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2173
In-book reference : Book 12, Hadith 128
English translation : Book 11, Hadith 2168

(50) Chapter: What Is Disliked Of A Man Mentioning What He Experienced With His Wife

(50) باب مَا يُكْرَهُ مِنْ ذِكْرِ الرَّجُلِ مَا يَكُونُ مِنْ إِصَابَةِ أَهْلِهِ

Narrated AbuHurayrah:

AbuNadrah reported: An old man of Tufawah said to me: I was a guest of AbuHurayrah at Medina. I did not find any one of the companions of the Prophet (ﷺ) more devoted to worship and more hospitable than AbuHurayrah.

One day I was with him when he was sitting on his bed. He had a purse which contained pebbles or kernels. A black slave-girl of his was sitting below. Counting them he was glorifying Allah. When the pebbles or the kernels in the purse were finished, she gathered them and put them again in the purse, and gave it to him. He said: Should I not tell you about me and about the Messenger of Allah (ﷺ)?

I said: Yes. He said: Once when I was laid up with fever in the mosque, the Messenger of Allah (ﷺ) came and entered the mosque, and said: Who saw the youth of ad-Daws. He said this three times.

A man said: Messenger of Allah, there he is, laid up with fever on one side of the mosque. He moved, walking forward till he reached me. He placed his hand on me. He had a kind talk with me, and I rose. He then began to walk

till he reached the place where he used to offer his prayer. He paid his attention to the people. There were two rows of men and one row of women, or two rows of women and one row of men (the narrator is doubtful).

He then said: If Satan makes me forget anything during the prayer, the men should glorify Allah, and the women should clap their hands. The Messenger of Allah (ﷺ) then prayed and he did not forget anything during the prayer.

He said: Be seated in your places, be seated in your places. The narrator, Musa, added the word "here". He then praised Allah and exalted Him, and said: Now to our topic.

The agreed version begins: He then said: Is there any man among you who approaches his wife, closes the door, covers himself with a curtain, and he is concealed with the curtain of Allah?

They replied: Yes. He said: later he sits and says: I did so-and-so; I did so-and-so. The people kept silence. He then turned to the women and said (to them): Is there any woman among you who narrates it? They kept silence. Then a girl fell on one of her knees. The narrator, Mu'ammil, said in his version: a buxom girl. She raised her head before the Messenger of Allah (ﷺ) so that he could see her and listen to her.

She said: Messenger of Allah, they (the men) describe the secrets (of intercourse) and they (the women) also describe the secrets (of intercourse) to the people.

He said: Do you know what the similitude is? He said: The likeness of this act is the likeness of a female Satan who meets the male Satan on the roadside; he fulfils his desire with her while the people are looking at him. Beware! The perfume of men is that whose smell becomes visible and its colour does not appear. Beware! The perfume of women is that whose colour becomes visible and whose smell is not obvious.

AbuDawud said: From here I remembered this tradition from Mu'ammil and Musa: Beware! No man should lie with another man, no woman should lie with another woman except with one's child or father. He also mentioned a third which I have forgotten. This has been mentioned in the version of Musaddad, but I do not remember it as precisely as I like.

The narrator, Musa, said: Hammad narrated this tradition from al-Jarir from AbuNadrah from at-Tufawi.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا الْجُرَيْرِيُّ، ح وَحَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا مُوسَى، حَدَّثَنَا حَمَّادٌ، كُلُّهُمْ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، حَدَّثَنِي شَيْخٌ، مِنْ طُفَاوَةَ قَالَ تَثَوَّيْتُ أَبَا هُرَيْرَةَ بِالْمَدِينَةِ فَلَمْ أَرَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَشَدَّ تَشْمِيرًا وَلاَ أَقْوَمَ عَلَى ضَيْفٍ مِنْهُ فَبَيْنَمَا أَنَا عِنْدَهُ يَوْمًا وَهُوَ عَلَى سَرِيرٍ لَهُ وَمَعَهُ كِيسٌ فِيهِ حَصًى أَوْ نَوًى - وَأَسْفَلَ مِنْهُ جَارِيَةٌ لَهُ سَوْدَاءُ - وَهُوَ يُسَبِّحُ بِهَا حَتَّى إِذَا أَنْفَدَ مَا فِي الْكِيسِ أَلْقَاهُ إِلَيْهَا فَجَمَعَتْهُ فَأَعَادَتْهُ فِي الْكِيسِ فَدَفَعَتْهُ إِلَيْهِ فَقَالَ أَلاَ أُحَدِّثُكَ عَنِّي وَعَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قُلْتُ بَلَى . قَالَ بَيْنَا أَنَا أُوعَكُ فِي الْمَسْجِدِ إِذْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى دَخَلَ الْمَسْجِدَ . فَقَالَ " مَنْ أَحَسَّ الْفَتَى الدَّوْسِيَّ " . ثَلاَثَ مَرَّاتٍ . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ هُوَ ذَا يُوعَكُ فِي جَانِبِ الْمَسْجِدِ فَأَقْبَلَ يَمْشِي حَتَّى انْتَهَى إِلَيَّ فَوَضَعَ يَدَهُ عَلَيَّ فَقَالَ لِي مَعْرُوفًا فَنَهَضْتُ فَانْطَلَقَ يَمْشِي حَتَّى أَتَى مَقَامَهُ الَّذِي يُصَلِّي فِيهِ فَأَقْبَلَ عَلَيْهِمْ وَمَعَهُ صَفَّانِ مِنْ رِجَالٍ وَصَفٌّ مِنْ نِسَاءٍ أَوْ صَفَّانِ مِنْ نِسَاءٍ وَصَفٌّ مِنْ رِجَالٍ فَقَالَ " إِنْ أَنْسَانِي الشَّيْطَانُ شَيْئًا مِنْ صَلاَتِي فَلْيُسَبِّحِ الْقَوْمُ وَلْيُصَفِّقِ النِّسَاءُ " . قَالَ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يَنْسَ مِنْ صَلاَتِهِ شَيْئًا . فَقَالَ " مَجَالِسَكُمْ مَجَالِسَكُمْ " . زَادَ مُوسَى " هَا هُنَا " . ثُمَّ حَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ " . ثُمَّ اتَّفَقُوا ثُمَّ أَقْبَلَ عَلَى الرِّجَالِ فَقَالَ " هَلْ مِنْكُمُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ فَأَغْلَقَ عَلَيْهِ بَابَهُ وَأَلْقَى عَلَيْهِ سِتْرَهُ وَاسْتَتَرَ بِسِتْرِ اللَّهِ " . قَالُوا نَعَمْ . قَالَ " ثُمَّ يَجْلِسُ بَعْدَ ذَلِكَ فَيَقُولُ فَعَلْتُ كَذَا فَعَلْتُ كَذَا " . قَالَ فَسَكَتُوا قَالَ فَأَقْبَلَ عَلَى النِّسَاءِ فَقَالَ " هَلْ مِنْكُنَّ مَنْ تُحَدِّثُ " . فَسَكَتْنَ فَجَثَتْ فَتَاةٌ

- قَالَ مُؤَمَّلٌ فِي حَدِيثِهِ فَتَاةٌ كَعَابٌ - عَلَى إِحْدَى رُكْبَتَيْهَا وَتَطَاوَلَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم لِيَرَاهَا وَيَسْمَعَ كَلاَمَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُمْ لَيَتَحَدَّثُونَ وَإِنَّهُنَّ لَيَتَحَدَّثْنَهْ فَقَالَ " هَلْ تَدْرُونَ مَا مَثَلُ ذَلِكَ " . فَقَالَ " إِنَّمَا ذَلِكَ مَثَلُ شَيْطَانَةٍ لَقِيَتْ شَيْطَانًا فِي السِّكَّةِ فَقَضَى مِنْهَا حَاجَتَهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ أَلاَ وَإِنَّ طِيبَ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَلَمْ يَظْهَرْ لَوْنُهُ أَلاَ إِنَّ طِيبَ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَلَمْ يَظْهَرْ رِيحُهُ " . قَالَ أَبُو دَاوُدَ مِنْ هَا هُنَا حَفِظْتُهُ عَنْ مُؤَمَّلٍ وَمُوسَى " أَلاَ لاَ يُفْضِيَنَّ رَجُلٌ إِلَى رَجُلٍ وَلاَ امْرَأَةٌ إِلَى امْرَأَةٍ إِلاَّ إِلَى وَلَدٍ أَوْ وَالِدٍ " . وَذَكَرَ ثَالِثَةً فَأُنْسِيتُهَا وَهُوَ فِي حَدِيثِ مُسَدَّدٍ وَلَكِنِّي لَمْ أُتْقِنْهُ كَمَا أُحِبُّ وَقَالَ مُوسَى حَدَّثَنَا حَمَّادٌ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنِ الطُّفَاوِيِّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2174
In-book reference : Book 12, Hadith 129
English translation : Book 11, Hadith 2169

13 - Divorce (Kitab Al-Talaq) (2175 - 2312)

كتاب الطلاق

(1) Chapter: Regarding Someone Who Ruins A Wife For Her Husband

(1) باب فِيمَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Anyone who incites a woman against her husband or a slave against his master is not one of us.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2175
In-book reference : Book 13, Hadith 1
English translation : Book 12, Hadith 2170

(2) Chapter: Regarding A Woman Who Asks Her Husband To Divorce Another Wife Of His

(2) باب فِي الْمَرْأَةِ تَسْأَلُ زَوْجَهَا طَلاَقَ امْرَأَةٍ لَهُ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "A woman should not ask for the divorce of her sister to make her bowl vacant for her and to marry him. She will have what is decreed for her."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلْتَنْكِحْ فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2176
In-book reference : Book 13, Hadith 2
English translation : Book 12, Hadith 2171

(3) Chapter: Regarding The Disliked Nature Of Divorce

(3) باب فِي كَرَاهِيَةِ الطَّلاَقِ

Narrated Muharib:

The Prophet (ﷺ) said: Allah did not make anything lawful more abominable to Him than divorce.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعَرِّفٌ، عَنْ مُحَارِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَحَلَّ اللَّهُ شَيْئًا أَبْغَضَ إِلَيْهِ مِنَ الطَّلاَقِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2177
In-book reference : Book 13, Hadith 3
English translation : Book 12, Hadith 2172

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Of all the lawful acts the most detestable to Allah is divorce.

حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، عَنْ مُعَرِّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَبْغَضُ الْحَلاَلِ إِلَى اللَّهِ تَعَالَى الطَّلاَقُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2178
In-book reference : Book 13, Hadith 4
English translation : Book 12, Hadith 2173

(4) Chapter: Regarding The Divorce According To The Sunnah

(4) باب فِي طَلاَقِ السُّنَّةِ

'Abd Allah bin Umar said that he divorced his wife while she was menstruating during the time of the Apostle of Allaah(ﷺ). So 'Umar bin Al Khattab asked the Apostle of Allaah(ﷺ) about this matter. The Apostle of Allaah(ﷺ) said "Order him, he must take her back and keep her back till she is purified, then has another menstrual period and is purified. Thereafter if he desires he may divorce her before having intercourse with her, for that is the period of waiting which Allaah the Glorified has commanded for the divorce of women."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدَ ذَلِكَ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ سُبْحَانَهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2179
In-book reference : Book 13, Hadith 5
English translation : Book 12, Hadith 2174

The aforesaid tradition has also been transmitted by Nafi' through a different chain of narrators. This version says Ibn 'Umar divorced a wife of his while she was menstruating pronouncing one divorce. He then narrated the rest of the tradition similar to the one narrated by Malik.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً بِمَعْنَى حَدِيثِ مَالِكٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2180
In-book reference : Book 13, Hadith 6
English translation : Book 12, Hadith 2175

Ibn ‘Umar said that he divorced his wife while she was menstruating. ‘Umar mentioned the matter to the Prophet(ﷺ). He (the Prophet) said “Order him, he must take her back and divorce her when she is purified (from menstrual discharge) or she is pregnant.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُطَلِّقْهَا إِذَا طَهُرَتْ أَوْ وَهِيَ حَامِلٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2181
In-book reference : Book 13, Hadith 7
English translation : Book 12, Hadith 2176

‘Abd Allah (bin Umar) said that he divorced his wife while she was menstruating. ‘Umar mentioned the matter to the Messenger of Allah(ﷺ). The Messenger of Allah(ﷺ) became angry and said “Command him, he must take her back and keep her back till she is purified, then has another menstrual period and is purified. Then if he desires he may divorce her during the period of purity before he has intercourse with her. This is the divorce for waiting period as commanded by Allaah, the Exalted.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ صلى الله عليه وسلم فَتَغَيَّظَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ فَتَطْهُرَ ثُمَّ إِنْ شَاءَ طَلَّقَهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّ فَذَلِكَ الطَّلاَقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2182
In-book reference : Book 13, Hadith 8
English translation : Book 12, Hadith 2177

Yunus bin Jubair said that he asked Ibn ‘Umar “How many times did you pronounce divorce to your wife? He replied, once.”

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، أَخْبَرَنِي يُونُسُ بْنُ جُبَيْرٍ، أَنَّهُ سَأَلَ ابْنَ عُمَرَ فَقَالَ كَمْ طَلَّقْتَ امْرَأَتَكَ فَقَالَ وَاحِدَةً .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2183
In-book reference : Book 13, Hadith 9
English translation : Book 12, Hadith 2178

Yunus bin Jubair said “I asked ‘Abd Allah bin ‘Umar “A man divorced his wife while she was menstruating? He said do you know ‘Abd Allah bin ‘Umar? He said, yes. ‘Abd Allah bin ‘Umar divorced his wife while she was menstruating. So, ‘Umar came to the Prophet (ﷺ) and asked him (about this matter). He said Command him to take her back in marriage he may the divorce her in the beginning of the waiting period. I (Ibn Jubair) asked him “Will this divorce be counted? He said “Why not?” If he was helpless and showed his foolishness (that would have been counted).

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ، حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ قُلْتُ رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ . قَالَ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ قُلْتُ نَعَمْ . قَالَ فَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ . فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُطَلِّقْهَا فِي قُبُلِ عِدَّتِهَا " . قَالَ قُلْتُ فَيُعْتَدُّ بِهَا قَالَ فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2184
In-book reference : Book 13, Hadith 10
English translation : Book 12, Hadith 2179

Abdur Rahman ibn Ayman, the client of Urwah, asked Ibn Umar and Abu al-Zubayr was was listening:

What do you think if a man divorces his wife while she is menstruating? He said: Abdullah ibn Umar divorced his wife while she was menstruating during the time of the Messenger of Allah (ﷺ).So Umar asked the Messenger of Allah (ﷺ) saying: Abdullah ibn Umar divorced his wife while she was menstruating. Abdullah said: He returned her to me and did not count it (the pronouncement) anything. He said: When she is purified, he may divorce her or keep her with him. Ibn Umar said: The Prophet (ﷺ) recited the Qur'anic verse: O Prophet, when you divorce women, divorce them in the beginning of their waiting period."

Abu Dawud said: This tradition has been narrated by Yunus b. Jubair, Anas b. Sirin b. Jubair, Zaid b. Aslam, Abu al-Zubair and Mansur from Abu Wa'il on the authority of Ibn 'Umar. They all agreed on the theme that the Prophet (ﷺ) commanded him to take her back (and keep her) till she was purified. Then if he desired, he might divorce her or keep her with him if he wanted to do so. The version narrated by al-Zuhri from Salim from Nafi' on the authority of Ibn 'Umar has: The Prophet (ﷺ) commanded him to take her back (and keep her) till she is purified, and then has menstrual discharge, and then she is purified. Then if he desires, he may divorce her and if he desires he may keep her.

Abu Dawud said: A version like that of Nafi' and al-Zuhri has also been transmitted by 'Ata al-Khurasani from al-Hasan on the authority of Ibn 'Umar. All the versions of this tradition contradict the one narrated by Abu al-Zubair.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ، مَوْلَى عُرْوَةَ يَسْأَلُ ابْنَ عُمَرَ وَأَبُو الزُّبَيْرِ يَسْمَعُ قَالَ كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا قَالَ طَلَّقَ عَبْدُ اللَّهِ بْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ عَبْدُ اللَّهِ فَرَدَّهَا عَلَىَّ وَلَمْ يَرَهَا شَيْئًا وَقَالَ " إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ " . قَالَ ابْنُ عُمَرَ وَقَرَأَ النَّبِيُّ صلى الله عليه

وسلم { يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ } فِي قُبُلِ عِدَّتِهِنَّ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ عَنِ ابْنِ عُمَرَ يُونُسُ بْنُ جُبَيْرٍ وَأَنَسُ بْنُ سِيرِينَ وَسَعِيدُ بْنُ جُبَيْرٍ وَزَيْدُ بْنُ أَسْلَمَ وَأَبُو الزُّبَيْرِ وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ مَعْنَاهُمْ كُلُّهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَطْهُرَ ثُمَّ إِنْ شَاءَ طَلَّقَ وَإِنْ شَاءَ أَمْسَكَ وَكَذَلِكَ رَوَاهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ وَأَمَّا رِوَايَةُ الزُّهْرِيِّ عَنْ سَالِمٍ وَنَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ثُمَّ إِنْ شَاءَ طَلَّقَ وَإِنْ شَاءَ أَمْسَكَ وَرُوِيَ عَنْ عَطَاءٍ الْخُرَاسَانِيِّ عَنِ الْحَسَنِ عَنِ ابْنِ عُمَرَ نَحْوُ رِوَايَةِ نَافِعٍ وَالزُّهْرِيِّ وَالأَحَادِيثُ كُلُّهَا عَلَى خِلاَفِ مَا قَالَ أَبُو الزُّبَيْرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2185
In-book reference : Book 13, Hadith 11
English translation : Book 12, Hadith 2180

(5) Chapter: A Man Takes His Wife Back Without Any Witnesses

(5) باب الرَّجُلِ يُرَاجِعُ وَلاَ يُشْهِدُ

Narrated Mutarrif ibn Abdullah:

Imran ibn Husayn was asked about a person who divorces his wife, and then has intercourse with her, but he does not call any witness to her divorce nor to her restoration. He said: You divorced against the sunnah and took her back against the sunnah. Call someone to bear witness to her divorce, and to her return in marriage, and do not repeat it.

حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ، أَنَّ جَعْفَرَ بْنَ سُلَيْمَانَ، حَدَّثَهُمْ عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ، سُئِلَ عَنِ الرَّجُلِ، يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهِدْ عَلَى طَلاَقِهَا وَلاَ عَلَى رَجْعَتِهَا فَقَالَ طَلَّقْتَ لِغَيْرِ سُنَّةٍ . وَرَاجَعْتَ لِغَيْرِ سُنَّةٍ أَشْهِدْ عَلَى طَلاَقِهَا وَعَلَى رَجْعَتِهَا وَلاَ تَعُدْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2186
In-book reference : Book 13, Hadith 12
English translation : Book 12, Hadith 2181

(6) Chapter: Regarding The Sunnah For Divorcing Slaves

(6) باب فِي سُنَّةِ طَلاَقِ الْعَبْدِ

Narrated Umar ibn Mu'tab:

Abu Hasan, a client of Banu Nawfal asked Ibn Abbas: A slave had a wife who was a slave-girl. He divorced her by two pronouncements. Afterwards both of them were freed. Is it permissible for him to ask her in marriage again? He said: Yes. This is a decision given by the Messenger of Allah (ﷺ).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ عُمَرَ بْنَ مُعَتِّبٍ، أَخْبَرَهُ أَنَّ أَبَا حَسَنٍ مَوْلَى بَنِي نَوْفَلٍ أَخْبَرَهُ أَنَّهُ، اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ كَانَتْ تَحْتَهُ مَمْلُوكَةٌ فَطَلَّقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا بَعْدَ ذَلِكَ هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبَهَا قَالَ نَعَمْ قَضَى بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2187
In-book reference : Book 13, Hadith 13
English translation : Book 12, Hadith 2182

The aforesaid tradition (No. 2182) has also been transmitted by Ali (ibn al-Mubarak) through a different chain of narrators to the same effect.

This version adds:

Ibn Abbas said: There remained one more pronouncement of divorce for you. The Messenger of Allah (ﷺ) took the same decision.

Abu Dawud said: I heard Ahmad b. Hanbal say: 'Abd al-Razzaq said that Ibn al-Mubarak said to Ma'mar: Who is this Abu al-Hasan ? He bore a big rock.

Abu Dawud said: Al-Zuhri has narrated (traditions) on the authority of this Abu al-Hasan. Al-Zuhri said: He was lawyer, and al-Zuhri narrated many traditions from Abu al-Hasan.

Abu Dawud said: Abu al-Hasan is well known narrator. This tradition is not practiced.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيٌّ، بِإِسْنَادِهِ وَمَعْنَاهُ بِلاَ إِخْبَارٍ قَالَ ابْنُ عَبَّاسٍ بَقِيَتْ لَكَ وَاحِدَةٌ قَضَى بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ قَالَ عَبْدُ الرَّزَّاقِ قَالَ ابْنُ الْمُبَارَكِ لِمَعْمَرٍ مَنْ أَبُو الْحَسَنِ هَذَا لَقَدْ تَحَمَّلَ صَخْرَةً عَظِيمَةً . قَالَ أَبُو دَاوُدَ أَبُو الْحَسَنِ هَذَا رَوَى عَنْهُ الزُّهْرِيُّ قَالَ الزُّهْرِيُّ وَكَانَ مِنَ الْفُقَهَاءِ رَوَى الزُّهْرِيُّ عَنْ أَبِي الْحَسَنِ أَحَادِيثَ . قَالَ أَبُو دَاوُدَ أَبُو الْحَسَنِ مَعْرُوفٌ وَلَيْسَ الْعَمَلُ عَلَى هَذَا الْحَدِيثِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2188
In-book reference : Book 13, Hadith 14
English translation : Book 12, Hadith 2183

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) said: The divorce of a slave-woman consists in saying it twice and her waiting period is two menstrual courses (qur') AbuAsim said: A similar tradition has been narrated to me by Muzahir and al-Qasim on the authority of Aisha from the Prophet (ﷺ), except that he said: And her waiting period ('iddah) is two courses.

Abu Dawud said: This tradition is obscure.

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُظَاهِرٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " طَلاَقُ الأَمَةِ تَطْلِيقَتَانِ وَقُرْؤُهَا حَيْضَتَانِ " . قَالَ أَبُو عَاصِمٍ حَدَّثَنِي مُظَاهِرٌ حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " وَعِدَّتُهَا حَيْضَتَانِ " . قَالَ أَبُو دَاوُدَ وَهُوَ حَدِيثٌ مَجْهُولٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2189
In-book reference : Book 13, Hadith 15
English translation : Book 12, Hadith 2184

(7) Chapter: Regarding A Divorce Before The Marriage

(7) باب فِي الطَّلاَقِ قَبْلَ النِّكَاحِ

'Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As):
The Prophet (ﷺ) said: There is no divorce except in what you possess; there is no possession, there is no sale transaction till you possess. The narrator Ibn as-Sabbah added: There is no fulfilling a vow till you possess.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا ابْنُ الصَّبَّاحِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، قَالاَ حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ طَلاَقَ إِلاَّ فِيمَا تَمْلِكُ وَلاَ عِتْقَ إِلاَّ فِيمَا تَمْلِكُ وَلاَ بَيْعَ إِلاَّ فِيمَا تَمْلِكُ " . زَادَ ابْنُ الصَّبَّاحِ " وَلاَ وَفَاءَ نَذْرٍ إِلاَّ فِيمَا تَمْلِكُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2190
In-book reference : Book 13, Hadith 16
English translation : Book 12, Hadith 2185

The above tradition has also been transmitted by ‘Amr bin Shu’aib through a different chain of narrators to the same effect. This version adds “If anyone swears an oath to do an act of disobedience to GOD, his oath is not valid, and if anyone swears an oath to sever relationship, his oath is not valid(i.e., he must not fulfill it)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ " مَنْ حَلَفَ عَلَى مَعْصِيَةٍ فَلاَ يَمِينَ لَهُ وَمَنْ حَلَفَ عَلَى قَطِيعَةِ رَحِمٍ فَلاَ يَمِينَ لَهُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2191
In-book reference : Book 13, Hadith 17
English translation : Book 12, Hadith 2186

The above tradition has also been transmitted by ‘Amr bin Shu’aib through a different chain of narrators. This version adds The Prophet (ﷺ) said “There is no vow except in an act which seeks the pleasure of Allah, the Exalted.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي هَذَا الْخَبَرِ زَادَ " وَلاَ نَذْرَ إِلاَّ فِيمَا ابْتُغِيَ بِهِ وَجْهُ اللَّهِ تَعَالَى ذِكْرُهُ " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 2192
In-book reference : Book 13, Hadith 18
English translation : Book 12, Hadith 2187

(8) Chapter: Regarding Divorcing By Mistake

(8) باب الطَّلاَقِ عَلَى غَيْظٍ

Muhammad ibn Ubayd ibn Abu Salih who lived in Ayliya said:

I went out with Adi ibn Adi al-Kindi till we came to Mecca. He sent me to Safiyyah daughter of Shaybah who remembered a tradition (that she had heard) from Aisha. She said: I heard Aisha say: I heard the Messenger of Allah (ﷺ) say: There is no divorce or emancipation in case of constraint or duress (ghalaq).

Abu Dawud said: I think ghalaq means anger.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ الزُّهْرِيُّ، أَنَّ يَعْقُوبَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُمْ قَالَ حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ ثَوْرِ بْنِ يَزِيدَ الْحِمْصِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي صَالِحٍ الَّذِي، كَانَ يَسْكُنُ إِيلْيَا قَالَ خَرَجْتُ مَعَ عَدِيِّ بْنِ عَدِيٍّ الْكِنْدِيِّ حَتَّى قَدِمْنَا مَكَّةَ فَبَعَثَنِي إِلَى صَفِيَّةَ بِنْتِ شَيْبَةَ وَكَانَتْ قَدْ حَفِظَتْ مِنْ عَائِشَةَ قَالَتْ سَمِعْتُ عَائِشَةَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ طَلاَقَ وَلاَ عَتَاقَ فِي غَلاَقٍ " . قَالَ أَبُو دَاوُدَ الْغِلاَقُ أَظُنُّهُ فِي الْغَضَبِ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 2193
In-book reference : Book 13, Hadith 19
English translation : Book 12, Hadith 2188

(9) Chapter: Regarding A Divorce That Was Said In Jest

(9) باب الطَّلاَقِ عَلَى الْهَزْلِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final)

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " ثَلاَثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلاَقُ وَالرَّجْعَةُ " .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 2194
In-book reference : Book 13, Hadith 20

English translation : Book 12, Hadith 2189

(10) Chapter: The Abrogation Of Taking Back A Wife After The Third Divorce

(10) باب نَسْخِ الْمُرَاجَعَةِ بَعْدَ التَّطْلِيقَاتِ الثَّلاَثِ

Narrated Abdullah ibn Abbas:

Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs. This means that if a man divorced his wife he had the right to take her back in marriage though he had divorced her by three pronouncements. This was then repealed (by a Qur'anic verse). Divorce is only permissible twice.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ وَلاَ يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ } الآيَةَ وَذَلِكَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعَتِهَا وَإِنْ طَلَّقَهَا ثَلاَثًا فَنُسِخَ ذَلِكَ وَقَالَ{ الطَّلاَقُ مَرَّتَانِ } .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2195
In-book reference : Book 13, Hadith 21
English translation : Book 12, Hadith 2190

Narrated Abdullah ibn Abbas:

Abd Yazid, the father of Rukanah and his brothers, divorced Umm Rukanah and married a woman of the tribe of Muzaynah. She went to the Prophet (ﷺ) and said: He is of no use to me except that he is as useful to me as a hair; and she took a hair from her head. So separate me from him. The Prophet (ﷺ) became furious. He called on Rukanah and his brothers. He then said to those who were sitting beside him. Do you see so-and-so who resembles Abdu Yazid in respect of so-and-so; and so-and-so who resembles him in respect of so-and-so? They replied: Yes. The Prophet (ﷺ) said to Abdu Yazid: Divorce her. Then he did so. He said: Take your wife, the mother of Rukanah and his brothers, back in marriage. He said: I have divorced her by three pronouncements, Messenger of Allah. He said: I know: take her back. He then recited the verse: "O Prophet, when you divorce women, divorce them at their appointed periods."

Abu Dawud said: The tradition narrated by Nafi' b. 'Ujair and 'Abd Allah b. Yazid b. Rukanah from his father on the authority of his grandfather reads: Rukanah divorced his wife absolutely (i.e. irrevocable divorce). The Prophet (ﷺ) restored her to him. This version is sounder (than other versions), for they (i.e. these narrators) are the children of his man, and the members of the family are more aware of his case. Rukanah divorced his wife absolutely (i.e. three divorces in one pronouncement) and the Prophet (ﷺ) made it a single divorce.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي بَعْضُ بَنِي أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ صلى الله عليه وسلم عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ طَلَّقَ عَبْدُ يَزِيدَ - أَبُو رُكَانَةَ وَإِخْوَتِهِ - أُمَّ رُكَانَةَ وَنَكَحَ امْرَأَةً مِنْ مُزَيْنَةَ فَجَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ مَا يُغْنِي عَنِّي إِلاَّ كَمَا تُغْنِي هَذِهِ الشَّعْرَةُ . لِشَعْرَةٍ أَخَذَتْهَا مِنْ رَأْسِهَا فَفَرِّقْ بَيْنِي وَبَيْنَهُ فَأَخَذَتِ النَّبِيَّ صلى الله عليه وسلم حَمِيَّةٌ فَدَعَا بِرُكَانَةَ وَإِخْوَتِهِ ثُمَّ قَالَ لِجُلَسَائِهِ " أَتَرَوْنَ فُلاَنًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا مِنْ عَبْدِ يَزِيدَ وَفُلاَنًا

يُشْبِهُ مِنْهُ - كَذَا وَكَذَا " . قَالُوا نَعَمْ . قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَبْدِ يَزِيدَ " طَلِّقْهَا " . فَفَعَلَ ثُمَّ قَالَ " رَاجِعِ امْرَأَتَكَ أُمَّ رُكَانَةَ وَإِخْوَتِهِ " . فَقَالَ إِنِّي طَلَّقْتُهَا ثَلاَثًا يَا رَسُولَ اللَّهِ . قَالَ " قَدْ عَلِمْتُ رَاجِعْهَا " . وَتَلاَ { يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ } . قَالَ أَبُو دَاوُدَ وَحَدِيثُ نَافِعِ بْنِ عُجَيْرٍ وَعَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رُكَانَةَ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَرَدَّهَا إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم أَصَحُّ لأَنَّ وَلَدَ الرَّجُلِ وَأَهْلَهُ أَعْلَمُ بِهِ أَنَّ رُكَانَةَ إِنَّمَا طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَجَعَلَهَا النَّبِيُّ صلى الله عليه وسلم وَاحِدَةً .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2196
In-book reference : Book 13, Hadith 22
English translation : Book 12, Hadith 2191

Mujahid said “I was with Ibn ‘Abbas”. A man came to him and said that he divorced his wife by three pronouncements. I kept silence and thought that he was going to restore het to him. He then said “A man goes and commits a foolish act and then says “O, Ibn ‘Abbas! Alaah has said “And for those who fear Allaah, He (ever) prepares a way out.” Since you did not keep duty to Allaah I do not find a way out for you. You disobeyed your Lord and your wife was separated from you. Allaah has said “O Prophet! When you divorce women divorce them in the beginning of their waiting period.”

Abu Dawud said “This tradition has been transmitted by Humaid Al A’raj and by others from Mujahid on the authority of Ibn ‘Abbas. Shu’bjh narrated it from ‘Amr bin Murrah from Sa’id bin Jubair on the authority of Ibn ‘Abbas. Ayyub and Ibn ‘Jubair both narrated it from “’Ikrimah bin Khalid from Sa’id bin Jubair on the authority of Ibn ‘Abbas. Ibn Juraij narrated it from ‘Abd Al Hamid bin Rafi’ from ‘Ata from Ibn ‘Abbas. Al A’mash narrated it from Malik bin Al Harith on the authority of Ibn ‘Abbas. They all said about the divorce by three pronouncements. He allowed it and said” (Your wife) has been separated from you similar to the tradition narrated by Isma’il from Ayub from ‘Abd Allaah bin Kathir.”
Abu Dawud said “Hammad bin Zaid narrated it from Ayyub from ‘Ikrimah on the authority of Ibn ‘Abbas. This version adds If he said “You are divorced three times saying in one pronouncement, it constitutes a single (divorce). Isma’il bin Ibrahim narrated it from Ayyub from ‘Ikrimah. This is his (‘Ikrimah’s) statement. He did not mention the name of Ibn ‘Abbas. He narrated it as a statement of ‘Ikrimah.”

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ مُجَاهِدٍ، قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَ رَجُلٌ فَقَالَ إِنَّهُ طَلَّقَ امْرَأَتَهُ ثَلاَثًا . قَالَ فَسَكَتَ حَتَّى ظَنَنْتُ أَنَّهُ رَادُّهَا إِلَيْهِ . ثُمَّ قَالَ يَنْطَلِقُ أَحَدُكُمْ فَيَرْكَبُ الْحَمُوقَةَ ثُمَّ يَقُولُ يَا ابْنَ عَبَّاسٍ يَا ابْنَ عَبَّاسٍ وَإِنَّ اللَّهَ قَالَ { وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا } وَإِنَّكَ لَمْ تَتَّقِ اللَّهَ فَلَمْ أَجِدْ لَكَ مَخْرَجًا عَصَيْتَ رَبَّكَ وَبَانَتْ مِنْكَ امْرَأَتُكَ وَإِنَّ اللَّهَ قَالَ { يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ } فِي قُبُلِ عِدَّتِهِنَّ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ حُمَيْدٌ الأَعْرَجُ وَغَيْرُهُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَرَوَاهُ شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَأَيُّوبُ وَابْنُ جُرَيْجٍ جَمِيعًا عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ رَافِعٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَرَوَاهُ الأَعْمَشُ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنِ ابْنِ عَبَّاسٍ وَابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ كُلُّهُمْ قَالُوا فِي الطَّلاَقِ الثَّلاَثِ إِنَّهُ أَجَازَهَا قَالَ وَبَانَتْ مِنْكَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ . قَالَ أَبُو دَاوُدَ وَرَوَى

حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ إِذَا قَالَ " أَنْتِ طَالِقٌ ثَلاَثًا " . بِفَمٍ وَاحِدٍ فَهِيَ وَاحِدَةٌ وَرَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ هَذَا قَوْلُهُ لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ وَجَعَلَهُ قَوْلَ عِكْرِمَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2197
In-book reference : Book 13, Hadith 23
English translation : Book 12, Hadith 2192

Abu Dawud said “The opinion of Ibn ‘Abbas has been mentioned in the following tradition. “Ahmad bin Salih and Muhammad bin Yahya narrated this is the version of Ahmad (bin Salih)” from ‘Abd Ar Razzaq from Ma’mar from Al Zuhri from Abu Salamah din Abd Al Rahman bin ‘Awf and Muhammad bin ‘Abd Al Rahman bin Thawban from Muhammad bin Iyas that Ibn ‘Abbas, Abu Hurairah and ‘Abd Alah bin ‘Amr bin Al ‘As were asked about a virgin who is divorced three times by her husband. They all said “She is not lawful for him until she marries a man other than her former husband.” Abu Dawud said “Malik narrated from Yahya bin Sa’id from Bukair bin Al Ashajj from Mu’awiyah bin Abi ‘Ayyash who was present on this occasion when Muhammad bin Iyas bin Al Bukair came to Ibn Al Zubair and Asim in ‘Umar. He asked them about this matter. They replied “Go to Ibn ‘Abbas and Abu Hurairah, I have left them with A’ishah (may Allaah be pleased with her). He then narrated the rest of the tradition.”

Abu Dawud said “The statement of Ibn ‘Abbas goes “The divorce by three pronouncements separates the wife from husband whether the marriage has been consummated or not, the previous husband is not lawful for her until she marries a man other than her husband”. This statement is like the tradition which deals with the exchange of money. In this tradition the narrator said “Ibn ‘Abbas withdrew his opinion.”"

وَصَارَ قَوْلُ ابْنِ عَبَّاسٍ فِيمَا حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَمُحَمَّدُ بْنُ يَحْيَى، - وَهَذَا حَدِيثُ أَحْمَدَ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ مُحَمَّدِ بْنِ إِيَاسٍ، أَنَّ ابْنَ عَبَّاسٍ، وَأَبَا، هُرَيْرَةَ وَعَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ سُئِلُوا عَنِ الْبِكْرِ، يُطَلِّقُهَا زَوْجُهَا ثَلاَثًا فَكُلُّهُمْ قَالُوا لاَ تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ . قَالَ أَبُو دَاوُدَ وَرَوَى مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ مُعَاوِيَةَ بْنِ أَبِي عَيَّاشٍ أَنَّهُ شَهِدَ هَذِهِ الْقِصَّةَ حِينَ جَاءَ مُحَمَّدُ بْنُ إِيَاسِ بْنِ الْبُكَيْرِ إِلَى ابْنِ الزُّبَيْرِ وَعَاصِمِ بْنِ عُمَرَ فَسَأَلَهُمَا عَنْ ذَلِكَ فَقَالاَ اذْهَبْ إِلَى ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ فَإِنِّي تَرَكْتُهُمَا عِنْدَ عَائِشَةَ - رضى الله عنها - ثُمَّ سَاقَ هَذَا الْخَبَرَ . قَالَ أَبُو دَاوُدَ وَقَوْلُ ابْنِ عَبَّاسٍ هُوَ أَنَّ الطَّلاَقَ الثَّلاَثَ تَبِينُ مِنْ زَوْجِهَا مَدْخُولاً بِهَا وَغَيْرَ مَدْخُولٍ بِهَا لاَ تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ هَذَا مِثْلُ خَبَرِ الصَّرْفِ قَالَ فِيهِ ثُمَّ إِنَّهُ رَجَعَ عَنْهُ يَعْنِي ابْنَ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2198
In-book reference : Book 13, Hadith 24
English translation : Book 12, Hadith 2192

Tawus said A man called Abu Al Sahba used to ask Ibn ‘Abbas questions frequently. He asked “Do you know that when a man divorced his wife by three pronouncement before sexual intercourse with her, they (the people) made it a single divorce during the time of the Apostle of Allaah(ﷺ), of Abu Bakr and in the early phase of the caliphate of ‘Umar?” Ibn “Abbas said “Yes, when a man divorced his wife by three pronouncement before sexual intercourse they made it a single divorce during the time of the Apostle of Allaah(ﷺ), of Abu Bakr and in the early phase of the

caliphate of ‘Umar. When he saw that the people frequently divorced (by three pronouncements) he said “Make them operative on them (i.e., on women)”.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ غَيْرِ، وَاحِدٍ، عَنْ طَاوُسٍ، أَنَّ رَجُلاً، يُقَالُ لَهُ أَبُو الصَّهْبَاءِ كَانَ كَثِيرَ السُّؤَالِ لاِبْنِ عَبَّاسٍ قَالَ أَمَا عَلِمْتَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ ثَلاَثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ قَالَ ابْنُ عَبَّاسٍ بَلَى كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثَلاَثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ فَلَمَّا رَأَى النَّاسَ قَدْ تَتَابَعُوا فِيهَا قَالَ أَجِيزُوهُنَّ عَلَيْهِمْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2199
In-book reference : Book 13, Hadith 25
English translation : Book 12, Hadith 2193

Tawus said:

Abu al-Sahba' said to Ibn Abbas: Do you know that a divorce by three pronouncements was made a single one during the time of the Prophet (ﷺ), and of AbuBakr and in the early days of the caliphate of Umar? He replied: Yes.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الصَّهْبَاءِ، قَالَ لاِبْنِ عَبَّاسٍ أَتَعْلَمُ إِنَّمَا كَانَتِ الثَّلاَثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَثَلاَثًا مِنْ إِمَارَةِ عُمَرَ قَالَ ابْنُ عَبَّاسٍ نَعَمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2200
In-book reference : Book 13, Hadith 26
English translation : Book 12, Hadith 2194

(11) Chapter: Regarding Statements That Equate To Divorce, And Intentions

(11) باب فِيمَا عُنِيَ بِهِ الطَّلاَقُ وَالنِّيَّاتُ

‘Umar bin Al Khattab reported the Apostle of Allaah(ﷺ) as saying “Actions are to be judged only by intentions and a man will have only what he intended. When one’s emigration is to Allaah and His Apostle, his emigration is to Allaah and His Apostle but his emigration is to a worldly end at which he aims or to a woman whom he marries , his emigration is to that for which he emigrated.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2201
In-book reference : Book 13, Hadith 27
English translation : Book 12, Hadith 2195

‘Abd Allah bin Ka’b reported “I heard Ka’ab bin Malik. He then narrated his story about the battle of Tabuk.(Narrating the story) he added “When forty out of fifty days passed”, the messenger of the Apostle of Allaah(ﷺ) came and said “The Apostle of Allaah(ﷺ) has commanded you to keep away from your wife. He said “So, I (Ka’b bin Malik)” said “Should I divorce her or what should I do? He said “No, but only keep away from her and do not go near her”. So, I said to my wife “Go to your people and live with them until Allaah, the exalted makes a decision in this matter.”

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَسُلَيْمَانُ بْنُ دَاوُدَ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍفَسَاقَ قِصَّتَهُ فِي تَبُوكَ قَالَ حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَأْتِي فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ . قَالَ فَقُلْتُ أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ قَالَ لاَ بَلِ اعْتَزِلْهَا فَلاَ تَقْرَبَنَّهَا . فَقُلْتُ لاِمْرَأَتِي الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ سُبْحَانَهُ فِي هَذَا الأَمْرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2202
In-book reference : Book 13, Hadith 28
English translation : Book 12, Hadith 2196

(12) Chapter: Regarding Allowing The Wife To Choose (12) باب فِي الْخِيَارِ

A’ishah said The Apostle of Allaah(ﷺ) gave us our choice and we chose him so that was not reckoned anything (i.e., divorce)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَرْنَاهُ فَلَمْ يَعُدَّ ذَلِكَ شَيْئًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2203
In-book reference : Book 13, Hadith 29
English translation : Book 12, Hadith 2197

(13) Chapter: Regarding The Phrase: 'Your Matter Is In Your Hands' (13) باب فِي أَمْرُكِ بِيَدِكِ

Hammad ibn Zayd said:

I asked Ayyub: Do you know anyone who narrates the tradition narrated by Al-Hasan about uttering the words (addressing wife). "Your matter is in your hand"? He replied: No, except something similar transmitted by Qatadah

from Kathir, the client of Samurah, from AbuSalamah on the authority of AbuHurayrah from the Prophet (ﷺ). Ayyub said: Kathir then came to us; so I asked him (about this matter). He replied: I never narrated it. I mentioned it to Qatadah who said: Yes (he narrated it) but he forgot.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ قُلْتُ لأَيُّوبَ هَلْ تَعْلَمُ أَحَدًا قَالَ بِقَوْلِ الْحَسَنِ فِي أَمْرُكِ بِيَدِكِ . قَالَ لاَ إِلاَّ شَىْءٌ حَدَّثَنَاهُ قَتَادَةُ عَنْ كَثِيرٍ مَوْلَى ابْنِ سَمُرَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ قَالَ أَيُّوبُ فَقَدِمَ عَلَيْنَا كَثِيرٌ فَسَأَلْتُهُ فَقَالَ مَا حَدَّثْتُ بِهَذَا قَطُّ فَذَكَرْتُهُ لِقَتَادَةَ فَقَالَ بَلَى وَلَكِنَّهُ نَسِيَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 2204
In-book reference : Book 13, Hadith 30
English translation : Book 12, Hadith 2198

Qatadah reported on the authority of Al Hasan the uttering of the words “Your matter is in your hand” amounts to three pronouncements of divorce.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، فِي أَمْرُكِ بِيَدِكِ . قَالَ ثَلاَثٌ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع (الألباني)**

Reference : Sunan Abi Dawud 2205
In-book reference : Book 13, Hadith 31
English translation : Book 12, Hadith 2199

(14) Chapter: Regarding An Irrevocable (Al-Battah) Divorce (14) باب فِي الْبَتَّةِ

Nafi' bun Ujair bin Abd Yazid bin Ruknah reported Ruknah bin ‘Abd Yazid divorced his wife Suhaimah absolutely. The Prophet (ﷺ) was informed about this matter. He said to him (the Prophet) I swear by Allaah that I meant it to be only a single utterance of divorce. The Apostle of Allaah(ﷺ) said “I swear by Allaah that I meant it to be only a single divorce. The Apostle of Allaah(ﷺ) restored her to him, Then he divorced her the second time in the time of ‘Umar and the third time of ‘Uthman.
Abu Dawud said “This tradition contains the words of Ibrahim in its beginning and the words of Ibn Al Sarh in the end.

حَدَّثَنَا ابْنُ السَّرْحِ، وَإِبْرَاهِيمُ بْنُ خَالِدٍ الْكَلْبِيُّ أَبُو ثَوْرٍ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ، حَدَّثَنِي عَمِّي، مُحَمَّدُ بْنُ عَلِيِّ بْنِ شَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ السَّائِبِ، عَنْ نَافِعِ بْنِ عُجَيْرِ بْنِ عَبْدِ يَزِيدَ بْنِ رُكَانَةَ، أَنَّ رُكَانَةَ بْنَ عَبْدِ يَزِيدَ، طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ فَأَخْبَرَ النَّبِيَّ صلى الله عليه وسلم بِذَلِكَ وَقَالَ وَاللَّهِ مَا أَرَدْتُ إِلاَّ وَاحِدَةً . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ مَا أَرَدْتَ إِلاَّ وَاحِدَةً " . فَقَالَ رُكَانَةُ وَاللَّهِ مَا أَرَدْتُ إِلاَّ وَاحِدَةً . فَرَدَّهَا إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَلَّقَهَا الثَّانِيَةَ فِي زَمَانِ عُمَرَ وَالثَّالِثَةَ فِي زَمَانِ عُثْمَانَ . قَالَ أَبُو دَاوُدَ أَوَّلُهُ لَفْظُ إِبْرَاهِيمَ وَآخِرُهُ لَفْظُ ابْنِ السَّرْحِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2206
In-book reference : Book 13, Hadith 32
English translation : Book 12, Hadith 2200

The tradition mentioned above has also been transmitted by Rukanah bin Yazid from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، حَدَّثَهُمْ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ، حَدَّثَنِي عَمِّي، مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ السَّائِبِ، عَنْ نَافِعِ بْنِ عُجَيْرٍ، عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2207
In-book reference : Book 13, Hadith 33
English translation : Book 12, Hadith 2201

'Ali b. Yazid b. Rukanah reported on the authority of his father from his grandfather that he (Rukanah) divorced his wife absolutely; so he came to the Messenger of Allah (ﷺ). He asked (him):

What did you intend? He said: A single utterance of divorce. He said: Do you swear by Allah? He replied: I swear by Allah. He said: It stands as you intended.

Abu Dawud said: This tradition is sounder than that of Ibn Juraij that Rukanah divorced his wife by three pronouncements, for they are the members of his family and they are more aware for him. The tradition of Ibn Juraij has been narrated by some children of Abu Rafi' from 'Ikrimah on the authority of Ibn 'Abbas.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا أَرَدْتَ " . قَالَ وَاحِدَةً . قَالَ " آللَّهِ " . قَالَ آللَّهِ . قَالَ " هُوَ عَلَى مَا أَرَدْتَ " . قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ جُرَيْجٍ أَنَّ رُكَانَةَ طَلَّقَ امْرَأَتَهُ ثَلاَثًا لأَنَّهُمْ أَهْلُ بَيْتِهِ وَهُمْ أَعْلَمُ بِهِ وَحَدِيثُ ابْنِ جُرَيْجٍ رَوَاهُ عَنْ بَعْضِ بَنِي أَبِي رَافِعٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2208
In-book reference : Book 13, Hadith 34
English translation : Book 12, Hadith 2202

(15) Chapter: Regarding Whisperings Of Divorce (15) باب فِي الْوَسْوَسَةِ بِالطَّلاَقِ

Abu Hurairah reported the Prophet (ﷺ) as saying “Allah has ignored for my community what comes to their mind, so long as they do not act or pronounce words to that effect.”

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي عَمَّا لَمْ تَتَكَلَّمْ بِهِ أَوْ تَعْمَلْ بِهِ وَبِمَا حَدَّثَتْ بِهِ أَنْفُسَهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2209
In-book reference : Book 13, Hadith 35
English translation : Book 12, Hadith 2203

(16) Chapter: Regarding A Man Calling His Wife: "My Sister" (16) باب فِي الرَّجُلِ يَقُولُ لاِمْرَأَتِهِ يَا أُخْتِي

Narrated Tamimah al-Hujayni:

A man said to his wife: O my younger sister! The Messenger of Allah (ﷺ)said: Is she your sister? He (the Prophet disliked it and prohibited saying so.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، وَخَالِدٌ الطَّحَّانُ، - الْمَعْنَى - كُلُّهُمْ عَنْ خَالِدٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، أَنَّ رَجُلاً، قَالَ لاِمْرَأَتِهِ يَا أُخَيَّةُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُخْتُكَ هِيَ " . فَكَرِهَ ذَلِكَ وَنَهَى عَنْهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2210
In-book reference : Book 13, Hadith 36
English translation : Book 12, Hadith 2204

Abu Tamimah reported from a man of his tribe “The Prophet (ﷺ) heard a man say his wife “O my younger sister! So he prohibited him (addressing his wife in this manner)

Abu Dawud said “This tradition has also been transmitted by ‘Abd Al Aziz bin Al Mukhtar from Khalid from Abu ‘Uthman from Abu Thamimah from the Prophet (ﷺ). This has also been narrated by Shu’bah from Khalid from a man on the authority of Abu Thamimah from the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَزَّازُ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ، - يَعْنِي ابْنَ حَرْبٍ - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي تَمِيمَةَ، عَنْ رَجُلٍ، مِنْ قَوْمِهِ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم سَمِعَ رَجُلاً، يَقُولُ لاِمْرَأَتِهِ " يَا أُخَيَّةُ " . فَنَهَاهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ خَالِدٍ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي تَمِيمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَرَوَاهُ شُعْبَةُ عَنْ خَالِدٍ عَنْ رَجُلٍ عَنْ أَبِي تَمِيمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2211
In-book reference : Book 13, Hadith 37
English translation : Book 12, Hadith 2205

Abu Hurairah reported the Prophet(ﷺ) as saying Abraham(peace be upon him) never told a lie except on three occasions twice for the sake of Allaah. Allaah quoted his words (in the Qur'an) "I am indeed sick" and "Nay, this was done by - this is their biggest one". Once he was passing through the land of a tyrant (king). He stayed there in a place. People went to the tyrant and informed him saying "A man has come down here; he has a most beautiful woman with him." So he sent for him (Abraham) and asked about her. He said she is my sister. When he returned to her, he said "he asked me about you and I informed him that you were my sister. Today there is no believer except me and you. You are my sister in the Book of Allaah (i.e., sister in faith). So do not belie me before him. The narrator then narrated the rest of the tradition.

Abu Dawud said "A similar tradition has also been narrated by Shu'aib bin Abi Hamza from Abi Al Zinad from Al A'raj on the authority of Abu Hurairah from the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ إِبْرَاهِيمَ صلى الله عليه وسلم لَمْ يَكْذِبْ قَطُّ إِلاَّ ثَلاَثًا ثِنْتَانِ فِي ذَاتِ اللَّهِ تَعَالَى قَوْلُهُ { إِنِّي سَقِيمٌ } وَقَوْلُهُ { بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا } وَبَيْنَمَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَابِرَةِ إِذْ نَزَلَ مَنْزِلاً فَأُتِيَ الْجَبَّارُ فَقِيلَ لَهُ إِنَّهُ نَزَلَ هَا هُنَا رَجُلٌ مَعَهُ امْرَأَةٌ هِيَ أَحْسَنُ النَّاسِ قَالَ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ إِنَّهَا أُخْتِي . فَلَمَّا رَجَعَ إِلَيْهَا قَالَ إِنَّ هَذَا سَأَلَنِي عَنْكِ فَأَنْبَأْتُهُ أَنَّكِ أُخْتِي وَإِنَّهُ لَيْسَ الْيَوْمَ مُسْلِمٌ غَيْرِي وَغَيْرُكِ وَإِنَّكِ أُخْتِي فِي كِتَابِ اللَّهِ فَلاَ تُكَذِّبِينِي عِنْدَهُ " . وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْخَبَرَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2212
In-book reference : Book 13, Hadith 38
English translation : Book 12, Hadith 2206

(17) Chapter: Regarding Az-Zihar (17) باب فِي الظِّهَارِ

Narrated Salamah ibn Sakhr al-Bayadi:

I was a man who was more given than others to sexual intercourse with women. When the month of Ramadan came, I feared lest I should have intercourse with my wife, and this evil should remain with me till the morning. So I made my wife like my mother's back to me till the end of Ramadan. But one night when she was waiting upon me, something of her was revealed. Suddenly I jumped upon her. When the morning came I went to my people and informed them about this matter.

I said: Go along with me to the Messenger of Allah (ﷺ).

They said: No, by Allah. So I went to the Prophet (peace be upon him and informed him of the matter.

He said: Have you really committed it, Salamah? I said: I committed it twice, Messenger of Allah. I am content with the Commandment of Allah, the Exalted; so take a decision about me according to what Allah has shown you.

He said: Free a slave. I said: By Him Who sent you with truth, I do not possess a neck other than this: and I struck the surface of my neck.

He said: Then fast two consecutive months. I said: Whatever I suffered is due to fasting.

He said: Feed sixty poor people with a wasq of dates.

I said: By Him Who sent you with truth, we passed the night hungry; there was no food in our house.

He said: Then go to the collector of sadaqah of Banu Zurayq; he must give it to you. Then feed sixty poor people with a wasq of dates; and you and your family eat the remaining dates. Then I came back to my people, and said (to them): I found with you poverty and bad opinion; and I found with the Prophet (ﷺ) prosperity and good opinion.

He has commanded me to give alms to you.

Ibn al-Ala' added: Ibn Idris said: Bayadah is a sub-clan of Banu Zurayq.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، - قَالَ ابْنُ الْعَلاَءِ ابْنِ عَلْقَمَةَ بْنِ عَيَّاشٍ - عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ، - قَالَ ابْنُ الْعَلاَءِ الْبَيَاضِيِّ - قَالَ كُنْتُ امْرَأً أُصِيبُ مِنَ النِّسَاءِ مَا لاَ يُصِيبُ غَيْرِي فَلَمَّا دَخَلَ شَهْرُ رَمَضَانَ خِفْتُ أَنْ أُصِيبَ مِنَ امْرَأَتِي شَيْئًا يُتَابَعُ بِي حَتَّى أُصْبِحَ فَظَاهَرْتُ مِنْهَا حَتَّى يَنْسَلِخَ شَهْرُ رَمَضَانَ فَبَيْنَمَا هِيَ تَخْدُمُنِي ذَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَىْءٌ فَلَمْ أَلْبَثْ أَنْ نَزَوْتُ عَلَيْهَا فَلَمَّا أَصْبَحْتُ خَرَجْتُ إِلَى قَوْمِي فَأَخْبَرْتُهُمُ الْخَبَرَ وَقُلْتُ امْشُوا مَعِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالُوا لاَ وَاللَّهِ . فَانْطَلَقْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " أَنْتَ بِذَاكَ يَا سَلَمَةُ " . قُلْتُ أَنَا بِذَاكَ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ وَأَنَا صَابِرٌ لأَمْرِ اللَّهِ فَاحْكُمْ فِيَّ مَا أَرَاكَ اللَّهُ قَالَ " حَرِّرْ رَقَبَةً " . قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَمْلِكُ رَقَبَةً غَيْرَهَا وَضَرَبْتُ صَفْحَةَ رَقَبَتِي قَالَ " فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ وَهَلْ أُصِبْتُ الَّذِي أُصِبْتُ إِلاَّ مِنَ الصِّيَامِ قَالَ " فَأَطْعِمْ وَسْقًا مِنْ تَمْرٍ بَيْنَ سِتِّينَ مِسْكِينًا " . قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا وَحْشَيْنِ مَا لَنَا طَعَامٌ قَالَ " فَانْطَلِقْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ وَكُلْ أَنْتَ وَعِيَالُكَ بَقِيَّتَهَا " . فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ وَجَدْتُ عِنْدَكُمُ الضِّيقَ وَسُوءَ الرَّأْىِ وَوَجَدْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم السَّعَةَ وَحُسْنَ الرَّأْىِ وَقَدْ أَمَرَنِي - أَوْ أَمَرَ لِي - بِصَدَقَتِكُمْ زَادَ ابْنُ الْعَلاَءِ قَالَ ابْنُ إِدْرِيسَ بَيَاضَةُ بَطْنٌ مِنْ بَنِي زُرَيْقٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2213
In-book reference : Book 13, Hadith 39
English translation : Book 12, Hadith 2207

Narrated Khuwaylah, daughter of Malik ibn Tha'labah:

My husband, Aws ibn as-Samit, pronounced the words: You are like my mother. So I came to the Messenger of Allah (ﷺ), complaining to him about my husband.

The Messenger of Allah (ﷺ) disputed with me and said: Remain dutiful to Allah; he is your cousin.

I continued (complaining) until the Qur'anic verse came down: "Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband..." [58:1] till the prescription of expiation.

He then said: He should set free a slave. She said: He cannot afford it. He said: He should fast for two consecutive months. She said: Messenger of Allah, he is an old man; he cannot keep fasts. He said: He should feed sixty poor people. She said: He has nothing which he may give in alms. At that moment an araq (i.e. date-basket holding fifteen or sixteen sa's) was brought to him.

I said: I shall help him with another date-basked ('araq). He said: You have done well. Go and feed sixty poor people on his behalf, and return to your cousin. The narrator said: An araq holds sixty sa's of dates.

Abu Dawud said: She atoned on his behalf without seeking his permission.
Abu Dawud said: This man (Aws b. al-Samit) is the brother of 'Ubadah b. al-Samit.
حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، عَنْ خُوَيْلَةَ بِنْتِ مَالِكِ بْنِ ثَعْلَبَةَ، قَالَتْ ظَاهَرَ مِنِّي زَوْجِي أَوْسُ بْنُ الصَّامِتِ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَشْكُو إِلَيْهِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُجَادِلُنِي فِيهِ وَيَقُولُ " اتَّقِي اللَّهَ فَإِنَّهُ ابْنُ عَمِّكِ " . فَمَا بَرِحْتُ حَتَّى نَزَلَ الْقُرْآنُ { قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا } إِلَى الْفَرْضِ فَقَالَ " يُعْتِقُ رَقَبَةً " . قَالَتْ لاَ يَجِدُ قَالَ " فَيَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ شَيْخٌ كَبِيرٌ مَا بِهِ مِنْ صِيَامٍ . قَالَ " فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا " . قَالَتْ مَا عِنْدَهُ مِنْ شَىْءٍ يَتَصَدَّقُ بِهِ قَالَتْ فَأُتِيَ سَاعَتَئِذٍ بِعَرَقٍ مِنْ تَمْرٍ قُلْتُ يَا رَسُولَ اللَّهِ فَإِنِّي أُعِينُهُ بِعَرَقٍ آخَرَ . قَالَ " قَدْ أَحْسَنْتِ اذْهَبِي فَأَطْعِمِي بِهَا عَنْهُ سِتِّينَ مِسْكِينًا وَارْجِعِي إِلَى ابْنِ عَمِّكِ " . قَالَ وَالْعَرَقُ سِتُّونَ صَاعًا قَالَ أَبُو دَاوُدَ فِي هَذَا إِنَّهَا كَفَّرَتْ عَنْهُ مِنْ غَيْرِ أَنْ تَسْتَأْمِرَهُ . وَقَالَ أَبُو دَاوُدَ وَهَذَا أَخُو عُبَادَةَ بْنِ الصَّامِتِ .

حكم: حسن دون قوله والعرق (الألباني)

Reference : Sunan Abi Dawud 2214
In-book reference : Book 13, Hadith 40
English translation : Book 12, Hadith 2208

A similar tradition has been transmitted by Ibn Ishaq with a different chain of narrators. But in this version he said ‘Araq is a date-basket holding thirty sa’s.

Abu Dawud said “This version is sounder than that of Yahya bin Adam.”
حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الأَصْبَغِ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ ابْنِ إِسْحَاقَ، بِهَذَا الإِسْنَادِ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ وَالْعَرَقُ مِكْتَلٌ يَسَعُ ثَلاَثِينَ صَاعًا . قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ آدَمَ .

حكم: حسن دون قوله والعرق (الألباني)

Reference : Sunan Abi Dawud 2215
In-book reference : Book 13, Hadith 41
English translation : Book 12, Hadith 2209

Another version transmitted by Abu Salamah bin ‘Abd Al Rahman has ‘Araq is a date-basket holding fifteen sa’s.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ يَعْنِي بِالْعَرَقِ زَنْبِيلاً يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2216
In-book reference : Book 13, Hadith 42
English translation : Book 12, Hadith 2210

The tradition mentioned above has been transmitted by Sulaiman bin Yasar. This version has “Then some dates were brought to the Apostle of Allaah(ﷺ) and he gave it him. They measured about fifteen sa’s “. He said “Give them in alms”. He said “Is there anyone needier than I and my family. Apostle of Allaah(ﷺ)?” The Apostle of Allaah(ﷺ) said “Eat them, you and your family.”

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، بِهَذَا الْخَبَرِ قَالَ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَمْرٍ فَأَعْطَاهُ إِيَّاهُ وَهُوَ قَرِيبٌ مِنْ خَمْسَةَ عَشَرَ صَاعًا قَالَ " تَصَدَّقْ بِهَذَا " . قَالَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى أَفْقَرَ مِنِّي وَمِنْ أَهْلِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلْهُ أَنْتَ وَأَهْلُكَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2217
In-book reference : Book 13, Hadith 43
English translation : Book 12, Hadith 2211

Abu Dawud said “I recited to Muhammad bin Wazir Al Misri and said to him Bishr bin Bakr narrated it to you and Al Auza’i narrated it to us. And he said “At’a narrated it to us on the authority of Aus brother of ‘Ubadah bin Al Samit. The Prophet (ﷺ) gave him fifteen sa’s of wheat to feed sixty poor people.

Abu Dawud said At’a did not meet Aws (bin Al Samit) who was one of the people of Badr and died in the early days of Islam. This version is therefore, mursal (i.e., a successor narrated it directly from the Prophet (ﷺ), the link of the Companions is missing). This has been narrated by Al Auza’i from At’a from Aus.

قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى مُحَمَّدِ بْنِ وَزِيرٍ الْمِصْرِيِّ قُلْتُ لَهُ حَدَّثَكُمْ بِشْرُ بْنُ بَكْرٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا عَطَاءٌ، عَنْ أَوْسٍ، أَخِي عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَعْطَاهُ خَمْسَةَ عَشَرَ صَاعًا مِنْ شَعِيرٍ إِطْعَامُ سِتِّينَ مِسْكِينًا . قَالَ أَبُو دَاوُدَ وَعَطَاءٌ لَمْ يُدْرِكْ أَوْسًا وَهُوَ مِنْ أَهْلِ بَدْرٍ قَدِيمُ الْمَوْتِ وَالْحَدِيثُ مُرْسَلٌ وَإِنَّمَا رَوَوْهُ عَنِ الأَوْزَاعِيِّ عَنْ عَطَاءٍ أَنَّ أَوْسًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2218
In-book reference : Book 13, Hadith 44
English translation : Book 12, Hadith 2211

Narrated Hisham b. 'Urwah:

Khawlah was the wife of Aws ibn as-Samit; he was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother's back. So Allah, the Exalted, sent down Qur'anic verses relating to expiation for zihar.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ جَمِيلَةَ، كَانَتْ تَحْتَ أَوْسِ بْنِ الصَّامِتِ وَكَانَ رَجُلاً بِهِ لَمَمٌ فَكَانَ إِذَا اشْتَدَّ لَمَمُهُ ظَاهَرَ مِنَ امْرَأَتِهِ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ كَفَّارَةَ الظِّهَارِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2219
In-book reference : Book 13, Hadith 45

English translation : Book 12, Hadith 2212

A similar tradition has been transmitted by A’ishah through a different chain of narrators.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، مِثْلَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2220
In-book reference : Book 13, Hadith 46
English translation : Book 12, Hadith 2213

Narrated Ikrimah:

A man made his wife like the back of his mother. He then had intercourse with her before he atoned for it. He came to the Prophet (ﷺ) and informed him of this matter. He asked (him): What moved you to the action you have committed? He replied: I saw the whiteness of her shins in moon light. He said: Keep away from her until you expiate for your deed.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، أَنَّ رَجُلاً، ظَاهَرَ مِنَ امْرَأَتِهِ ثُمَّ وَاقَعَهَا قَبْلَ أَنْ يُكَفِّرَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " مَا حَمَلَكَ عَلَى مَا صَنَعْتَ " . قَالَ رَأَيْتُ بَيَاضَ سَاقَيْهَا فِي الْقَمَرِ . قَالَ " فَاعْتَزِلْهَا حَتَّى تُكَفِّرَ عَنْكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2221
In-book reference : Book 13, Hadith 47
English translation : Book 12, Hadith 2214

‘Ikrimah said “A man made his wife like the back of his mother. When he saw the illumination of her shin in the moonlight, he had intercourse with her. He came to the Prophet (ﷺ). He ordered him to atone for it.

حَدَّثَنَا الزَّعْفَرَانِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، أَنَّ رَجُلاً، ظَاهَرَ مِنَ امْرَأَتِهِ فَرَأَى بَرِيقَ سَاقِهَا فِي الْقَمَرِ فَوَقَعَ عَلَيْهَا فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهُ أَنْ يُكَفِّرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2222
In-book reference : Book 13, Hadith 48
English translation : Book 12, Hadith 2215

A similar tradition has been transmitted by Ibn ‘Abbas from the Prophet (ﷺ) through a different chain of narrators. This version does not mention the word “shin”.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ وَلَمْ يَذْكُرِ السَّاقَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2223
In-book reference : Book 13, Hadith 49
English translation : Book 12, Hadith 2216

A tradition similar to that of Sufyan has been transmitted by ‘Ikrimah from the Prophet(ﷺ) through a different chain of narrators.

حَدَّثَنَا أَبُو كَامِلٍ، أَنَّ عَبْدَ الْعَزِيزِ بْنَ الْمُخْتَارِ، حَدَّثَهُمْ حَدَّثَنَا خَالِدٌ، حَدَّثَنِي مُحَدِّثٌ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ سُفْيَانَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2224
In-book reference : Book 13, Hadith 50
English translation : Book 12, Hadith 2217

Abu Dawud said “I heard Muhammad bin Isa narrating this tradition who said Mu’tamar narrated it to us. And he (Mu’tamar) said “ I heard Al Hakam bin Aban narrating this tradition. He did not mention the name of Ibn ‘Abbas.

Abu Dawud said “Al Hussain bin Huraith wrote to me saying “Al Fadl bin Musa narrated from Ibn ‘Abbas to the same effect from the Prophet(ﷺ).

قَالَ أَبُو دَاوُدَ سَمِعْتُ مُحَمَّدَ بْنَ عِيسَى، يُحَدِّثُ بِهِ حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ الْحَكَمَ بْنَ أَبَانَ، يُحَدِّثُ بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرِ ابْنَ عَبَّاسٍ قَالَ عَنْ عِكْرِمَةَقَالَ أَبُو دَاوُدَ كَتَبَ إِلَىَّ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مَعْمَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، بِمَعْنَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2225
In-book reference : Book 13, Hadith 51
English translation : Book 12, Hadith 2217

(18) Chapter: Regarding Khul' (18) باب فِي الْخُلْعِ

Narrated Thawban:
The Prophet (ﷺ) said: If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلاَقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2226
In-book reference : Book 13, Hadith 52

English translation : Book 12, Hadith 2218

Amrah, daughter of 'Abd al-Rahman ibn Sa'd ibn Zurarah, reported on the authority of Habibah, daughter of Sahl al-Ansariyyah:

She (Habibah) was the wife of Thabit ibn Qays ibn Shimmas. The Messenger of Allah (ﷺ) came out one morning and found Habibah by his door.

The Messenger of Allah (ﷺ) said: Who is this? She replied: I am Habibah, daughter of Sahl. He asked: What is your case? She replied: I and Thabit ibn Qays, referring to her husband, cannot live together.
When Thabit ibn Qays came, the Messenger of Allah (ﷺ) said to him: This is Habibah, daughter of Sahl, and she has mentioned (about you) what Allah wished to mention.
Habibah said: Messenger of Allah, all that he gave me is with me.
The Messenger of Allah (ﷺ) said to Thabit ibn Qays: Take it from her. So he took it from her, and she lived among her people (relatives).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، أَنَّهَا أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلٍ الأَنْصَارِيَّةِ، أَنَّهَا كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتَ سَهْلٍ عِنْدَ بَابِهِ فِي الْغَلَسِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذِهِ " . فَقَالَتْ أَنَا حَبِيبَةُ بِنْتُ سَهْلٍ . قَالَ " مَا شَأْنُكِ " . قَالَتْ لاَ أَنَا وَلاَ ثَابِتُ بْنُ قَيْسٍ . لِزَوْجِهَا فَلَمَّا جَاءَ ثَابِتُ بْنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ " . وَذَكَرَتْ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ وَقَالَتْ حَبِيبَةُ يَا رَسُولَ اللَّهِ كُلُّ مَا أَعْطَانِي عِنْدِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِثَابِتِ بْنِ قَيْسٍ " خُذْ مِنْهَا " . فَأَخَذَ مِنْهَا وَجَلَسَتْ هِيَ فِي أَهْلِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2227
In-book reference : Book 13, Hadith 53
English translation : Book 12, Hadith 2219

Narrated Aisha, Ummul Mu'minin:

Habibah daughter of Sahl was the wife of Thabit ibn Qays Shimmas He beat her and broke some of her part. So she came to the Prophet (ﷺ) after morning, and complained to him against her husband. The Prophet (ﷺ) called on Thabit ibn Qays and said (to him): Take a part of her property and separate yourself from her. He asked: Is that right, Messenger of Allah? He said: Yes. He said: I have given her two gardens of mine as a dower, and they are already in her possession. The Prophet (ﷺ) said: Take them and separate yourself from her.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو عَمْرٍو السَّدُوسِيُّ الْمَدِينِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ حَبِيبَةَ بِنْتَ سَهْلٍ، كَانَتْ عِنْدَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ فَضَرَبَهَا فَكَسَرَ بَعْضَهَا فَأَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ الصُّبْحِ فَاشْتَكَتْهُ إِلَيْهِ فَدَعَا النَّبِيُّ صلى الله عليه وسلم ثَابِتًا فَقَالَ " خُذْ بَعْضَ

مَالِهَا وَفَارِقْهَا " . فَقَالَ وَيَصْلُحُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ " . قَالَ فَإِنِّي أَصْدَقْتُهَا حَدِيقَتَيْنِ وَهُمَا بِيَدِهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " خُذْهُمَا فَفَارِقْهَا " . فَفَعَلَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2228
In-book reference : Book 13, Hadith 54
English translation : Book 12, Hadith 2220

Narrated Abdullah ibn Abbas:

The wife of Thabit ibn Qays separated herself from him for a compensation. The Prophet (ﷺ) made her waiting period a menstrual course.

Abu Dawud said: This tradition has been transmitted by 'Abd al-Razzaq from Ma'mar from 'Amr b. Muslim from 'Ikrimah from the Prophet (ﷺ) in a mursal form (i.e. missing the link of the Companion).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ، حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ الْقَطَّانُ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ امْرَأَةَ، ثَابِتِ بْنِ قَيْسٍ اخْتَلَعَتْ مِنْهُ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم عِدَّتَهَا حَيْضَةً . قَالَ أَبُو دَاوُدَ وَهَذَا الْحَدِيثُ رَوَاهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم مُرْسَلاً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2229
In-book reference : Book 13, Hadith 55
English translation : Book 12, Hadith 2221

Ibn ‘Umar said “The waiting period of a woman who separates herself from her husband for compensation is a menstrual period.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ عِدَّةُ الْمُخْتَلِعَةِ حَيْضَةٌ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: صحيح موقوف (الألباني)

Reference : Sunan Abi Dawud 2230
In-book reference : Book 13, Hadith 56
English translation : Book 12, Hadith 2222

(19) Chapter: Regarding A Slave Woman Who Was Married To Slave A Or Free Man And Then Freed

(19) باب فِي الْمَمْلُوكَةِ تَعْتِقُ وَهِيَ تَحْتَ حُرٍّ أَوْ عَبْدٍ

Ibn ‘Abbas said “Mughith was a slave.” He said “Apostle of Allaah (ﷺ) make intercession for me to her (Barirah)”. The Apostle of Allaah (ﷺ) said “O Barirah fear Allaah. He is your husband and father of your child”. She said “Apostle of Allaah (ﷺ) do you command me for that? He said No, I am only interceding. Then tears were falling down on his (her husband’s) cheeks. The Apostle of Allaah (ﷺ) said to ‘Abbas “Are you not surprised with the love of Mughith for Barirah and her hatred for him.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُغِيثًا، كَانَ عَبْدًا فَقَالَ يَا رَسُولَ اللَّهِ اشْفَعْ لِي إِلَيْهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بَرِيرَةُ اتَّقِي اللَّهَ فَإِنَّهُ زَوْجُكِ وَأَبُو وَلَدِكِ " . فَقَالَتْ يَا رَسُولَ اللَّهِ أَتَأْمُرُنِي بِذَلِكَ قَالَ " لاَ إِنَّمَا أَنَا شَافِعٌ " . فَكَانَ دُمُوعُهُ تَسِيلُ عَلَى خَدِّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْعَبَّاسِ " أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ وَبُغْضِهَا إِيَّاهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2231
In-book reference : Book 13, Hadith 57
English translation : Book 12, Hadith 2223

Ibn ‘Abbas said “The husband of Barirah was a black slave called Mughith. The Prophet (ﷺ) gave her choice and commanded her to observe the waiting period.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ زَوْجَ، بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا فَخَيَّرَهَا - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - وَأَمَرَهَا أَنْ تَعْتَدَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2232
In-book reference : Book 13, Hadith 58
English translation : Book 12, Hadith 2224

While relating the tradition about Barirah A’ishah said “her husband was a slave, so the Prophet(ﷺ) gave her choice. She chose herself. Had he been a free man, he would not given her choice.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قِصَّةِ بَرِيرَةَ قَالَتْ كَانَ زَوْجُهَا عَبْدًا فَخَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا .

حكم: صحيح م لكن قوله ولو كان حرا مدرج من قول عروة (الألباني)

Reference : Sunan Abi Dawud 2233
In-book reference : Book 13, Hadith 59
English translation : Book 12, Hadith 2225

A’ishah said “The Prophet (ﷺ) gave her choice. Her husband was a slave.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، وَالْوَلِيدُ بْنُ عُقْبَةَ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ بَرِيرَةَ، خَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ زَوْجُهَا عَبْدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2234
In-book reference : Book 13, Hadith 60

English translation : Book 12, Hadith 2226

(20) Chapter: Who So Said That He Was A Free Man

(20) باب مَنْ قَالَ كَانَ حُرًّا

A’ishah said “Barirah’s husband was a free man when she was emancipated. She was given choice. She said “I do not like to remain with him. I have such and such (grievances)”

حَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ زَوْجَ، بَرِيرَةَ كَانَ حُرًّا حِينَ أُعْتِقَتْ وَأَنَّهَا خُيِّرَتْ فَقَالَتْ مَا أُحِبُّ أَنْ أَكُونَ مَعَهُ وَإِنَّ لِي كَذَا وَكَذَا .

صحيح خ وأشار إلى أن قوله كان حرا مدرج من قول الأسود (الألباني)

حكم:

Reference	: Sunan Abi Dawud 2235
In-book reference	: Book 13, Hadith 61
English translation	: Book 12, Hadith 2227

(21) Chapter: When Will She Have Such An Option ?

(21) باب حَتَّى مَتَى يَكُونُ لَهَا الْخِيَارُ

Narrated Aisha, Ummul Mu'minin:

Barirah was emancipated, and she was the wife of Mughith, a slave of Aal AbuAhmad. The Messenger of Allah (ﷺ) gave her choice, and said to her: If he has intercourse with you, then there is no choice for you.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، وَعَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ بَرِيرَةَ، أُعْتِقَتْ وَهِيَ عِنْدَ مُغِيثٍ - عَبْدٍ لآلِ أَبِي أَحْمَدَ - فَخَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ لَهَا ‏"‏ **إِنْ قَرِبَكِ فَلاَ خِيَارَ لَكِ** ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) **حكم:** **ضعيف** (الألباني)

Reference	: Sunan Abi Dawud 2236
In-book reference	: Book 13, Hadith 62
English translation	: Book 12, Hadith 2228

(22) Chapter: If Two Slaves Are Set Free Together, Does The Wife Have The Option ?

(22) باب فِي الْمَمْلُوكَيْنِ يُعْتَقَانِ مَعًا هَلْ تُخَيَّرُ امْرَأَتُهُ

Al-Qasim said:

Aisha intended to set free two slaves of her who were spouses. She, therefore, asked the Prophet (ﷺ) about this matter. He commanded to begin with the man before the woman. The narrator Nasr said: Abu 'Ali al-Hanafi reported it to me on the authority of Ubaydullah.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَنَصْرُ بْنُ عَلِيٍّ، قَالَ زُهَيْرٌ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَعْتِقَ، مَمْلُوكَيْنِ لَهَا زَوْجٌ قَالَ فَسَأَلَتِ النَّبِيَّ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَمَرَهَا أَنْ تَبْدَأَ بِالرَّجُلِ قَبْلَ الْمَرْأَةِ . قَالَ نَصْرٌ أَخْبَرَنِي أَبُو عَلِيٍّ الْحَنَفِيُّ عَنْ عُبَيْدِ اللَّهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2237
In-book reference : Book 13, Hadith 63
English translation : Book 12, Hadith 2229

(23) Chapter: If One Of The Two Who Are Married Accepts Islam

(23) باب إِذَا أَسْلَمَ أَحَدُ الزَّوْجَيْنِ

Narrated Abdullah ibn Abbas:

A man came after embracing Islam during the time of the Messenger of Allah (ﷺ). Afterwards his wife came after embracing Islam. He said: Messenger of Allah, she embraced Islam along with me; so restore her to me.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ جَاءَتِ امْرَأَتُهُ مُسْلِمَةً بَعْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ كَانَتْ أَسْلَمَتْ مَعِي . فَرَدَّهَا عَلَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2238
In-book reference : Book 13, Hadith 64
English translation : Book 12, Hadith 2230

Narrated Abdullah ibn Abbas:

A woman embraced Islam during the time of the Messenger of Allah (ﷺ); she then married. Her (former) husband then came to the Prophet (ﷺ) and said: Messenger of Allah, I have already embraced Islam, and she had the knowledge about my Islam. The Messenger of Allah (ﷺ) took her away from her latter husband and restored her to her former husband.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنِي أَبُو أَحْمَدَ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَزَوَّجَتْ فَجَاءَ زَوْجُهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ كُنْتُ أَسْلَمْتُ وَعَلِمَتْ بِإِسْلاَمِي فَانْتَزَعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ زَوْجِهَا الآخَرِ وَرَدَّهَا إِلَى زَوْجِهَا الأَوَّلِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2239
In-book reference : Book 13, Hadith 65
English translation : Book 12, Hadith 2231

(24) Chapter: Up Till When Will She Be Returned To Her Husband If He Accepts Islam After Her ?

(24) باب إِلَى مَتَى تُرَدُّ عَلَيْهِ امْرَأَتُهُ إِذَا أَسْلَمَ بَعْدَهَا

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) restored his daughter Zaynab to Abul'As on the basis of the previous marriage, and he did not do anything afresh.

Muhammad b. 'Amr said in his version: After six years. Al-Hasan b. 'Ali said: After two years.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ، - الْمَعْنَى - كُلُّهُمْ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بِالنِّكَاحِ الأَوَّلِ لَمْ يُحْدِثْ شَيْئًا . قَالَ مُحَمَّدُ بْنُ عَمْرٍو فِي حَدِيثِهِ بَعْدَ سِتِّ سِنِينَ وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ بَعْدَ سَنَتَيْنِ .

حكم: صحيح دون ذكر السنين (الألباني)

Reference : Sunan Abi Dawud 2240
In-book reference : Book 13, Hadith 66
English translation : Book 12, Hadith 2232

(25) Chapter: Regarding A Man Who Was Married To More Than Four Women, Or To Two Sisters, And Then He Accepts Islam

(25) باب فِي مَنْ أَسْلَمَ وَعِنْدَهُ نِسَاءٌ أَكْثَرُ مِنْ أَرْبَعٍ أَوْ أُخْتَانِ

Narrated Al-Harith ibn Qays al-Asadi:

I embraced Islam while I had eight wives. So I mentioned it to the Prophet (ﷺ). The Prophet (said) said: Select four of them.

Abu Dawud said: This tradition has also been narrated to us by Ahmad b. Ibrahim from Hushaim. He said: Qais b. al-Harith instead of al-Harith b. Qais. Ahmad b. Ibrahim said: This is correct, i.e. Qais b. al-Harith.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا هُشَيْمٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُمَيْضَةَ بْنِ الشَّمَرْدَلِ، عَنِ الْحَارِثِ بْنِ قَيْسٍ، - قَالَ مُسَدَّدٌ ابْنِ عُمَيْرَةَ . وَقَالَ وَهْبٌ الأَسَدِيِّ - قَالَ أَسْلَمْتُ وَعِنْدِي ثَمَانُ نِسْوَةٍ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **اخْتَرْ مِنْهُنَّ أَرْبَعًا** " . قَالَ أَبُو دَاوُدَ وَحَدَّثَنَا بِهِ أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هُشَيْمٌ بِهَذَا الْحَدِيثِ فَقَالَ قَيْسُ بْنُ الْحَارِثِ مَكَانَ الْحَارِثِ بْنِ قَيْسٍ قَالَ أَحْمَدُ بْنُ إِبْرَاهِيمَ هَذَا الصَّوَابُ . يَعْنِي قَيْسَ بْنَ الْحَارِثِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2241
In-book reference : Book 13, Hadith 67
English translation : Book 12, Hadith 2233

The tradition mentioned above has also been transmitted by Qais bin Al Harith through a different chain of narrators to the same effect.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ، قَاضِي الْكُوفَةِ عَنْ عِيسَى بْنِ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُمَيْضَةَ بْنِ الشَّمَرْدَلِ، عَنْ قَيْسِ بْنِ الْحَارِثِ، بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2242
In-book reference : Book 13, Hadith 68
English translation : Book 12, Hadith 2234

Al-Dahhak b. Firuz reported on the authority of his father:

I said: Messenger of Allah, I have embraced Islam and two sisters are my wives. He said: Divorce any one of them you wish.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ، عَنِ الضَّحَّاكِ بْنِ فَيْرُوزَ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ . قَالَ " **طَلِّقْ أَيَّتَهُمَا شِئْتَ** " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2243
In-book reference : Book 13, Hadith 69
English translation : Book 12, Hadith 2235

(26) Chapter: If One Of The Parents Accepts Islam, Who Is The Child Given To ?

(26) باب إِذَا أَسْلَمَ أَحَدُ الأَبَوَيْنِ مَعَ مَنْ يَكُونُ الْوَلَدُ

'Abd al-Hamid ibn Ja'far reported from his father on the authority of his grandfather Rafi' ibn Sinan that he (Rafi' ibn Sinan) embraced Islam and his wife refused to embrace Islam. She came to the Prophet (ﷺ) and said:

My daughter; she is weaned or about to wean. Rafi' said: My daughter. The Prophet (ﷺ) said to him: Be seated on a side. And he said to her: Be seated on a side. He then seated the girl between them, and said to them: Call her. The girl inclined to her mother. The Prophet (ﷺ) said: O Allah! guide her. The daughter then inclined to her father, and he took her.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَخْبَرَنِي أَبِي، عَنْ جَدِّي، رَافِعِ بْنِ سِنَانٍ أَنَّهُ أَسْلَمَ وَأَبَتِ امْرَأَتُهُ أَنْ تُسْلِمَ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتِ ابْنَتِي وَهِيَ فَطِيمٌ أَوْ شِبْهُهُ وَقَالَ رَافِعٌ ابْنَتِي . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " اقْعُدْ نَاحِيَةً " . وَقَالَ لَهَا " اقْعُدِي نَاحِيَةً " . قَالَ وَأَقْعَدَ الصَّبِيَّةَ بَيْنَهُمَا ثُمَّ قَالَ " ادْعُوَاهَا " . فَمَالَتِ الصَّبِيَّةُ إِلَى أُمِّهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ اهْدِهَا " . فَمَالَتِ الصَّبِيَّةُ إِلَى أَبِيهَا فَأَخَذَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2244
In-book reference : Book 13, Hadith 70
English translation : Book 12, Hadith 2236

(27) Chapter: Regarding Li'an (Mutual Cursing)

(27) باب فِي اللِّعَانِ

Sahl bin Sa'ad Al Sa'idi said that 'Uwaimir bin Ashqar Al Ajilani came to 'Asim bin Adl and said to him "Asim tell me about a man who finds a man along with his wife. Should he kill him and then be killed by you, or how should he act? Ask the Apostle of Allaah(ﷺ) 'Asim, for me about it. 'Asim then asked the Apostle of Allaah(ﷺ) about it. The Apostle of Allaah(ﷺ) disliked the question and denounced it. What 'Asim heard from the Apostle of Allaah(ﷺ) fell heavy on him. When 'Asim returned to his family 'Uwaimr came to him and asked 'Asim "What did the Apostle of Allaah(ﷺ) say to you"? Asim replied "You did not do good to me". The Apostle of Allaah(ﷺ) disliked the question that I asked him. Thereupon 'Uwaimir said "I swear by Allaah, I shall not leave until I ask him about it. So, 'Uwaimir came to the Apostle of Allaah(ﷺ) while he was sitting in the midst of the people." He said "Apostle of Allaah(ﷺ) tell me about a man who finds a man along with his wife. Should he kill him and then be killed by you, or how should he act?" The Apostle of Allaah(ﷺ) said "A revelation has been sent down about you and your wife so go away and bring her. Sahl said "So we cursed one another while I was along with the people who were with the Apostle of Allaah(ﷺ). Then when they finished, 'Umamir said "I shall have lied against her, Apostle of Allaah(ﷺ) if I keep her. He pronounced her divorce three times before the Apostle of Allaah(ﷺ)commanded him (to do so).

Ibn Shihab said "Then this became the method of invoking curses."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ عُوَيْمِرَ بْنَ أَشْقَرَ الْعَجْلاَنِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ لَهُ يَا عَاصِمُ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ سَلْ لِي يَا عَاصِمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ . فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ لَهُ يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عَاصِمٌ لَمْ تَأْتِنِي بِخَيْرٍ قَدْ كَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا . فَقَالَ عُوَيْمِرٌ وَاللَّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا . فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ وَسَطَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أُنْزِلَ فِيكَ وَفِي صَاحِبَتِكَ قُرْآنٌ فَاذْهَبْ فَأْتِ بِهَا " . قَالَ سَهْلٌ فَتَلاَعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا . فَطَلَّقَهَا عُوَيْمِرٌ ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ النَّبِيُّ صلى الله عليه وسلم . قَالَ ابْنُ شِهَابٍ فَكَانَتْ تِلْكَ سُنَّةَ الْمُتَلاَعِنَيْنِ .

Grade : **Sahih** (Al-Albani)   صحيح (الألباني)   حكم:

Reference : Sunan Abi Dawud 2245
In-book reference : Book 13, Hadith 71
English translation : Book 12, Hadith 2237

'Abbas bin Sahl reported on the authority of his father "The Prophet (ﷺ) said to 'Asim bin 'Adl. Keep the woman with you till she begets the child.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِعَاصِمِ بْنِ عَدِيٍّ " أَمْسِكِ الْمَرْأَةَ عِنْدَكَ حَتَّى تَلِدَ " .

Grade : **Hasan** (Al-Albani)   حسن (الألباني)   حكم:

Reference : Sunan Abi Dawud 2246

In-book reference : Book 13, Hadith 72
English translation : Book 12, Hadith 2238

Sahl bin Sa’d Al Sa’idi said “I attended the invoking of the curses with the Messenger of Allah (ﷺ) when I was fifteen. He then narrated the rest of the tradition. In this version he said “She then came out pregnant and the child was ascribed to its mother.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ حَضَرْتُ لِعَانَهُمَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً . وَسَاقَ الْحَدِيثَ قَالَ فِيهِ ثُمَّ خَرَجَتْ حَامِلاً فَكَانَ الْوَلَدُ يُدْعَى إِلَى أُمِّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2247
In-book reference : Book 13, Hadith 73
English translation : Book 12, Hadith 2239

Sahl bin Sa’ad reported the Apostle of Allaah(ﷺ) as saying - in the tradition of spouses who invoked curses to each other “Look if she bears a child which has very black eyes, large buttocks, I cannot but imagine that he (i.e., ‘Uwaimir) has spoken the truth. But, if she bears a reddish child like the lizard with red spots (waharah), I cannot imagine that ‘Uwaimir has lied against her. She gave birth to a child (like that described the Prophet (ﷺ)) in a detestable manner.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَكَانِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، فِي خَبَرِ الْمُتَلاَعِنَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الأَلْيَتَيْنِ فَلاَ أُرَاهُ إِلاَّ قَدْ صَدَقَ وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلاَ أُرَاهُ إِلاَّ كَاذِبًا " . قَالَ فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2248
In-book reference : Book 13, Hadith 74
English translation : Book 12, Hadith 2240

The tradition mentioned above has also been transmitted by Sahl bin Sa’d Al Sa’idi through a different chain of narrators. This version adds the child was attributed to its mother.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، حَدَّثَنَا الْفِرْيَابِيُّ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، بِهَذَا الْخَبَرِ قَالَ فَكَانَ يُدْعَى - يَعْنِي الْوَلَدَ - لأُمِّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2249
In-book reference : Book 13, Hadith 75
English translation : Book 12, Hadith 2241

The tradition mentioned above has also been transmitted by Sahl bin Sa'd Al Sa'idi through a different chain of narrators. This version has “He divorced her three times before the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) implemented it and what is done before the Prophet (ﷺ) is sunnah(model behavior of the Prophet).

Sahl said “I attended this before the Messenger of Allah(ﷺ). Afterwards the sunnah about those who invoked curses on each other was established that they (the spouses) were separated from each other and they would never be united.”

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْفِهْرِيِّ، وَغَيْرِهِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، فِي هَذَا الْخَبَرِ قَالَ فَطَلَّقَهَا ثَلاَثَ تَطْلِيقَاتٍ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنْفَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ مَا صُنِعَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم سُنَّةً . قَالَ سَهْلٌ حَضَرْتُ هَذَا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَضَتِ السُّنَّةُ بَعْدُ فِي الْمُتَلاَعِنَيْنِ أَنْ يُفَرَّقَ بَيْنَهُمَا ثُمَّ لاَ يَجْتَمِعَانِ أَبَدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2250
In-book reference : Book 13, Hadith 76
English translation : Book 12, Hadith 2242

Sahl bin Sa'ad said “The version of Musaddad has “I witnessed the invoking of curses by the two spouses during the life time of the Apostle of Allaah(ﷺ) when I was fifteen years old. When they finished invoking curses, the Apostle of Allaah(ﷺ) separated them from each other. Here ends the version of Musaddad. Others said “He was present when the Prophet (ﷺ) separated the spouses who invoked curses on each other. The man (Sahl) said “I shall have lied against her, Apostle of Allaah(ﷺ) if I keep her.

Abu Dawud said “Some narrators did not mention the word 'alaiha(against her).”
Abu Dawud said “No one supported Ibn 'Uyainah that he separated the spouses who invoked curses.”

حَدَّثَنَا مُسَدَّدٌ، وَوَهْبُ بْنُ بَيَانٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَعَمْرُو بْنُ عُثْمَانَ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مُسَدَّدٌ قَالَ شَهِدْتُ الْمُتَلاَعِنَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَفَرَّقَ بَيْنَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تَلاَعَنَا . وَتَمَّ حَدِيثُ مُسَدَّدٍ . وَقَالَ الآخَرُونَ إِنَّهُ شَهِدَ النَّبِيَّ صلى الله عليه وسلم فَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ فَقَالَ الرَّجُلُ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا - لَمْ يَقُلْ بَعْضُهُمْ عَلَيْهَا - قَالَ أَبُو دَاوُدَ لَمْ يُتَابِعِ ابْنَ عُيَيْنَةَ أَحَدٌ عَلَى أَنَّهُ فَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ .

حكم: صحيح خ بلفظ الآخرين (الألباني)

Reference : Sunan Abi Dawud 2251
In-book reference : Book 13, Hadith 77
English translation : Book 12, Hadith 2243

The tradition mentioned above has also been transmitted by Sahl bin Sa'd through a different chain of narrators. This version has “She was pregnant, he denied pregnancy from him. So her son was attributed to her. In the law of succession the practice (sunnah) was established that the son gets a share in the inheritance of his mother and the mother gets the share in the inheritance of her son according to the shares prescribed by Allaah the Exalted.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، فِي هَذَا الْحَدِيثِ وَكَانَتْ حَامِلاً فَأَنْكَرَ حَمْلَهَا فَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا ثُمَّ جَرَتِ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثَهَا وَتَرِثَ مِنْهُ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ لَهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2252
In-book reference : Book 13, Hadith 78
English translation : Book 12, Hadith 2244

'Abd Allah (bin Mas'ud) said "We were in the mosque on the night of a Friday, suddenly a man from the Ansar entered the mosque". And said "If a man finds a man along with wife and declares (about her adultery) you will flog him. Or if he kills you, you will kill him or if keeps silence he will keep silence in anger. I swear by Allaah, I shall ask the Apostle of Allaah(ﷺ) about it". On the next day he came to the Apostle of Allaah(ﷺ) and said "If a man finds a man along with wife and declares (about her adultery) you will flog him. Or if he kills you, you will kill him or if keeps silence he will keep silence in anger." He said "O Allaah, disclose". He kept on praying until the verses regarding invoking curses (li'an) came down "As for those who accuse their wives but have no witnesses except themselves." So, the man was first involved in this trial among the people. He and his wife came to the Apostle of Allaah(ﷺ). They invoked curses on each other. The man bore witness before Allaah four times that the thing he said was indeed true. He then invoked curse of Allaah on him for the fifth time if he was a liar. She then wanted to invoke curses of Allaah on him. The Prophet (ﷺ) said "Do not do that. Bust she refused and did so (i.e., invoked curses). When they returned he said "Perhaps she will give birth to a black child with curly hair.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ إِنَّا لَلَيْلَةُ جُمُعَةٍ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ مِنَ الأَنْصَارِ فِي الْمَسْجِدِ فَقَالَ لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ فَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ وَاللَّهِ لأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَلَمَّا كَانَ مِنَ الْغَدِ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ أَوْ سَكَتَ سَكَتَ عَلَى غَيْظٍ . فَقَالَ " اللَّهُمَّ افْتَحْ " . وَجَعَلَ يَدْعُو فَنَزَلَتْ آيَةُ اللِّعَانِ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ } هَذِهِ الآيَةُ فَابْتُلِيَ بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَلاَعَنَا فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ثُمَّ لَعَنَ الْخَامِسَةَ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ قَالَ فَذَهَبَتْ لِتَلْتَعِنَ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " مَهْ " . فَأَبَتْ فَفَعَلَتْ فَلَمَّا أَدْبَرَا قَالَ " لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْدًا " . فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2253
In-book reference : Book 13, Hadith 79
English translation : Book 12, Hadith 2245

Ibn 'Abbas said "Hilal bin Umayyah accused his wife in the presence of Prophet (ﷺ) of having committed adultery with Sharik bin Sahma'". The Prophet (ﷺ) said "Produce evidence or you must receive punishment on your back." He said "Apostle of Allaah(ﷺ) when one of us sees a man having intercourse with his wife should he go and seek evidence?" But the Prophet (ﷺ) merely said "You must produce evidence or you must receive punishment on your back." Hilal then said "By Him Who sent you with the Truth, I am speaking Truly. May Allaah send down something

which will free my back from punishment. Then the following Qur'anic verses were revealed "And those who make charges against their spouses but have no witnesses except themselves" reciting till he reached "one of those who speak the truth". The Prophet (ﷺ) then returned and sent for them and they came (to him). Hilal bin Umayyah stood up and testified and the Prophet (ﷺ) was saying "Allaah knows that one of you is lying. Will one of you repent?" Then the woman got up and testified, but when she was about to do it a fifth time saying that Allaah's anger be upon her if he was one of those who spoke the truth, they said to her "this is the deciding one". Ibn 'Abbas said "She then hesitated and drew back so that we thought the she would withdraw(what she said) "Look and see whether she gives birth to a child with eyes looking as if they have antimony in them, wide buttocks and fat legs, if she did. Sharik bin Sahma' will be its father. She then gave birth to a child of a similar description. The Prophet (ﷺ) thereupon said "If it were not for what has already been stated in Allaah's book I would have dealt severely with her."

Abu Dawud said "This tradition has been transmitted by the people of Medina alone. They narrated the tradition of Hilal on the authority of Ibn Bashshar."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنِي عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ هِلاَلَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِشَرِيكِ بْنِ سَحْمَاءَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ " . قَالَ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلاً عَلَى امْرَأَتِهِ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " الْبَيِّنَةَ وَإِلاَّ فَحَدٌّ فِي ظَهْرِكَ " . فَقَالَ هِلاَلٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنِّي لَصَادِقٌ وَلَيُنْزِلَنَّ اللَّهُ فِي أَمْرِي مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ فَنَزَلَتْ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ } فَقَرَأَ حَتَّى بَلَغَ { مِنَ الصَّادِقِينَ } فَانْصَرَفَ النَّبِيُّ صلى الله عليه وسلم فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلاَلُ بْنُ أُمَيَّةَ فَشَهِدَ وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا مِنْ تَائِبٍ " . ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَ عِنْدَ الْخَامِسَةِ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ وَقَالُوا لَهَا إِنَّهَا مُوجِبَةٌ . قَالَ ابْنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا سَتَرْجِعُ فَقَالَتْ لاَ أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ . فَمَضَتْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ " . فَجَاءَتْ بِهِ كَذَلِكَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْلاَ مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ " . قَالَ أَبُو دَاوُدَ وَهَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ حَدِيثُ ابْنِ بَشَّارٍ حَدِيثُ هِلاَلٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2254
In-book reference : Book 13, Hadith 80
English translation : Book 12, Hadith 2246

Narrated Abdullah ibn Abbas:

When the Prophet (ﷺ) ordered a man and his wife to invoke curses on each other, he ordered a man to put his hand on his mouth when he came to the fifth utterance, saying that it would be the deciding one.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ رَجُلاً حِينَ أَمَرَ الْمُتَلاَعِنَيْنِ أَنْ يَتَلاَعَنَا أَنْ يَضَعَ يَدَهُ عَلَى فِيهِ عِنْدَ الْخَامِسَةِ يَقُولُ إِنَّهَا مُوجِبَةٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2255
In-book reference : Book 13, Hadith 81
English translation : Book 12, Hadith 2247

Ibn ‘Abbas said “Hilal bin Umayyah was one of the three persons whose repentance was accepted by Allaah. One night he returned from his land and found a man along with his wife. He witnessed with his eyes and heard with his ears. He did not threaten him till the morning.” Next day he went to the Apostle of Allaah(ﷺ) in the morning and said Apostle of Allaah(ﷺ) “I came to my wife in the night and found a man along with her. I saw with my own eyes and heard with my own ears. The Apostle of Allaah(ﷺ) disliked what he described and he took it seriously. There upon the following Qur’anic verse came down “And those who make charges against their spouses but have no witnesses except themselves, let the testimony of one of them ....” When the Apostle of Allaah(ﷺ) came to himself (after the revelation ended) he said “Glad tidings to you Hilal, Allaah the exalted has made ease and a way out for you.” Hilal said “I expected that from my Lord. The Apostle of Allaah(ﷺ) said “Send for her. She then came.” The Apostle of Allaah(ﷺ) recited the verses to them and he reminded them and told them that the punishment in the next world was more severe than that in n this world. Hilal said “I swear by Allah I spoke the truth against her.” She said “He told a lie.” The Apostle of Allaah(ﷺ) said “Apply the method of invoking curses on one another. Hilal was told “Bear witness. So he bore witness before Allaah four times that he spoke the truth.” When he was about to utter the fifth time he was told “Hilal fear Allah, for the punishment in this world is easier than that in the next world and this is the deciding one, that will surely cause punishment to you.” He said “I swear by Allaah. Allah will not punish me for this (act), as He did not cause me to be flogged for this (act).” So he bore witness a fifth time invoking the curse of Allah on him if he was of those who tell a lie. Then the people said to her, Testify. So she gave testimony before Allaah that he was a liar. When she was going to testify the fifth time she was told “Fear Allah, for the punishment in this world is easier than that in the next world. This is the deciding one that will surely cause punishment to you.” She hesitated for a moment. And then said “By Allah, I will not disgrace my people.” So she testified a fifth time invoking the curse of Allah on her if he spoke the truth. Apostle of Allaah(ﷺ) separated them from each other and decided that the child will not be attributed to its father. Neither she nor her child will be accused of adultery. He who accuses her or her child will be liable to punishment. He also decided that there will be no dwelling and maintenance for her (from the husband) as they were separated without divorce and death. He then said “If she gives birth to a child with reddish hair, light buttocks, wide belly and light shins he will be the child of Hilal. If she bears a dusky child with curly hair, fat limbs, fat shins and fat buttocks he will be the child of the one who was accused of adultery. She gave birth to a child with curly hair, fat limbs, fat shins and fat buttocks. The Apostle of Allaah(ﷺ) said “Had there been no oaths, I would have dealt with her severely.”

‘Ikrimah said “Later on he became the chief of the tribe of Mudar. He was not attributed to his father.”

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ هِلاَلُ بْنُ أُمَيَّةَ وَهُوَ أَحَدُ الثَّلاَثَةِ الَّذِينَ تَابَ اللَّهُ عَلَيْهِمْ فَجَاءَ مِنْ أَرْضِهِ عَشِيًّا فَوَجَدَ عِنْدَ أَهْلِهِ رَجُلاً فَرَأَى بِعَيْنَيْهِ وَسَمِعَ بِأُذُنَيْهِ فَلَمْ يَهِجْهُ حَتَّى أَصْبَحَ ثُمَّ غَدَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أَهْلِي عِشَاءً فَوَجَدْتُ عِنْدَهُمْ رَجُلاً فَرَأَيْتُ بِعَيْنِي وَسَمِعْتُ بِأُذُنِي فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا جَاءَ بِهِ وَاشْتَدَّ عَلَيْهِ فَنَزَلَتْ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ } الآيَتَيْنِ كِلْتَيْهِمَا فَسُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَبْشِرْ يَا هِلاَلُ قَدْ جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَكَ فَرَجًا وَمَخْرَجًا " . قَالَ هِلاَلٌ قَدْ كُنْتُ أَرْجُو ذَلِكَ مِنْ رَبِّي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسِلُوا إِلَيْهَا " . فَجَاءَتْ فَتَلاَ عَلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَذَكَّرَهُمَا وَأَخْبَرَهُمَا أَنَّ عَذَابَ الآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا فَقَالَ هِلاَلٌ

وَاللَّهِ لَقَدْ صَدَقْتُ عَلَيْهَا فَقَالَتْ قَدْ كَذَبَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَعِنُوا بَيْنَهُمَا " . فَقِيلَ لِهِلاَلٍ اشْهَدْ . فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهُ يَا هِلاَلُ اتَّقِ اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ . فَقَالَ وَاللَّهِ لاَ يُعَذِّبُنِي اللَّهُ عَلَيْهَا كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا . فَشَهِدَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ قِيلَ لَهَا اشْهَدِي . فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهَا اتَّقِي اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكِ الْعَذَابَ . فَتَلَكَّأَتْ سَاعَةً ثُمَّ قَالَتْ وَاللَّهِ لاَ أَفْضَحُ قَوْمِي فَشَهِدَتِ الْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ فَفَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمَا وَقَضَى أَنْ لاَ يُدْعَى وَلَدُهَا لأَبٍ وَلاَ تُرْمَى وَلاَ يُرْمَى وَلَدُهَا وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا فَعَلَيْهِ الْحَدُّ وَقَضَى أَنْ لاَ بَيْتَ لَهَا عَلَيْهِ وَلاَ قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلاَقٍ وَلاَ مُتَوَفًّى عَنْهَا وَقَالَ " إِنْ جَاءَتْ بِهِ أُصَيْهِبَ أُرَيْصِحَ أُثَيْبِجَ حَمْشَ السَّاقَيْنِ فَهُوَ لِهِلاَلٍ وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ سَابِغَ الأَلْيَتَيْنِ فَهُوَ لِلَّذِي رُمِيَتْ بِهِ فَجَاءَتْ بِهِ أَوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ سَابِغَ الأَلْيَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ الأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ " . قَالَ عِكْرِمَةُ فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا عَلَى مُضَرَ وَمَا يُدْعَى لأَبٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2256
In-book reference : Book 13, Hadith 82
English translation : Book 12, Hadith 2248

Ibn ‘Umar said “The Apostle of Allaah(ﷺ) said to the spouses who invoked curses on each other. Your reckoning is in Allaah’s hands for one of you is liar there is no way for you to (remarry) her. He then asked Apostle of Allaah(ﷺ) what about my property? He replied “There is no property for you. If you have spoken the truth, it is the price for your having had the right to intercourse with her and if you have lied against her it is still more remote for you.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ سَمِعَ عَمْرٌو، سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْمُتَلاَعِنَيْنِ " حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لاَ سَبِيلَ لَكَ عَلَيْهَا " . قَالَ يَا رَسُولَ اللَّهِ مَالِي . قَالَ " لاَ مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَلِكَ أَبْعَدُ لَكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2257
In-book reference : Book 13, Hadith 83
English translation : Book 12, Hadith 2249

Sa’d bin Jubair said I asked Ibn ‘Umar A man accused his wife of adultery? He said “The Apostle of Allaah(ﷺ) separated the brother and the sister of Banu Al ‘Ajilan (i.e., husband and wife). He said Allaah knows that one of you is a liar, will one of you repent? He repeated these words three times, but they refused. So he separated them from each other.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ قَذَفَ امْرَأَتَهُ . قَالَ فَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ وَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ . فَهَلْ مِنْكُمَا تَائِبٌ " . يُرَدِّدُهَا ثَلاَثَ مَرَّاتٍ فَأَبَيَا فَفَرَّقَ بَيْنَهُمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2258
In-book reference : Book 13, Hadith 84
English translation : Book 12, Hadith 2250

Ibn 'Umar said A man invoked curses on his wife (charging her of adultery) during the time of Apostle of Allaah(ﷺ) and disowned the child. The Apostle of Allaah(ﷺ) therefore separated them and attributed the child to the woman. Abu Dawud said "The words narrated by Malik alone are "and he attributed the child to the woman.""

Abu Dawud said:
The words narrated by Malik alone are: "and he attributed the child to the woman."

Yunus narrated from Al Zuhri on the authority of Sahl bin Sa'd in the tradition regarding li'an(invoking curses). He disowned her conception hence her child was attributed to her.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، لاَعَنَ امْرَأَتَهُ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ . قَالَ أَبُو دَاوُدَ الَّذِي تَفَرَّدَ بِهِ مَالِكٌ قَوْلُهُ " وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ " . وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ فِي حَدِيثِ اللِّعَانِ وَأَنْكَرَ حَمْلَهَا فَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2259
In-book reference : Book 13, Hadith 85
English translation : Book 12, Hadith 2252

(28) Chapter: Doubting The Child's Paternity (28) باب إِذَا شَكَّ فِي الْوَلَدِ

Abu Hurairah said A man from Banu Fazarah came to the Prophet (ﷺ) and said "My wife has given birth to a black son". He said "Have you any camels?" He said "They are red". He asked "Is there a dusky one among them?" He replied "Some of them are dusky". He asked "How do you think they have come about?" He replied "This may be a strain to which they reverted". He said "And this is perhaps a strain to which the child has reverted."

حَدَّثَنَا ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم مِنْ بَنِي فَزَارَةَ فَقَالَ إِنَّ امْرَأَتِي جَاءَتْ بِوَلَدٍ أَسْوَدَ فَقَالَ " هَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ . قَالَ " مَا أَلْوَانُهَا " . قَالَ حُمْرٌ قَالَ " فَهَلْ فِيهَا مِنْ أَوْرَقَ " . قَالَ إِنَّ فِيهَا لَوُرْقًا . قَالَ " فَأَنَّى تُرَاهُ " . قَالَ عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ . قَالَ " وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2260
In-book reference : Book 13, Hadith 86
English translation : Book 12, Hadith 2253

The tradition mentioned above has also been narrated by Al Zuhri through a different chain of narrators to the same effect. This version adds "At that time he was hinting at disowning the child."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ وَهُوَ حِينَئِذٍ يُعَرِّضُ بِأَنْ يَنْفِيَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2261
In-book reference : Book 13, Hadith 87
English translation : Book 12, Hadith 2254

Narrated AbuHurayrah:

A bedouin came to the Prophet (ﷺ), and said: My wife has given birth to a black son, and I disown him. He then narrated the rest of the tradition to the same effect.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ غُلاَمًا أَسْوَدَ وَإِنِّي أُنْكِرُهُ . فَذَكَرَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2262
In-book reference : Book 13, Hadith 88
English translation : Book 12, Hadith 2255

(29) Chapter: Severe Reprimand Regarding Negating One's Child

(29) باب التَّغْلِيظِ فِي الاِنْتِفَاءِ

Narrated AbuHurayrah:

AbuHurayrah heard the Messenger of Allah (ﷺ) say when the verse about invoking curses came down: Any woman who brings to her family one who does not belong to it has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not bring her into His Paradise.

Allah, the Exalted, will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ حِينَ نَزَلَتْ آيَةُ الْمُتَلاَعِنَيْنِ " أَيُّمَا امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ مَنْ لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللَّهِ فِي شَىْءٍ وَلَنْ يُدْخِلَهَا اللَّهُ جَنَّتَهُ وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ مِنْهُ وَفَضَحَهُ عَلَى رُءُوسِ الأَوَّلِينَ وَالآخِرِينَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2263
In-book reference : Book 13, Hadith 89

English translation : Book 12, Hadith 2256

(30) Chapter: Claiming An Illegitimate Son (30) باب فِي ادِّعَاءِ وَلَدِ الزِّنَا

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: There is no prostitution in Islam. If anyone practised prostitution in pre-Islamic times, the child will be attributed to the master (of the slave-woman). He who claims his child without a valid marriage or ownership will neither inherit nor be inherited.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ سَلْمٍ، - يَعْنِي ابْنَ أَبِي الذَّيَّالِ - حَدَّثَنِي بَعْضُ، أَصْحَابِنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ مُسَاعَاةَ فِي الإِسْلاَمِ مَنْ سَاعَى فِي الْجَاهِلِيَّةِ فَقَدْ لَحِقَ بِعَصَبَتِهِ وَمَنِ ادَّعَى وَلَدًا مِنْ غَيْرِ رِشْدَةٍ فَلاَ يَرِثُ وَلاَ يُورَثُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2264
In-book reference : Book 13, Hadith 90
English translation : Book 12, Hadith 2257

'Amr b. Shu'aib on his father's authority said that his grandfather reported:

The Prophet (ﷺ) decided regarding one who was treated as a member of a family after the death of his father, to whom he was attributed when the heirs said he was one of them, that if he was the child of a slave-woman whom the father owned when he had intercourse with her, he was included among those who sought his inclusion, but received none of the inheritance which was previously divided; he, however, received his portion of the inheritance which had not already been divided; but if the father to whom he was attributed had disowned him, he was not joined to the heirs.

If he was a child of a slave-woman whom the father did not possess or of a free woman with whom he had illicit intercourse, he was not joined to the heirs and did not inherit even if the one to whom he was attributed is the one who claimed paternity, since he was a child of fornication whether his mother was free or a slave.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ رَاشِدٍ، - وَهُوَ أَشْبَعُ - عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى أَنَّ كُلَّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيهِ الَّذِي يُدْعَى لَهُ ادَّعَاهُ وَرَثَتُهُ فَقَضَى أَنَّ كُلَّ مَنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهُ وَلَيْسَ لَهُ مِمَّا قُسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَىْءٌ وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يُقْسَمْ فَلَهُ نَصِيبُهُ وَلاَ يُلْحَقُ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ وَإِنْ كَانَ مِنْ أَمَةٍ لَمْ يَمْلِكْهَا أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا فَإِنَّهُ لاَ يُلْحَقُ بِهِ وَلاَ يَرِثُ وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادَّعَاهُ فَهُوَ وَلَدُ زِنْيَةٍ مِنْ حُرَّةٍ كَانَ أَوْ أَمَةٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2265
In-book reference : Book 13, Hadith 91

English translation : Book 12, Hadith 2258

The tradition mentioned above has also been transmitted by Muhammad bin Rashid through a different chain of narrators to the same effect. This version adds “he is the child of fornication for the people of his mother whether she was free or a slave. This attribution of a child to the parents was practiced in the beginning of Islam. The property divided before Islam will not be taken into account.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ وَهُوَ وَلَدُ زِنًا لأَهْلِ أُمِّهِ مَنْ كَانُوا حُرَّةً أَوْ أَمَةً وَذَلِكَ فِيمَا اسْتُلْحِقَ فِي أَوَّلِ الإِسْلاَمِ فَمَا اقْتُسِمَ مِنْ مَالٍ قَبْلَ الإِسْلاَمِ فَقَدْ مَضَى .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2266
In-book reference : Book 13, Hadith 92
English translation : Book 12, Hadith 2259

(31) Chapter: Regarding Al-Qafah (31) باب فِي الْقَافَةِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) entered upon me. The version of Musaddad and Ibn as-Sarh has: one day looking pleased". The version of Uthman has: "The lines of his forehead were realised." He said: O Aisha, are you not surprised to hear that Mujazziz al-Mudlaji saw that Zayd and Usamah had a rug over them concerning their heads and letting their feet appear. He said: These feet are related.

Abu Dawud: Usamah was black and Zaid was white.

حَدَّثَنَا مُسَدَّدٌ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - وَابْنُ السَّرْحِ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ مُسَدَّدٌ وَابْنُ السَّرْحِ يَوْمًا مَسْرُورًا وَقَالَ عُثْمَانُ يُعْرَفُ أَسَارِيرُ وَجْهِهِ فَقَالَ " أَىْ عَائِشَةُ أَلَمْ تَرَىْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ رَأَى زَيْدًا وَأُسَامَةَ قَدْ غَطَّيَا رُءُوسَهُمَا بِقَطِيفَةٍ وَبَدَتْ أَقْدَامُهُمَا فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ " . قَالَ أَبُو دَاوُدَ كَانَ أُسَامَةُ أَسْوَدَ وَكَانَ زَيْدٌ أَبْيَضَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2267
In-book reference : Book 13, Hadith 93
English translation : Book 12, Hadith 2260

The tradition mentioned above has also been transmitted by ibn Shihab through a different chain of narrators to the same effect. This version adds “She said “he entered upon me looking pleased with the lines of his face brightened.

Abu Dawud said “Ibn ‘Uyainah did not remember the words “the lines of his face”.”

Abu Dawud said “The words “the lines of his face” have been narrated by Ibn ‘Uyainah himself. He did not hear Al Zuhri say (these words). He heard some person other than Al Zuhri say these words. The words “the lines of his face” occur in the tradition narrated by Al Laith and others.

Abu Dawud said “ I heard Ahmad bin Salih say “Usamah was very black like tar and Zaid was white like cotton.”

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ قَالَتْ دَخَلَ عَلَىَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ . قَالَ أَبُو دَاوُدَ وَأَسَارِيرُ وَجْهِهِ . لَمْ يَحْفَظْهُ ابْنُ عُيَيْنَةَ . قَالَ أَبُو دَاوُدَ أَسَارِيرُ وَجْهِهِ هُوَ تَدْلِيسٌ مِنِ ابْنِ عُيَيْنَةَ لَمْ يَسْمَعْهُ مِنَ الزُّهْرِيِّ إِنَّمَا سَمِعَ الأَسَارِيرَ مِنْ غَيْرِ الزُّهْرِيِّ . قَالَ وَالأَسَارِيرُ مِنْ حَدِيثِ اللَّيْثِ وَغَيْرِهِ . قَالَ أَبُو دَاوُدَ وَسَمِعْتُ أَحْمَدَ بْنَ صَالِحٍ يَقُولُ كَانَ أُسَامَةُ أَسْوَدَ شَدِيدَ السَّوَادِ مِثْلَ الْقَارِ وَكَانَ زَيْدٌ أَبْيَضَ مِثْلَ الْقُطْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2268
In-book reference : Book 13, Hadith 94
English translation : Book 12, Hadith 2261

(32) Chapter: Those Who Said That Lots Should Be Drawn If They Differ About The Child

(32) باب مَنْ قَالَ بِالْقُرْعَةِ إِذَا تَنَازَعُوا فِي الْوَلَدِ

Narrated Zayd ibn Arqam:

I was sitting with the Prophet (ﷺ). A man came from the Yemen, and said: Three men from the people of the Yemen came to Ali, quarrelling about a child, asking him to give a decision. They had had sexual intercourse with a woman during a single state of purity.

He said to two of them: Give this child to this man (the third person) with pleasure. But they (refused and) cried loudly. Again he said to two of them: Give the child to the man (the third person) willingly. But they (refused and) cried loudly. He then said: You are quarrelsome partners. I shall cast lots among you; he who receives the lot, will acquire the child, and he shall pay two-thirds of the blood-money to both his companions. He then cast lots among them, and gave the child to the one who received the lot. The Messenger of Allah (ﷺ) laughed so much that his canine or molar teeth appeared.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الأَجْلَحِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْخَلِيلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَاءَ رَجُلٌ مِنَ الْيَمَنِ فَقَالَ إِنَّ ثَلاَثَةَ نَفَرٍ مِنْ أَهْلِ الْيَمَنِ أَتَوْا عَلِيًّا يَخْتَصِمُونَ إِلَيْهِ فِي وَلَدٍ وَقَدْ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ فَقَالَ لاِثْنَيْنِ مِنْهُمَا طِيبَا بِالْوَلَدِ لِهَذَا . فَغَلَيَا ثُمَّ قَالَ لاِثْنَيْنِ طِيبَا بِالْوَلَدِ لِهَذَا . فَغَلَبَا ثُمَّ قَالَ لاِثْنَيْنِ طِيبَا بِالْوَلَدِ لِهَذَا . فَغَلَبَا فَقَالَ أَنْتُمْ شُرَكَاءُ مُتَشَاكِسُونَ إِنِّي مُقْرِعٌ بَيْنَكُمْ فَمَنْ قُرِعَ فَلَهُ الْوَلَدُ وَعَلَيْهِ لِصَاحِبَيْهِ ثُلُثَا الدِّيَةِ . فَأَقْرَعَ بَيْنَهُمْ فَجَعَلَهُ لِمَنْ قُرِعَ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ أَضْرَاسُهُ أَوْ نَوَاجِذُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2269
In-book reference : Book 13, Hadith 95
English translation : Book 12, Hadith 2262

Narrated Zayd ibn Arqam:

Three persons were brought to Ali (Allah be pleased with him) when he was in the Yemen. They and sexual intercourse with a woman during a single state of purity. He asked two of them: Do you acknowledge this child for this (man)? They replied: No. He then put this (question) to all of them. Whenever he asked two of them, they

replied in the negative. He, therefore, cast a lot among them, and attributed the child to the one who received the lot. He imposed two-third of the blood-money (i.e. the price of the mother) on him. This was then mentioned to the Prophet (ﷺ) and he laughed so much that his molar teeth appeared.

حَدَّثَنَا خُشَيْشُ بْنُ أَصْرَمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ أُتِيَ عَلِيٌّ - رضى الله عنه - بِثَلاَثَةٍ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ فَسَأَلَ اثْنَيْنِ أَتُقِرَّانِ لِهَذَا بِالْوَلَدِ قَالاَ لاَ . حَتَّى سَأَلَهُمْ جَمِيعًا فَجَعَلَ كُلَّمَا سَأَلَ اثْنَيْنِ قَالاَ لاَ . فَأَقْرَعَ بَيْنَهُمْ فَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ وَجَعَلَ عَلَيْهِ ثُلُثَىِ الدِّيَةِ قَالَ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2270
In-book reference : Book 13, Hadith 96
English translation : Book 12, Hadith 2263

Khalil or Ibn Khalil said "A woman was brought to Ali bin Abi Talib(may Allaah be pleased with him). She bore a child from intercourse of three persons. The narrator transmitted the rest of the tradition similar to the previous one. But in this version he did not mention "Yemen" and the Prophet (ﷺ) and his words "give the child willingly."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، سَمِعَ الشَّعْبِيَّ، عَنِ الْخَلِيلِ، أَوِ ابْنِ الْخَلِيلِ قَالَ أُتِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ - رضى الله عنه - فِي امْرَأَةٍ وَلَدَتْ مِنْ ثَلاَثٍ نَحْوَهُ لَمْ يَذْكُرِ الْيَمَنَ وَلاَ النَّبِيَّ صلى الله عليه وسلم وَلاَ قَوْلَهُ طِيبَا بِالْوَلَدِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2271
In-book reference : Book 13, Hadith 97
English translation : Book 12, Hadith 2264

(33) Chapter: Regarding The Types Of Marriages That Were Practiced Before Islam

(33) باب فِي وُجُوهِ النِّكَاحِ الَّتِي كَانَ يَتَنَاكَحُ بِهَا أَهْلُ الْجَاهِلِيَّةِ

A'ishah wife of the Prophet (ﷺ) said "Marriage in pre Islamic times was of four kinds." One of them was the marriage contracted by the people today. A man asked another man to marry his relative (sister or daughter) to him. He fixed the dower and married her to him. Another kind of marriage was that a man asked his wife when she became pure from menstruation to send fro so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till It became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she was pregnant, her husband approached her if he liked. This marriage was called istibda'(to utilize man for intercourse for a noble birth). A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived gave birth to a child and a number of days passed after her delivery, she sent for them. No one of them could refuse to attend and they gathered before her. She said to them "You have realized your affair. I have now given birth to a child. And this is your son. O so and so. She called the name of anyone of them she liked and the child was attributed

to him. A fourth kind of marriage was that many people gathered together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes. They hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child , they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered and it was given to him. The child was called his son and he could not deny. When Allah sent Muhammad (ﷺ) as a Prophet, he abolished all kinds of marriages prevalent among the people of the pre Islamic times except of the Muslims practiced today.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ، حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، قَالَ قَالَ مُحَمَّدُ بْنُ مُسْلِمِ بْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، - رضى الله عنها - زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ النِّكَاحَ كَانَ فِي الْجَاهِلِيَّةِ عَلَى أَرْبَعَةِ أَنْحَاءٍ فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا وَنِكَاحٌ آخَرُ كَانَ الرَّجُلُ يَقُولُ لاِمْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ وَيَعْتَزِلُهَا زَوْجُهَا وَلاَ يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِنْ أَحَبَّ وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ فَكَانَ هَذَا النِّكَاحُ يُسَمَّى نِكَاحَ الاِسْتِبْضَاعِ وَنِكَاحٌ آخَرُ يَجْتَمِعُ الرَّهْطُ دُونَ الْعَشَرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا فَتَقُولُ لَهُمْ قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ وَهُوَ ابْنُكَ يَا فُلاَنُ فَتُسَمِّي مَنْ أَحَبَّتْ مِنْهُمْ بِاسْمِهِ فَيُلْحَقُ بِهِ وَلَدُهَا وَنِكَاحٌ رَابِعٌ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لاَ تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهُنَّ الْبَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ يَكُنَّ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ فَإِذَا حَمَلَتْ فَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ الْقَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَهُ وَدُعِيَ ابْنَهُ لاَ يَمْتَنِعُ مِنْ ذَلِكَ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا صلى الله عليه وسلم هَدَمَ نِكَاحَ أَهْلِ الْجَاهِلِيَّةِ كُلَّهُ إِلاَّ نِكَاحَ أَهْلِ الإِسْلاَمِ الْيَوْمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2272
In-book reference : Book 13, Hadith 98
English translation : Book 12, Hadith 2265

(34) Chapter: "The Child Belongs To The Bed" (34) باب الْوَلَدِ لِلْفِرَاشِ

A'ishah said "Sa'd bin Abi Waqqas and 'Abd bin Zamah disputed amongst themselves about the (relationship of the) son of the slave girl of Zam'ah and brought the case to the Apostle of Allaah(ﷺ). Sa'd said "My brother 'Utbah enjoined me that when I came to Makkah I should see the son of the slave girl of Zam'ah and take his possession for that is his son". 'Abd bin Zam'ah said "He is my brother, the son of my father's slave girl having been born on my father's bed". The Apostle of Allaah(ﷺ) saw his clear resemblance to 'Utbah. So he said "The child is attributed to the one on whose bed it is born and the fornicator is deprived of any right (lit. the fornicator will have the stone). Veil yourself from him, Saudah. Musaddad added in his version "he is your brother 'Abd".

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي ابْنِ أَمَةِ زَمْعَةَ فَقَالَ سَعْدٌ أَوْصَانِي أَخِي عُتْبَةُ إِذَا قَدِمْتُ مَكَّةَ أَنْ أَنْظُرَ إِلَى ابْنِ أَمَةِ زَمْعَةَ فَأَقْبِضَهُ فَإِنَّهُ ابْنُهُ . وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي ابْنُ أَمَةِ أَبِي وُلِدَ عَلَى فِرَاشِ أَبِي . فَرَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم شَبَهًا بَيِّنًا بِعُتْبَةَ فَقَالَ " الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجِبِي عَنْهُ يَا سَوْدَةُ " . زَادَ مُسَدَّدٌ فِي حَدِيثِهِ وَقَالَ " هُوَ أَخُوكَ يَا عَبْدُ " . .

حكم: صحيح ق دون الزيادة وعلقها خ (الألباني)

Reference : Sunan Abi Dawud 2273
In-book reference : Book 13, Hadith 99
English translation : Book 12, Hadith 2266

'Amr b. Shu'aib on his father's authority said that his grandfather reported:

A man got up and said: Messenger of Allah, so-and-so is my son; I had illicit intercourse with his mother in the pre-Islamic period. The Messenger of Allah (ﷺ) said: There is no unlawful claiming of paternity in Islam. What was done in pre-Islamic times has been annulled. The child is attributed to the one on whose bed it is born, and the fornicator is deprived of any right.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ فُلاَنًا ابْنِي عَاهَرْتُ بِأُمِّهِ فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ دِعْوَةَ فِي الإِسْلاَمِ ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2274
In-book reference : Book 13, Hadith 100
English translation : Book 12, Hadith 2267

Rabah said:

My people married me to a Roman slave-girl of theirs. I had intercourse with her, and she gave birth to a black (male) child like me. I named it Abdullah. I again had intercourse with her, and she gave birth to a black (male) child like me. I named it Ubaydullah. Then a Roman slave of my people, called Yuhannah, incited her, and spoke to her in his own unintelligible language. She gave birth to a son like a chameleon (red).

I asked her: What is this? She replied: This belongs to Yuhannah. We then brought the case to Uthman (for a decision). I think Mahdi said these words. He inquired from both of them, and they acknowledged (the facts).
He then said to them: Do you agree that I take the decision about you, which the Messenger of Allah (ﷺ) had taken? The Messenger of Allah (ﷺ) decided that the child was to attributed to the one on whose bed it was born. And I think he said: He flogged her and flogged him, for they were slaves.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ أَبُو يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ - رضى الله عنه - عَنْ رَبَاحٍ، قَالَ زَوَّجَنِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةً فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ غُلاَمًا

أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عَبْدَ اللَّهِ ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ غُلاَمًا أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عُبَيْدَ اللَّهِ ثُمَّ طَبَنَ لَهَا غُلاَمٌ لأَهْلِي رُومِيٌّ يُقَالُ لَهُ يُوحَنَّهْ فَرَاطَنَهَا بِلِسَانِهِ فَوَلَدَتْ غُلاَمًا كَأَنَّهُ وَزَغَةٌ مِنَ الْوَزَغَاتِ فَقُلْتُ لَهَا مَا هَذَا فَقَالَتْ هَذَا لِيُوحَنَّهْ . فَرَفَعْنَا إِلَى عُثْمَانَ أَحْسِبُهُ قَالَ مَهْدِيٌّ قَالَ فَسَأَلَهُمَا فَاعْتَرَفَا فَقَالَ لَهُمَا أَتَرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ . وَأَحْسِبُهُ قَالَ فَجَلَدَهَا وَجَلَدَهُ وَكَانَا مَمْلُوكَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2275
In-book reference : Book 13, Hadith 101
English translation : Book 12, Hadith 2268

(35) Chapter: Who Has More Right To Take The Child ?

(35) باب مَنْ أَحَقُّ بِالْوَلَدِ

'Amr b. Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As) reported:

A woman said: Messenger of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Messenger of Allah (ﷺ) said: You have more right to him as long as you do not marry.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ، حَدَّثَنَا الْوَلِيدُ، عَنْ أَبِي عَمْرٍو، - يَعْنِي الأَوْزَاعِيَّ - حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وِعَاءً وَثَدْيِي لَهُ سِقَاءً وَحِجْرِي لَهُ حِوَاءً وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْتَزِعَهُ مِنِّي فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " **أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي** " . .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2276
In-book reference : Book 13, Hadith 102
English translation : Book 12, Hadith 2269

Hilal ibn Usamah quoted Abu Maimunah Salma, client of the people of Medina, as saying:

While I was sitting with AbuHurayrah, a Persian woman came to him along with a son of hers. She had been divorced by her husband and they both claimed him.

She said: AbuHurayrah, speaking to him in Persian, my husband wishes to take my son away.
AbuHurayrah said: Cast lots for him, saying it to her in a foreign language.
Then her husband came and asked: Who is disputing with me about my son?
AbuHurayrah said: O Allah, I do not say this, except that I heard a woman who came to the Messenger of Allah (ﷺ) while I was sitting with him, and she said: My husband wishes to take away my son, Messenger of Allah, and he draws water for me from the well of AbuInabah, and he has been good to me.

The Messenger of Allah (ﷺ) said: Cast lots for him. Her husband said: Who is disputing with me about my son? The Prophet (ﷺ) said: This is your father and this your mother, so take whichever of them you wish by the hand. So he took his mother's hand and she went away with him.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَأَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي زِيَادٌ، عَنْ هِلاَلِ بْنِ أُسَامَةَ، أَنَّ أَبَا مَيْمُونَةَ، سَلْمَى - مَوْلًى مِنْ أَهْلِ الْمَدِينَةِ رَجُلَ صِدْقٍ - قَالَ بَيْنَمَا أَنَا جَالِسٌ مَعَ أَبِي هُرَيْرَةَ جَاءَتْهُ امْرَأَةٌ فَارِسِيَّةٌ مَعَهَا ابْنٌ لَهَا فَادَّعَيَاهُ وَقَدْ طَلَّقَهَا زَوْجُهَا فَقَالَتْ يَا أَبَا هُرَيْرَةَ - وَرَطَنَتْ لَهُ بِالْفَارِسِيَّةِ - زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي فَقَالَ أَبُو هُرَيْرَةَ اسْتَهِمَا عَلَيْهِ وَرَطَنَ لَهَا بِذَلِكَ فَجَاءَ زَوْجُهَا فَقَالَ مَنْ يُحَاقُّنِي فِي وَلَدِي فَقَالَ أَبُو هُرَيْرَةَ اللَّهُمَّ إِنِّي لاَ أَقُولُ هَذَا إِلاَّ أَنِّي سَمِعْتُ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي وَقَدْ سَقَانِي مِنْ بِئْرِ أَبِي عِنَبَةَ وَقَدْ نَفَعَنِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَهِمَا عَلَيْهِ " . فَقَالَ زَوْجُهَا مَنْ يُحَاقُّنِي فِي وَلَدِي فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَذَا أَبُوكَ وَهَذِهِ أُمُّكَ فَخُذْ بِيَدِ أَيِّهِمَا شِئْتَ " . فَأَخَذَ بِيَدِ أُمِّهِ فَانْطَلَقَتْ بِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2277
In-book reference : Book 13, Hadith 103
English translation : Book 12, Hadith 2270

Narrated Ali ibn AbuTalib:

Zayd ibn Harithah went out to Mecca and brought the daughter of Hamzah with him. Then Ja'far said: I shall take her; I have more right to her; she is my uncle's daughter and her maternal aunt is my wife; the maternal aunt is like mother. Ali said: I am more entitled to take her. She is my uncle's daughter. The daughter of the Messenger of Allah (ﷺ) is my wife, and she has more right to her. Zayd said: I have more right to her. I went out and journeyed to her, and brought her with me. The Prophet (ﷺ) came out.

The narrator mentioned the rest of the tradition. He (i.e. the Prophet) said: As for the girl, I decided in favour of Ja'far. She will live with her maternal aunt. The maternal aunt is like mother.

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ عُجَيْرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ خَرَجَ زَيْدُ بْنُ حَارِثَةَ إِلَى مَكَّةَ فَقَدِمَ بِابْنَةِ حَمْزَةَ فَقَالَ جَعْفَرٌ أَنَا آخُذُهَا أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي خَالَتُهَا وَإِنَّمَا الْخَالَةُ أُمٌّ . فَقَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي ابْنَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِيَ أَحَقُّ بِهَا . فَقَالَ زَيْدٌ أَنَا أَحَقُّ بِهَا أَنَا خَرَجْتُ إِلَيْهَا وَسَافَرْتُ وَقَدِمْتُ بِهَا . فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَ حَدِيثًا قَالَ " وَأَمَّا الْجَارِيَةُ فَأَقْضِي بِهَا لِجَعْفَرٍ تَكُونُ مَعَ خَالَتِهَا وَإِنَّمَا الْخَالَةُ أُمٌّ " . .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2278
In-book reference : Book 13, Hadith 104
English translation : Book 12, Hadith 2271

This tradition has been narrated by ‘Abd Al Rahman bin Abi Laila through a different chain of narrators. This version has “He decided that she would be given to Ja’far and said “Her maternal aunt is with him(i.e., his wife).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، بِهَذَا الْخَبَرِ وَلَيْسَ بِتَمَامِهِ قَالَ وَقَضَى بِهَا لِجَعْفَرٍ وَقَالَ " إِنَّ خَالَتَهَا عِنْدَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2279
In-book reference : Book 13, Hadith 105
English translation : Book 12, Hadith 2272

Narrated Ali ibn AbuTalib:

When we came out from Mecca, Hamzah's daughter pursued us crying: My uncle. Ali lifted her and took her by the hand. (Addressing Fatimah he said:) Take your uncle's daughter. She then lifted her. The narrator then transmitted the rest of the tradition. Ja'far said: She is my uncle's daughter. Her maternal aunt is my wife. The Prophet (ﷺ) decided in favour of her maternal aunt, and said: The maternal aunt is like mother.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى، أَنَّ إِسْمَاعِيلَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئٍ، وَهُبَيْرَةَ، عَنْ عَلِيٍّ، قَالَ لَمَّا خَرَجْنَا مِنْ مَكَّةَ تَبِعَتْنَا بِنْتُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ . فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَقَالَ دُونَكِ بِنْتَ عَمِّكِ . فَحَمَلَتْهَا فَقَصَّ الْخَبَرَ قَالَ وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي . فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا وَقَالَ " الْخَالَةُ بِمَنْزِلَةِ الأُمِّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2280
In-book reference : Book 13, Hadith 106
English translation : Book 12, Hadith 2273

(36) Chapter: Regarding The Waiting Period Of A Divorced Woman

(36) باب فِي عِدَّةِ الْمُطَلَّقَةِ

Amr ibn Muhajir reported on the authority of his father:

Asma', daughter of Yazid ibn as-Sakan al-Ansariyyah, was divorced in the time of the Messenger of Allah (ﷺ). No waiting period was prescribed for a divorced woman (at that time). When Asma' was divorced, Allah, the Exalted, sent down the injunction of waiting period for divorce. She is the first of the divorced women about whom the verse relating to waiting period was sent down.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ، حَدَّثَنِي يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنِي عَمْرُو بْنُ مُهَاجِرٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الأَنْصَارِيَّةِ، أَنَّهَا طُلِّقَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ يَكُنْ لِلْمُطَلَّقَةِ عِدَّةٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ حِينَ طُلِّقَتْ أَسْمَاءُ بِالْعِدَّةِ لِلطَّلاَقِ فَكَانَتْ أَوَّلَ مَنْ أُنْزِلَتْ فِيهَا الْعِدَّةُ لِلْمُطَلَّقَاتِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2281

In-book reference : Book 13, Hadith 107
English translation : Book 12, Hadith 2274

(37) Chapter: The Abrogation Of The Waiting Period For One Type Of Divorce

(37) باب فِي نَسْخِ مَا اسْتُثْنِيَ بِهِ مِنْ عِدَّةِ الْمُطَلَّقَاتِ

Narrated Abdullah ibn Abbas:

Women who are divorced shall wait, keeping themselves apart, three monthly courses; and then said: And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months. This was abrogated from the former verse. Again he said: (O ye who believe, if ye wed believing women) and divorce them before ye have touched them, then there is no period that ye should reckon."

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ ‏{‏ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ ‏}‏ ‏.‏ وَقَالَ ‏{‏ وَاللاَّئِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلاَثَةُ أَشْهُرٍ ‏}‏ فَنُسِخَ مِنْ ذَلِكَ وَقَالَ ‏{‏ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ ‏}‏ ‏{‏ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ‏}‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2282
In-book reference : Book 13, Hadith 108
English translation : Book 12, Hadith 2275

(38) Chapter: Regarding Taking Divorced Women Back

(38) باب فِي الْمُرَاجَعَةِ

Narrated Umar ibn al-Khattab:

The Prophet (ﷺ) divorced Hafsah, but he took her back in marriage.

حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدِ بْنِ الزُّبَيْرِ الْعَسْكَرِيُّ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ صَالِحِ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2283
In-book reference : Book 13, Hadith 109
English translation : Book 12, Hadith 2276

(39) Chapter: Regarding The Maintenance Of One Who Has Been Irrevocably Divorced

(39) باب فِي نَفَقَةِ الْمَبْتُوتَةِ

Abu Salamah bin 'Abd Al Rahman reported on the authority of Fatimah daughter of Qais Abu 'Amr bin Hafs divorced her (Fathima daughter of Qais) absolutely when he was away from home and his agent sent her home barely. She was displeased with it. He said "I swear by Allaah, you have no claim on us. She then came to Apostle of Allaah(ﷺ) and mentioned that to him. He said to her "No maintenance is due to you for from him. He ordered her to spend the waiting period in the house of Umm Sharik but he said afterwards "that is a woman whom my Companions visits spend the waiting period in the house of Ibn Umm Maktum for he is blind and you can undress. Then when you are in a position of being remarried, tell me." She said "When I was in a position to remarry, I

mentioned to him that Mu'awiyah bin Abi Sufyan and Abu Jahm had asked me in marriage. The Apostle of Allaah(ﷺ)said "As for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiyah he is a poor man who has no property; marry Usamah bin Zaid. I disliked him but he said "Maary Usamah bin Zaid. So, I married him. And Allaah prospered him very much and I was envied."

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ، طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكِيلَهُ بِشَعِيرٍ فَتَسَخَّطَتْهُ فَقَالَ وَاللَّهِ مَا لَكِ عَلَيْنَا مِنْ شَىْءٍ . فَجَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ لَهَا " لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ " . وَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ثُمَّ قَالَ " إِنَّ تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي اعْتَدِّي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ وَإِذَا حَلَلْتِ فَآذِنِينِي " . قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَبُو جَهْمٍ فَلاَ يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لاَ مَالَ لَهُ انْكِحِي أُسَامَةَ بْنَ زَيْدٍ " . قَالَتْ فَكَرِهْتُهُ ثُمَّ قَالَ " انْكِحِي أُسَامَةَ بْنَ زَيْدٍ . فَنَكَحْتُهُ فَجَعَلَ اللَّهُ تَعَالَى فِيهِ خَيْرًا كَثِيرًا وَاغْتَبَطْتُ بِهِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2284
In-book reference : Book 13, Hadith 110
English translation : Book 12, Hadith 2277

Abu Salamah bin 'Abd Al Rahman said that Fatimah daughter of Qais told him that Abu Hafs Al Mughirah divorced her three times. He then narrated the rest of the tradition. The version has Khalid bin Walid and some people of Banu Makhzum came to the Prophet (ﷺ) and said Prophet of Allaah (ﷺ) Abu Hafs Al Mughirah divorced his wife three times and he has left a little for her. He said "No maintenance is necessary for her. He then transmitted the rest of the tradition. The tradition narrated by Malik is more perfect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ، حَدَّثَتْهُ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ طَلَّقَهَا ثَلاَثًا وَسَاقَ الْحَدِيثَ فِيهِ وَأَنَّ خَالِدَ بْنَ الْوَلِيدِ وَنَفَرًا مِنْ بَنِي مَخْزُومٍ أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ طَلَّقَ امْرَأَتَهُ ثَلاَثًا وَإِنَّهُ تَرَكَ لَهَا نَفَقَةً يَسِيرَةً فَقَالَ " لاَ نَفَقَةَ لَهَا " . وَسَاقَ الْحَدِيثَ وَحَدِيثُ مَالِكٍ أَتَمُّ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2285
In-book reference : Book 13, Hadith 111
English translation : Book 12, Hadith 2278

Abu Salamah reported on the authority of Fatimah daughter of Qais that Abu 'Amr bin Hafs Al Makhzumi divorced her three times. He then narrated the rest of the tradition. He then mentioned about Khalid bin Walid and said that the Prophet (ﷺ) said "There are no maintenance and dwelling for her." This version has "The Apostle of Allaah(ﷺ) sent a message to her "Do not give her consent for marriage without my permission.""

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو، عَنْ يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ الْمَخْزُومِيَّ، طَلَّقَهَا ثَلاَثًا وَسَاقَ الْحَدِيثَ وَخَبَرَ خَالِدِ بْنِ الْوَلِيدِ قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَتْ لَهَا نَفَقَةٌ وَلاَ مَسْكَنٌ " . قَالَ فِيهِ وَأَرْسَلَ إِلَيْهَا النَّبِيُّ صلى الله عليه وسلم أَنْ لاَ تَسْبِقِينِي بِنَفْسِكِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2286
In-book reference : Book 13, Hadith 112
English translation : Book 12, Hadith 2279

Fatimah daughter of Qais said "I was married to a man of Banu Makhzum. He divorced me absolutely. The narrator then transmitted the rest of the tradition like that of Malik. This version has "Do not marry yourself without my permission."

Abu Dawud said Al Sha'bi, Al Bahiyy and ata from abd Al Rahman bin asim and Abu Bakr bin Abi Al Jahm all narrated on the authority of Fatimah daughter of Qais that her husband had divorced her three times.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ إِسْمَاعِيلَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ ثُمَّ سَاقَ نَحْوَ حَدِيثِ مَالِكٍ قَالَ فِيهِ " وَلاَ تَفُوتِينِي بِنَفْسِكِ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ الشَّعْبِيُّ وَالْبَهِيُّ وَعَطَاءٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاصِمٍ وَأَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ كُلُّهُمْ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّ زَوْجَهَا طَلَّقَهَا ثَلاَثًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2287
In-book reference : Book 13, Hadith 113
English translation : Book 12, Hadith 2280

The tradition mentioned above has also been transmitted by Al Sha'bi through a different chain of narrators. This version has "The husband of Fathima daughter of Qais pronounced her triple divorce. The Prophet (ﷺ) did not allow her to have maintenance and dwelling."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ زَوْجَهَا، طَلَّقَهَا ثَلاَثًا فَلَمْ يَجْعَلْ لَهَا النَّبِيُّ صلى الله عليه وسلم نَفَقَةً وَلاَ سُكْنَى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2288
In-book reference : Book 13, Hadith 114
English translation : Book 12, Hadith 2281

Abu Salamah reported on the authority of Fatimah daughter of Qays who said to him that she was the wife of AbuHafs ibn al-Mughirah who divorced her by three pronouncements. She said that she came to the Messenger of Allah (ﷺ) and sought his opinion about her going out from her house. He commanded her to shift to (the house of)Ibn Umm Maktum who was blind. Marwan denied to

confirm the tradition of Fatimah about the going out of a divorced woman from her house. Urwah said:

Aisha objected to Fatimah daughter of Qays.

Abu Dawud said: Salih b. Kaisan, Ibn Juraij, and Shu'aib b. Abi Hamzah -- all of them narrated on the authority of al-Zuhru in a similar way.
Abu Dawud said: Shu'aibn b. Abi Hamzah the name of Abu Hamzah is Dinar. He is a client of Ziyad.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا، كَانَتْ عِنْدَ أَبِي حَفْصِ بْنِ الْمُغِيرَةِ وَأَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ طَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَفْتَتْهُ فِي خُرُوجِهَا مِنْ بَيْتِهَا فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَ حَدِيثَ فَاطِمَةَ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا . قَالَ عُرْوَةُ وَأَنْكَرَتْ عَائِشَةُ - رضى الله عنها - عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَابْنُ جُرَيْجٍ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ كُلُّهُمْ عَنِ الزُّهْرِيِّ . قَالَ أَبُو دَاوُدَ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ وَاسْمُ أَبِي حَمْزَةَ دِينَارٌ وَهُوَ مَوْلَى زِيَادٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2289
In-book reference : Book 13, Hadith 115
English translation : Book 12, Hadith 2282

‘Ubaid Allah said “Marwan sent someone (Qabisah) to Fatimah and asked her (about the case). She said that she was the wife of Abu Hafs. The Prophet (ﷺ) appointed ‘Ali as governor in a certain part of Yemen. Her husband also proceeded with him. From there he sent a message to her pronouncing one divorce that had yet remained. He commanded ‘Ayyash bin Abi Rabi’ah and Al Harith bin Hisham to provide maintenance to her. They said “By Allah there is no sustenance for her except in case she is pregnant.” She came to the Prophet(ﷺ) who said “There is no sustenance for you except in case you are pregnant. She then asked permission to shift (from her house) and he gave her permission.” She asked “Where should I shift. Apostle of Allaah(ﷺ)? The Apostle of Allaah(ﷺ) said to Ibn Umm Maktum . He was blind. She would undress herself and he could not see her. She lived there till her waiting period passed. The Prophet (ﷺ) married her to Usamah. Qabisah then returned to Marwan and narrated that to him. Marwan said “We did not hear this tradition except from a woman, so we shall follow the reliable practice on which we found the people”. When this reached Fatimah she said “between me and you is the Book of Allah”. Allaah the exalted said “Divorce them for their waiting period...” Thou knowest not it may be that Allaah will afterward bring some new thing to pass. She said “What a new thing will emerge after triple divorce.”

Abu Dawud said “A similar tradition has been narrated by Yunus on the authority of Al Zuhri. As for Al Zubaidi he narrated both traditions, the tradition of ‘Ubaid Allah in the version of Ma’mar and the tradition of Abu Salamah in the version of ‘Aqil.”
Abu Dawud said “Muhammad bin Ishaq narrated on the authority of Al Zuhri that Qabisah bin Dhuwaib transmitted to him the version which was narrated by ‘Ubaid Allah bin ‘Abd Allaah which has Qabisah then returned to Marwan and informed him about that.”

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَرْسَلَ مَرْوَانُ إِلَى فَاطِمَةَ فَسَأَلَهَا فَأَخْبَرَتْهُ أَنَّهَا كَانَتْ عِنْدَ أَبِي حَفْصٍ وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَمَّرَ عَلِيَّ بْنَ أَبِي طَالِبٍ - يَعْنِي عَلَى بَعْضِ الْيَمَنِ - فَخَرَجَ مَعَهُ زَوْجُهَا فَبَعَثَ إِلَيْهَا بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ لَهَا وَأَمَرَ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْحَارِثَ بْنَ هِشَامٍ أَنْ يُنْفِقَا عَلَيْهَا فَقَالاَ وَاللَّهِ مَا لَهَا نَفَقَةٌ إِلاَّ أَنْ تَكُونَ حَامِلاً . فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لاَ نَفَقَةَ لَكِ إِلاَّ أَنْ تَكُونِي حَامِلاً " . وَاسْتَأْذَنَتْهُ فِي الاِنْتِقَالِ فَأَذِنَ لَهَا فَقَالَتْ أَيْنَ أَنْتَقِلُ يَا رَسُولَ اللَّهِ قَالَ " عِنْدَ ابْنِ أُمِّ مَكْتُومٍ " . وَكَانَ أَعْمَى تَضَعُ ثِيَابَهَا عِنْدَهُ وَلاَ يُبْصِرُهَا فَلَمْ تَزَلْ هُنَاكَ حَتَّى مَضَتْ عِدَّتُهَا فَأَنْكَحَهَا النَّبِيُّ صلى الله عليه وسلم أُسَامَةَ فَرَجَعَ قَبِيصَةُ إِلَى مَرْوَانَ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ مَرْوَانُ لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلاَّ مِنَ امْرَأَةٍ فَسَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا فَقَالَتْ فَاطِمَةُ حِينَ بَلَغَهَا ذَلِكَ بَيْنِي وَبَيْنَكُمْ كِتَابُ اللَّهِ قَالَ اللَّهُ تَعَالَى { فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ } حَتَّى { لاَ تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا } قَالَتْ فَأَىُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلاَثِ قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ وَأَمَّا الزُّبَيْدِيُّ فَرَوَى الْحَدِيثَيْنِ جَمِيعًا حَدِيثَ عُبَيْدِ اللَّهِ بِمَعْنَى مَعْمَرٍ وَحَدِيثَ أَبِي سَلَمَةَ بِمَعْنَى عُقَيْلٍ وَرَوَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ أَنَّ قَبِيصَةَ بْنَ ذُؤَيْبٍ حَدَّثَهُ بِمَعْنًى دَلَّ عَلَى خَبَرِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ حِينَ قَالَ فَرَجَعَ قَبِيصَةُ إِلَى مَرْوَانَ فَأَخْبَرَهُ بِذَلِكَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2290
In-book reference : Book 13, Hadith 116
English translation : Book 12, Hadith 2283

(40) Chapter: Whoever Rejected What Fatimah Bint Qais Said

(40) باب مَنْ أَنْكَرَ ذَلِكَ عَلَى فَاطِمَةَ

Abu Ishaq said “I was with Al Aswad in the congregational mosque. He said “Fathimah daughter of Qais came to ‘Umar bin Al Khattab(may Allaah be pleased with him). (When she narrated the tradition about her divorce) he said “We are not to leave the Book of our Lord and the Sunnah of our Prophet (ﷺ) for the statement of a woman, we do not know whether she remembered it or not.”

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنِي أَبُو أَحْمَدَ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ كُنْتُ فِي الْمَسْجِدِ الْجَامِعِ مَعَ الأَسْوَدِ فَقَالَ أَتَتْ فَاطِمَةُ بِنْتُ قَيْسٍ عُمَرَ بْنَ الْخَطَّابِ - رضى الله عنه - فَقَالَ مَا كُنَّا لِنَدَعَ كِتَابَ رَبِّنَا وَسُنَّةَ نَبِيِّنَا صلى الله عليه وسلم لِقَوْلِ امْرَأَةٍ لاَ نَدْرِي أَحَفِظَتْ ذَلِكَ أَمْ لاَ .

Grade : **Sahih Mauquf** (Al-Albani) **صحيح موقوف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2291
In-book reference : Book 13, Hadith 117
English translation : Book 12, Hadith 2284

Urwah said:

Aisha (Allah be pleased with her) severely objected to the tradition of Fatimah daughter of Qays. She said: Fatimah lived in a desolate house and she feared for her loneliness there. Hence the Messenger of Allah (ﷺ) accorded permission to her (to leave the place).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ لَقَدْ عَابَتْ ذَلِكَ عَائِشَةُ - رضى الله عنها - أَشَدَّ الْعَيْبِ يَعْنِي حَدِيثَ فَاطِمَةَ بِنْتِ قَيْسٍ وَقَالَتْ إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحْشٍ فَخِيفَ عَلَى نَاحِيَتِهَا فَلِذَلِكَ رَخَّصَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2292
In-book reference : Book 13, Hadith 118
English translation : Book 12, Hadith 2285

Urwah ibn az-Zubayr said:

Aisha was asked: Did you not see (i.e. known) the statement of Fatimah? She replied: It is not good for her to mention it (to others).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ قِيلَ لِعَائِشَةَ أَلَمْ تَرَىْ إِلَى قَوْلِ فَاطِمَةَ قَالَتْ أَمَا إِنَّهُ لاَ خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2293
In-book reference : Book 13, Hadith 119
English translation : Book 12, Hadith 2286

Sulaimah bin Yasar said about leaving the house by Fathimah “That was due to her bad manners.”

حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ، حَدَّثَنَا أَبِي، عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، فِي خُرُوجِ فَاطِمَةَ قَالَ إِنَّمَا كَانَ ذَلِكَ مِنْ سُوءِ الْخُلُقِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2294
In-book reference : Book 13, Hadith 120
English translation : Book 12, Hadith 2287

Al-Qasim ibn Muhammad and Sulayman ibn Yasar reported:

Yahya ibn Sa'id ibn al-'As divorced the daughter of 'Abd al-Rahman ibn al-Hakam absolutely. 'Abd al-Rahman shifted her (from there). Aisha sent a message to Marwan ibn al-Hakam who was the governor of Medina, and said to him: Fear Allah, and return the woman to her home. Marwan said (according to Sulayman's version): 'Abd al-Rahman forced me. Marwan said (according to the version of al-Qasim): Did not the case of Fatimah daughter of Qays reach you? Aisha replied: There would be no harm to you if you did not make mention of the tradition of

Fatimah. Marwan said: If you think that it was due to some evil (i.e. reason), then it is sufficient for you to see that there is also an evil between the two.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَسُلَيْمَانَ بْنِ يَسَارٍ، أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ، أَنَّ يَحْيَى بْنَ سَعِيدِ بْنِ الْعَاصِ، طَلَّقَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ الْبَتَّةَ فَانْتَقَلَهَا عَبْدُ الرَّحْمَنِ فَأَرْسَلَتْ عَائِشَةُ - رضى الله عنها - إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ فَقَالَتْ لَهُ اتَّقِ اللَّهَ وَارْدُدِ الْمَرْأَةَ إِلَى بَيْتِهَا . فَقَالَ مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ إِنَّ عَبْدَ الرَّحْمَنِ غَلَبَنِي . وَقَالَ مَرْوَانُ فِي حَدِيثِ الْقَاسِمِ أَوَمَا بَلَغَكِ شَأْنُ فَاطِمَةَ بِنْتِ قَيْسٍ فَقَالَتْ عَائِشَةُ لاَ يَضُرُّكَ أَنْ لاَ تَذْكُرَ حَدِيثَ فَاطِمَةَ . فَقَالَ مَرْوَانُ إِنْ كَانَ بِكِ الشَّرُّ فَحَسْبُكِ مَا كَانَ بَيْنَ هَذَيْنِ مِنَ الشَّرِّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference	: Sunan Abi Dawud 2295
In-book reference	: Book 13, Hadith 121
English translation	: Book 12, Hadith 2288

Maimun bin Mihram said “I came to Median and went to Sa’id bin Al Musayyab”. I said (to him) Fathimah daughter of Qais was divorced and she shifted from her house. Sa’id said “This woman has perverted people. She was arrogant so she was placed with Ibn Umm Makhtum, the blind.”

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، حَدَّثَنَا مَيْمُونُ بْنُ مِهْرَانَ، قَالَ قَدِمْتُ الْمَدِينَةَ فَدُفِعْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَقُلْتُ فَاطِمَةُ بِنْتُ قَيْسٍ طُلِّقَتْ فَخَرَجَتْ مِنْ بَيْتِهَا فَقَالَ سَعِيدٌ تِلْكَ امْرَأَةٌ فَتَنَتِ النَّاسَ إِنَّهَا كَانَتْ لَسِنَةً فَوُضِعَتْ عَلَى يَدَىِ ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference	: Sunan Abi Dawud 2296
In-book reference	: Book 13, Hadith 122
English translation	: Book 12, Hadith 2289

(41) Chapter: An Irrevocably Divorced Woman Leaving Her House During The Day

(41) باب فِي الْمَبْتُوتَةِ تَخْرُجُ بِالنَّهَارِ

Jabir said “My maternal aunt was divorced by three pronouncements and she went out to cut down fruit from her palm trees. A man met her and forbade her (to go out). So she went to the Prophet (ﷺ) and mentioned it to him. He said “Go out, and cut down fruit from your palm trees for perhaps you may give alms (sadaqah) or do an act of kindness.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ طُلِّقَتْ خَالَتِي ثَلاَثًا فَخَرَجَتْ تَجُدُّ نَخْلاً لَهَا فَلَقِيَهَا رَجُلٌ فَنَهَاهَا فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ لَهَا " اخْرُجِي فَجُدِّي نَخْلَكِ لَعَلَّكِ أَنْ تَصَدَّقِي مِنْهُ أَوْ تَفْعَلِي خَيْرًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2297
In-book reference : Book 13, Hadith 123
English translation : Book 12, Hadith 2290

(42) Chapter: The Abrogation Of Maintenance For A Widowed Woman Because Of The Inheritance Due To Her

(42) باب نَسْخِ مَتَاعِ الْمُتَوَفَّى عَنْهَا بِمَا فُرِضَ لَهَا مِنَ الْمِيرَاثِ

The Qur'anic verse "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence was abrogated by the verse containing the laws of succession, as one-fourth or one-eighth share was prescribed for them (i.e., the widows). The waiting period for one year was also repealed as a period of four months ten days was prescribed for them.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، { وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ } فَنُسِخَ ذَلِكَ بِآيَةِ الْمِيرَاثِ بِمَا فُرِضَ لَهُنَّ مِنَ الرُّبُعِ وَالثُّمُنِ وَنُسِخَ أَجَلُ الْحَوْلِ بِأَنْ جُعِلَ أَجَلُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2298
In-book reference : Book 13, Hadith 124
English translation : Book 12, Hadith 2291

(43) Chapter: The Rulings Of Mourning For Woman Whose Husband Has Died

(43) باب إِحْدَادِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا

Humaid ibn Nafi' reported the following three traditions on the authority of Zaynab, daughter of Abu Salamah:

Zainab said: I visited Umm Habibah when her father AbuSufyan, died. She asked for some yellow perfume containing saffron (khaluq) or something else. Then she applied it to a girl and touched her cheeks.
She said: I have no need of perfume, but I heard the Messenger of Allah (ﷺ) say: It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband.
Zaynab said: I also visited Zaynab, daughter of Jahsh, when her brother died. She asked for some perfume and used it upon herself.
She then said: I have no need of perfume, but I heard the Messenger of Allah (ﷺ) say when he was on the pulpit: It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband.
Zaynab said: I heard my mother, Umm Salamah, say: A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, the husband of my daughter has died, and she is suffering from sore eyes; may we put antimony in her eyes?

The Messenger of Allah (ﷺ) said: No. He said this twice or thrice. Each time he said: No. The Messenger of Allah (ﷺ) said: The waiting period is now four months and ten days. In pre-Islamic days one of you used to throw away a piece of dung at the end of a year.

Humayd said: I asked Zaynab: What do you mean by throwing away a piece of dung at the end of a year.

Zaynab replied: When the husband of a woman died, she entered a small cell and put on shabby clothes, not touching perfume or any other thing until a year passed. Then an animal such as donkey or sheep or bird was provided for her. She rubbed herself with it. The animal with which she rubbed herself rarely survived. She then came out and was given a piece of dung which she threw away. She then used perfume or something else which she desired.

Abu Dawud said: The Arabic word "hafsh" means a small cell.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الأَحَادِيثِ الثَّلاَثَةِ، قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " . قَالَتْ زَيْنَبُ وَدَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " . قَالَتْ زَيْنَبُ وَسَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنَهَا أَفَنَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ " . مَرَّتَيْنِ أَوْ ثَلاَثًا كُلُّ ذَلِكَ يَقُولُ " لاَ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ " . قَالَ حُمَيْدٌ فَقُلْتُ لِزَيْنَبَ وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ فَقَالَتْ زَيْنَبُ كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا وَلاَ شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَفْتَضُّ بِهِ فَقَلَّمَا تَفْتَضُّ بِشَىْءٍ إِلاَّ مَاتَ ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ . قَالَ أَبُو دَاوُدَ الْحِفْشُ بَيْتٌ صَغِيرٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2299
In-book reference : Book 13, Hadith 125
English translation : Book 12, Hadith 2292

(44) Chapter: Regarding Such A Woman Moving To Another Residence (44) باب فِي الْمُتَوَفَّى عَنْهَا تَنْتَقِلُ

Zaynab, daughter of Ka'b ibn Ujrah narrated that Furay'ah daughter of Malik ibn Sinan, told her that she came to the Messenger of Allah (ﷺ) and asked him whether she could return to her people,

Banu Khidrah, for her husband went out seeking his slaves who ran away. When they met him at al-Qudum, they murdered him.
So I asked the Messenger of Allah (ﷺ):

"Should I return to my people, for he did not leave any dwelling house of his own and maintenance for me?

She said: The Messenger of Allah (ﷺ) replied: Yes. She said: I came out, and when I was in the apartment or in the mosque, he called for me, or he commanded (someone to call me) and, therefore, I was called.
He said: what did you say? So I repeated my story which I had already mentioned about my husband. Thereupon he said: Stay in your house till the term lapses. She said:
So I passed my waiting period in it (her house) for four months and ten days. When Uthman ibn Affan became caliph, he sent for me and asked me about that; so I informed him, and he followed it and decided cases accordingly.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ عَمَّتِهِ، زَيْنَبَ بِنْتِ كَعْبِ بْنِ عُجْرَةَ أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانٍ، - وَهِيَ أُخْتُ أَبِي سَعِيدٍ الْخُدْرِيِّ - أَخْبَرَتْهَا أَنَّهَا، جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ فَإِنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبَقُوا حَتَّى إِذَا كَانُوا بِطَرَفِ الْقَدُّومِ لَحِقَهُمْ فَقَتَلُوهُ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنِّي لَمْ يَتْرُكْنِي فِي مَسْكَنٍ يَمْلِكُهُ وَلاَ نَفَقَةٍ . قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ " . قَالَتْ فَخَرَجْتُ حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي الْمَسْجِدِ دَعَانِي أَوْ أَمَرَ بِي فَدُعِيتُ لَهُ فَقَالَ " كَيْفَ قُلْتِ " . فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ مِنْ شَأْنِ زَوْجِي قَالَتْ فَقَالَ " امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ " . قَالَتْ فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا . قَالَتْ فَلَمَّا كَانَ عُثْمَانُ بْنُ عَفَّانَ أَرْسَلَ إِلَىَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2300
In-book reference : Book 13, Hadith 126
English translation : Book 12, Hadith 2293

(45) Chapter: Those Who Allowed Her To Change Her Residence

(45) باب مَنْ رَأَى التَّحَوُّلَ

Ibn ‘Abbas said “The following verse abrogated the rule of passing her waiting period with her people. A year’s maintenance and residence. She may pass her waiting period now anywhere she wishes. ‘Ata said “If she wishes she can pass her waiting period with the people of her husband and live in the house left by her husband by will. Or she may shift if she wishes according to the pronouncement of Allah the Exalted. But if they leave (the residence) there is no blame on you for what they do. Ata’ said “Then the verses regarding inheritance were revealed. The commandment for living in a house (for one year) was repealed. She may pass her waiting period wherever she wishes.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، قَالَ قَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ نَسَخَتْ هَذِهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهِ فَتَعْتَدُّ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ تَعَالَى { غَيْرَ إِخْرَاجٍ } قَالَ عَطَاءٌ إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ

وَسَكَنَتْ فِي وَصِيَّتِهَا وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللَّهِ تَعَالَى { فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ } قَالَ عَطَاءٌ ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى تَعْتَدُّ حَيْثُ شَاءَتْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2301
In-book reference : Book 13, Hadith 127
English translation : Book 12, Hadith 2294

(46) Chapter: What Should A Woman Whose Husband Dies Avoid During Her Waiting Period ?

(46) باب فِيمَا تَجْتَنِبُهُ الْمُعْتَدَّةُ فِي عِدَّتِهَا

'Umm Athiyah reported the Prophet(ﷺ) as saying "A woman must not observe mourning for more than three (days) except for four months and ten days in the case of a husband and she must not wear a dyed garment except one of the types made of dyed yarn or apply collyrium or touch perfume except for a little costus or azfar when she has been purified after her menstrual courses.
The narrator Ya'qub mentioned the words "except washed clothes" instead of the words "one of the types made of dyed yarn". Ya'qub also added "She must not apply Henna"

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، حَدَّثَنِي هِشَامُ بْنُ حَسَّانَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ الْقُهُسْتَانِيُّ، عَنْ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ بَكْرٍ - السَّهْمِيِّ عَنْ هِشَامٍ، - وَهَذَا لَفْظُ ابْنِ الْجَرَّاحِ - عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُحِدُّ الْمَرْأَةُ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا لاَ تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ وَلاَ تَكْتَحِلُ وَلاَ تَمَسُّ طِيبًا إِلاَّ أَدْنَى طُهْرَتِهَا إِذَا طَهُرَتْ مِنْ مَحِيضِهَا بِنُبْذَةٍ مِنْ قُسْطٍ أَوْ أَظْفَارٍ " . قَالَ يَعْقُوبُ مَكَانَ عَصْبٍ " إِلاَّ مَغْسُولاً " . وَزَادَ يَعْقُوبُ " وَلاَ تَخْتَضِبُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2302
In-book reference : Book 13, Hadith 128
English translation : Book 12, Hadith 2295

The tradition mentioned above has also been narrated by Al 'Umm Athiyah from the Prophet (ﷺ) through a different chain of narrators. The tradition narrated by Yazid bin Harun from Hisham does perfectly correspond to the tradition transmitted by Ibrahim bin Tahman and 'Abd Allah Al Shami from Hisham. The narrator Al Misma'I reported Yazid as saying "I do not know but that he said "she should not dye herself." To this the narrator Harun added "She should not wear colored clothes except one of the types made of dyed yarn."

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَلَيْسَ فِي تَمَامِ حَدِيثِهِمَا . قَالَ الْمِسْمَعِيُّ قَالَ يَزِيدُ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ فِيهِ " وَلاَ تَخْتَضِبُ " . وَزَادَ فِيهِ هَارُونُ " وَلاَ تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2303
In-book reference : Book 13, Hadith 129
English translation : Book 12, Hadith 2296

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (ﷺ) said: A woman whose husband has died must not wear clothes dyed with safflower (usfur) or with red ochre (mishq) and ornaments. She must not apply henna and collyrium.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، حَدَّثَنِي بُدَيْلٌ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ الْمُتَوَفَّى عَنْهَا زَوْجُهَا لاَ تَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلاَ الْمُمَشَّقَةَ وَلاَ الْحُلِيَّ وَلاَ تَخْتَضِبُ وَلاَ تَكْتَحِلُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2304
In-book reference : Book 13, Hadith 130
English translation : Book 12, Hadith 2297

Umm Hakim, daughter of Usayd, reported on the authority of her mother that her husband died and she was suffering from sore eyes. She therefore applied collyrium (jala'). Ahmad said:

The correct version is "glittering collyrium (kuhl al-jala'). She sent her slave-girl to Umm Salamah, and she asked her about the use of glittering collyrium (kuhl al-jala').

She said: Do not apply it except in the case of dire need which is troubling you. In that case you can use it at night, but you should remove it in the daytime. Then Umm Salamah said: The Messenger of Allah (ﷺ) came to visit me when AbuSalamah died, and I had put the juice of aloes in my eye.

He asked : What is this, Umm Salamah? I replied: It is only the juice of aloes and contains no perfume. He said: It gives the face a glow, so apply it only at night and remove it in daytime, and do not comb yourself with scent or henna, for it is a dye. I asked: What should I use when I comb myself, Messenger of Allah? He said: Use lote-tree leaves and smear your head copiously with them.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ الضَّحَّاكِ، يَقُولُ أَخْبَرَتْنِي أُمُّ حَكِيمٍ بِنْتُ أُسَيْدٍ، عَنْ أُمِّهَا، أَنَّ زَوْجَهَا، تُوُفِّيَ وَكَانَتْ تَشْتَكِي عَيْنَيْهَا فَتَكْتَحِلُ بِالْجَلاَءِ - قَالَ أَحْمَدُ الصَّوَابُ بِكُحْلِ الْجَلاَءِ - فَأَرْسَلَتْ مَوْلاَةً لَهَا إِلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ كُحْلِ الْجَلاَءِ فَقَالَتْ لاَ تَكْتَحِلِي بِهِ إِلاَّ مِنْ أَمْرٍ لاَ بُدَّ مِنْهُ يَشْتَدُّ عَلَيْكِ فَتَكْتَحِلِينَ بِاللَّيْلِ وَتَمْسَحِينَهُ بِالنَّهَارِ . ثُمَّ قَالَتْ عِنْدَ ذَلِكَ أُمُّ سَلَمَةَ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تُوُفِّيَ أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبِرًا فَقَالَ " مَا هَذَا يَا أُمَّ سَلَمَةَ " . فَقُلْتُ إِنَّمَا هُوَ صَبِرٌ يَا رَسُولَ اللَّهِ لَيْسَ فِيهِ طِيبٌ . قَالَ " إِنَّهُ يَشُبُّ الْوَجْهَ فَلاَ تَجْعَلِيهِ إِلاَّ بِاللَّيْلِ وَتَنْزِعِينَهُ بِالنَّهَارِ وَلاَ تَمْتَشِطِي بِالطِّيبِ وَلاَ بِالْحِنَّاءِ فَإِنَّهُ خِضَابٌ " . قَالَتْ قُلْتُ بِأَىِّ شَىْءٍ أَمْتَشِطُ يَا رَسُولَ اللَّهِ قَالَ " بِالسِّدْرِ تُغَلِّفِينَ بِهِ رَأْسَكِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2305

In-book reference : Book 13, Hadith 131
English translation : Book 12, Hadith 2298

(47) Chapter: The Waiting Period Of A Pregnant Woman

(47) باب فِي عِدَّةِ الْحَامِلِ

'Ubaid Allah bin 'Abd Allah bin 'Utbah said that his father wrote (a letter) to 'Abd Allaah bin Al Arqam Al Zuhri asking him to visit Subai'ah daughter of Al Harith Al Aslamiyyah and ask her about her story and what the Apostle of Allaah(ﷺ) said to her when she asked his opinion (about her). So, 'Umar bin Abd allah wrote in reply to 'Abd Allah bin 'Utbah informing him what she told him. She told that she was under (i.e., the wife of) Sa'd bin Khawlah who belonged to Banu Amir bin Luwayy. He was one of those who participated in the battle of Badr. He died at the Farwell Pilgrimage while she was pregnant. Soon after his death she gave birth to a child. When she was purified from her bleeding after child birth she adorned herself for seekers in marriage. Then Abu Al Sanabil bin Ba'kah a man from Banu Abd Al Dar entered upon her and said to her "What is the matter seeing you adorned, perhaps you are seeking marriage? I swear by Allah you cannot marry until four months and ten days pass away. Saubai'ah said "When she said this to me, I gathered my clothes on me when the evening came and I came to the Apostle of Allaah(ﷺ) and asked him about that. He told me that I became lawful when I had delivered a child. He suggested me to marry if I wished. Ibn Shihab said "I do not see any harm if she marries when she gives birth to the child, even though she had the bleeding after the child birth, but her husband should not have sexual intercourse till she is purified.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَاهُ، كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ، عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ اسْتَفْتَتْهُ فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ ابْنِ خَوْلَةَ - وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَهُوَ مِمَّنْ شَهِدَ بَدْرًا - فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا مَا لِي أَرَاكِ مُتَجَمِّلَةً لَعَلَّكِ تَرْتَجِينَ النِّكَاحَ إِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ . قَالَتْ سُبَيْعَةُ فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَىَّ ثِيَابِي حِينَ أَمْسَيْتُ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزْوِيجِ إِنْ بَدَا لِي . قَالَ ابْنُ شِهَابٍ وَلاَ أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ وَإِنْ كَانَتْ فِي دَمِهَا غَيْرَ أَنَّهُ لاَ يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ .

حكم: صحيح م خ معلقا بتمامه وموصولا مختصرا (الألباني)

Reference : Sunan Abi Dawud 2306
In-book reference : Book 13, Hadith 132
English translation : Book 12, Hadith 2299

Narrated Abdullah ibn Mas'ud:

I can invoke the curse of Allah on anyone who wishes: The smaller surat an-Nisa (i.e. Surat at-Talaq) was revealed after the verse regarding the waiting period of four months and ten days had been revealed.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ ابْنُ الْعَلاَءِ، أَخْبَرَنَا - أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ مَنْ شَاءَ لاَعَنْتُهُ لأُنْزِلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ الأَرْبَعَةِ الأَشْهُرِ وَعَشْرًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2307
In-book reference : Book 13, Hadith 133
English translation : Book 12, Hadith 2300

(48) Chapter: The Waiting Period For An Umm Al-Walad

(48) باب فِي عِدَّةِ أُمِّ الْوَلَدِ

Narrated Amr ibn al-'As:

Do not confuse us about his Sunnah. Ibn al-Muthanna said: The Sunnah of our Prophet (ﷺ) is that the waiting period of a slave-mother whose husband has died is four months and ten days.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ مَطَرٍ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ لاَ تَلْبِسُوا عَلَيْنَا سُنَّتَهُ - قَالَ ابْنُ الْمُثَنَّى سُنَّةَ نَبِيِّنَا - صلى الله عليه وسلم عِدَّةُ الْمُتَوَفَّى عَنْهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ . يَعْنِي أُمَّ الْوَلَدِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2308
In-book reference : Book 13, Hadith 134
English translation : Book 12, Hadith 2301

(49) Chapter: The Thrice Divorced Woman Cannot Return To Her Husband Until She Re-Marries

(49) باب الْمَبْتُوتَةِ لاَ يَرْجِعُ إِلَيْهَا زَوْجُهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (ﷺ) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ - يَعْنِي ثَلاَثًا - فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَدَخَلَ بِهَا ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يُوَاقِعَهَا أَتَحِلُّ لِزَوْجِهَا الأَوَّلِ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَحِلُّ لِلأَوَّلِ حَتَّى تَذُوقَ عُسَيْلَةَ الآخَرِ وَيَذُوقَ عُسَيْلَتَهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2309
In-book reference : Book 13, Hadith 135
English translation : Book 12, Hadith 2302

(50) Chapter: The Gravity Of Fornication

(50) باب فِي تَعْظِيمِ الزِّنَا

‘Abd Allaah (bin Masud) said “I asked Apostle of Allaah(ﷺ) which sin is the gravest?” He replied “That you associate someone with Allaah, while He has created you”. I again asked “Which then?” He replied “That you commit adultery with the wife of your neighbor.” Allaah then revealed the following Qur’anic verse in support of the statement of the Prophet (ﷺ) “Those who invoke not with Allaah any other god nor slay such life as Allaah has made sacred except for just cause nor commit fornication.”

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَعْظَمُ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ " . قَالَ فَقُلْتُ ثُمَّ أَىٌّ قَالَ " أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَأْكُلَ مَعَكَ " . قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ " . قَالَ وَأَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقَ قَوْلِ النَّبِيِّ صلى الله عليه وسلم { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ } الآيَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2310
In-book reference : Book 13, Hadith 136
English translation : Book 12, Hadith 2303

Narrated Jabir ibn Abdullah:

Musaykah, a slave-girl of some Ansari, came and said: My master forces me to commit fornication. Thereupon the following verse was revealed: "But force not your maids to prostitution (when they desire chastity)."

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ جَاءَتْ مُسَيْكَةُ لِبَعْضِ الأَنْصَارِ فَقَالَتْ إِنَّ سَيِّدِي يُكْرِهُنِي عَلَى الْبِغَاءِ فَنَزَلَ فِي ذَلِكَ { وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2311
In-book reference : Book 13, Hadith 137
English translation : Book 12, Hadith 2304

Mu’tamir reported on the authority of his father Sa’id bin Al Hassan explain the Qur’anic verse “But if anyone compels them, yet after such compulsion is Allaah oft-forgiving most merciful(to them), said Allaah is oft-forgiving to those (slave girls) who were compelled (to prostitution)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، { وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ } قَالَ قَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ غَفُورٌ لَهُنَّ الْمُكْرَهَاتِ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 2312
In-book reference : Book 13, Hadith 138
English translation : Book 12, Hadith 2305

14 - Fasting (Kitab Al-Siyam) (2313 - 2476)

كتاب الصوم

(1) Chapter: The Beginning Of The Ordainment Of Fasting

(1) باب مَبْدَإِ فَرْضِ الصِّيَامِ

Narrated Abdullah ibn Abbas:

Ibn Abbas explained the following Qur'anic verse: "O ye who believe! fasting is prescribed for you as it was prescribed for those before you" During the lifetime of the Prophet (ﷺ), when the people offered night prayer, they were asked to abstain from food and drink and (intercourse with) women, they kept fast till the next night. A man betrayed himself and had intercourse with his wife after he had offered the night prayer, and he did not break his fast. So Allah, the Exalted, intended to make it (fasting) easy for those who survived, thus providing a concession and utility. Allah, the Glorified, said: "Allah knoweth what ye used to do secretly among yourselves." By this Allah benefited the people and provided concession and ease to them.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُّويَةَ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، { يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ } فَكَانَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم إِذَا صَلَّوُا الْعَتَمَةَ حَرُمَ عَلَيْهِمُ الطَّعَامُ وَالشَّرَابُ وَالنِّسَاءُ وَصَامُوا إِلَى الْقَابِلَةِ فَاخْتَانَ رَجُلٌ نَفْسَهُ فَجَامَعَ امْرَأَتَهُ وَقَدْ صَلَّى الْعِشَاءَ وَلَمْ يُفْطِرْ فَأَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ ذَلِكَ يُسْرًا لِمَنْ بَقِيَ وَرُخْصَةً وَمَنْفَعَةً فَقَالَ سُبْحَانَهُ { عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ } . وَكَانَ هَذَا مِمَّا نَفَعَ اللَّهُ بِهِ النَّاسَ وَرَخَّصَ لَهُمْ وَيَسَّرَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2313
In-book reference : Book 14, Hadith 1
English translation : Book 13, Hadith 2306

Al Bara' (bin Azib) said "When a man fasted and slept, he could not eat till (another nigh) like it." Sarmah bin Qais Al Ansari came to his wife while he was fasting and asked her Do you have something (to eat)? She replied "No". Let me go and seek something for you. So, she went out and sleep overcame him. She came (back) and said (to him) .You are deprived (of food). He fainted before noon. He used to work all day long at his land. This was mentioned to the Prophet (ﷺ). So the following verse was revealed. "Permitted to you on the nights of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what yes used to do secretly amongst yourselves. But he turned to you and forgave you. So now associate with them and seek what Allaah hath ordained for you. And eat and drink until the white thread of dawn appears to you. He recited up to the words "of dawn".

حَدَّثَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ الْجَهْضَمِيُّ، أَخْبَرَنَا أَبُو أَحْمَدَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانَ الرَّجُلُ إِذَا صَامَ فَنَامَ لَمْ يَأْكُلْ إِلَى مِثْلِهَا وَإِنَّ صِرْمَةَ بْنَ قَيْسٍ الأَنْصَارِيَّ أَتَى امْرَأَتَهُ وَكَانَ صَائِمًا فَقَالَ عِنْدَكِ شَىْءٌ قَالَتْ لاَ لَعَلِّي أَذْهَبُ فَأَطْلُبُ لَكَ شَيْئًا . فَذَهَبَتْ وَغَلَبَتْهُ عَيْنُهُ فَجَاءَتْ فَقَالَتْ خَيْبَةً لَكَ . فَلَمْ يَنْتَصِفِ النَّهَارُ حَتَّى غُشِيَ عَلَيْهِ وَكَانَ يَعْمَلُ يَوْمَهُ فِي أَرْضِهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَنَزَلَتْ { أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ } قَرَأَ إِلَى قَوْلِهِ { مِنَ الْفَجْرِ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2314
In-book reference : Book 14, Hadith 2
English translation : Book 13, Hadith 2307

(2) Chapter: Abrogation Of The Saying Of Allah, Most High: As For Those Who Can Fast With Difficulty Is A Ransom

(2) باب نَسْخِ قَوْلِهِ { وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ }

Salamah bin Al Akwa said “After the revelation of the verse “For those who can do it(with hardship) is a ransom, the feeding of one, that is indigent, is one of us intended to leave fast and pay ransom, he could do so.” until the verse following it was revealed and abrogated the (previous) verse.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ } كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَفْتَدِيَ فَعَلَ حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2315
In-book reference : Book 14, Hadith 3
English translation : Book 13, Hadith 2308

Ibn ‘Abbas explain the Qur’anic verse “For those who can do it(with hardship) is a ransom, the feeding of one, that is indigent” said “If one of them wished to pay ransom by providing food to an indigent person he could pay ransom.. Thus, his fast was complete. Allaah, the Exalted pronounced “But he that will give more of his own free will, it is better for him”. Again he pronounced “So every one of you who is present (at his home) during that month should spend it in fasting.” But, if anyone is ill or on a journey the prescribed period (should be made up) by days later.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، { وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ } فَكَانَ مَنْ شَاءَ مِنْهُمْ أَنْ يَفْتَدِيَ بِطَعَامِ مِسْكِينٍ افْتَدَى وَتَمَّ لَهُ صَوْمُهُ فَقَالَ { فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ } وَقَالَ { فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ } .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2316
In-book reference : Book 14, Hadith 4
English translation : Book 13, Hadith 2309

(3) Chapter: Whoever Said That It Applies To The Elderly And Pregnant

(3) باب مَنْ قَالَ هِيَ مُثْبَتَةٌ لِلشَّيْخِ وَالْحُبْلَى

Ibn ‘Abbas said “The verse concerning the payment of ransom stands valid for pregnant and sucking woman.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، أَنَّ عِكْرِمَةَ، حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ قَالَ أُثْبِتَتْ لِلْحُبْلَى وَالْمُرْضِعِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2317
In-book reference : Book 14, Hadith 5
English translation : Book 13, Hadith 2310

Narrated Abdullah ibn Abbas:

Explaining the verse; "For those who can do it (with hard-ship) is a ransom, the feeding of one, that is indigent," he said: This was a concession granted to the aged man and woman who were able to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling woman when they apprehended harm (to themselves).

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، { وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ } قَالَ كَانَتْ رُخْصَةً لِلشَّيْخِ الْكَبِيرِ وَالْمَرْأَةِ الْكَبِيرَةِ وَهُمَا يُطِيقَانِ الصِّيَامَ أَنْ يُفْطِرَا وَيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا وَالْحُبْلَى وَالْمُرْضِعُ إِذَا خَافَتَا - قَالَ أَبُو دَاوُدَ يَعْنِي عَلَى أَوْلاَدِهِمَا - أَفْطَرَتَا وَأَطْعَمَتَا .

Grade : **Shadh** (Al-Albani) حكم: شاذ (الألباني)

Reference : Sunan Abi Dawud 2318
In-book reference : Book 14, Hadith 6
English translation : Book 13, Hadith 2311

(4) Chapter: The Month May Be Twenty-Nine Days (4) باب الشَّهْرِ يَكُونُ تِسْعًا وَعِشْرِينَ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: The month consists of twenty-nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn Umar would send someone (who tried) to sight the moon for him. If it was sighted, then well and good; in case it was not sighted, and there was no cloud and dust before him (on the horizon), he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn Umar would end his fasting alone with the people, and did not follow this calculation.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو، - يَعْنِي ابْنَ سَعِيدِ بْنِ الْعَاصِ - عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا أُمَّةٌ أُمِّيَّةٌ لاَ نَكْتُبُ وَلاَ نَحْسُبُ الشَّهْرُ هَكَذَا وَ هَكَذَا وَهَكَذَا " . وَخَنَسَ سُلَيْمَانُ أُصْبَعَهُ فِي الثَّالِثَةِ يَعْنِي تِسْعًا وَعِشْرِينَ وَثَلاَثِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2319
In-book reference : Book 14, Hadith 7
English translation : Book 13, Hadith 2312

Ibn ‘Umar reported the Apostle of Allaah(ﷺ) as saying “The month consists of twenty nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha’ban came, Ibn ‘Umar would send someone (who tried) to sight the moon for him. If it

was sighted then well and good, in case it was not sighted and there was no cloud and dust before him (on the horizon) he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn 'Umar would end his fasting alone with the people and did not follow this calculation."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلاَ تَصُومُوا حَتَّى تَرَوْهُ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ ثَلاَثِينَ " . قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا كَانَ شَعْبَانُ تِسْعًا وَعِشْرِينَ نُظِرَ لَهُ فَإِنْ رُؤِيَ فَذَاكَ وَإِنْ لَمْ يُرَ وَلَمْ يَحُلْ دُونَ مَنْظَرِهِ سَحَابٌ وَلاَ قَتَرَةٌ أَصْبَحَ مُفْطِرًا فَإِنْ حَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ قَتَرَةٌ أَصْبَحَ صَائِمًا . قَالَ فَكَانَ ابْنُ عُمَرَ يُفْطِرُ مَعَ النَّاسِ وَلاَ يَأْخُذُ بِهَذَا الْحِسَابِ .

حكم: صحيح قد دون قوله فكان ابن عمر (الألباني)

Reference : Sunan Abi Dawud 2320
In-book reference : Book 14, Hadith 8
English translation : Book 13, Hadith 2313

Narrated Ayyub :

'Umar b. 'Abd al-'Aziz wrote (a letter) to the people of Basrah: It has reached us from the Messenger of Allah (ﷺ), like the tradition narrated by Ibn 'Umar from the Prophet (ﷺ). This version adds: The best calculation is that when we sight the moon of Sha'ban on such-and-such date, fasting will being on such-and-such dates, Allah willing, except they they sight the moon before that (date).

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنِي أَيُّوبُ، قَالَ كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْبَصْرَةِ بَلَغَنَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . نَحْوَ حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم زَادَ وَإِنَّ أَحْسَنَ مَا يُقَدَّرُ لَهُ إِذَا رَأَيْنَا هِلاَلَ شَعْبَانَ لِكَذَا وَكَذَا فَالصَّوْمُ إِنْ شَاءَ اللَّهُ لِكَذَا وَكَذَا إِلاَّ أَنْ تَرَوُا الْهِلاَلَ قَبْلَ ذَلِكَ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 2321
In-book reference : Book 14, Hadith 9
English translation : Book 13, Hadith 2314

Narrated Abdullah ibn Mas'ud:

We kept fast for twenty-nine days along with the Prophet (ﷺ) more often than we kept fast for thirty days.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ عِيسَى بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ لَمَا صُمْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا مَعَهُ ثَلاَثِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2322
In-book reference : Book 14, Hadith 10
English translation : Book 13, Hadith 2315

Narrated Abu Bakrah:

The Prophet (ﷺ) as saying: The two months of 'Id (festival), Ramadan and Dhu al-Hijjah, are not defective.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، حَدَّثَهُمْ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ شَهْرَا عِيدٍ لاَ يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2323
In-book reference : Book 14, Hadith 11
English translation : Book 13, Hadith 2316

(5) Chapter: When The People Are Mistaken In Sighting The Crescent

(5) باب إِذَا أَخْطَأَ الْقَوْمُ الْهِلاَلَ

Narrated AbuHurayrah:
The Prophet (ﷺ) said: The end of Ramadan is on the day when you end it, and the 'Id (festival) of sacrifice is on the day when you sacrifice. The whole of Arafah is the place of staying, and the whole of Mina is the place of sacrifice, and all the roads of Mecca are the place of sacrifice, and the whole of Muzdalifah is the place of staying.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، - فِي حَدِيثِ أَيُّوبَ - عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِي هُرَيْرَةَ، ذَكَرَ النَّبِيَّ صلى الله عليه وسلم فِيهِ قَالَ " وَفِطْرُكُمْ يَوْمَ تُفْطِرُونَ وَأَضْحَاكُمْ يَوْمَ تُضَحُّونَ وَكُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنًى مَنْحَرٌ وَكُلُّ فِجَاجِ مَكَّةَ مَنْحَرٌ وَكُلُّ جَمْعٍ مَوْقِفٌ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2324
In-book reference : Book 14, Hadith 12
English translation : Book 13, Hadith 2317

(6) Chapter: When (Sighting The Crescent for) The Month Was Obscured

(6) باب إِذَا أُغْمِيَ الشَّهْرُ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) used to count the days in Sha'ban in a manner he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - تَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لاَ يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَةِ رَمَضَانَ فَإِنْ غُمَّ عَلَيْهِ عَدَّ ثَلاَثِينَ يَوْمًا ثُمَّ صَامَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2325
In-book reference : Book 14, Hadith 13

English translation : Book 13, Hadith 2318

Narrated Hudhayfah:

The Prophet (ﷺ) said: Do not fast (for Ramadan) before the coming of the month until you sight the moon or complete the number (of thirty days); then fast until you sight the moon or complete the number (of thirty days).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ الضَّبِّيُّ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُقَدِّمُوا الشَّهْرَ حَتَّى تَرَوُا الْهِلاَلَ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوُا الْهِلاَلَ أَوْ تُكْمِلُوا الْعِدَّةَ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ سُفْيَانُ وَغَيْرُهُ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم لَمْ يُسَمِّ حُذَيْفَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2326
In-book reference : Book 14, Hadith 14
English translation : Book 13, Hadith 2319

(7) Chapter: Whoever Said That If It Is Obscured From You (The Crescent), Then Fast Thirty Days

(7) باب مَنْ قَالَ فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Do not fast one day or two days just before Ramadan except in the case of a man who has been in the habit or observing a fast (on that day); and do not fast until you sight it (the moon). Then fast until you sight it. If a cloud appears on that day (i.e. 29th of Ramadan) then complete the number thirty (days) and then end the fasting: a month consists of twenty-nine days.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُقَدِّمُوا الشَّهْرَ بِصِيَامِ يَوْمٍ وَلاَ يَوْمَيْنِ إِلاَّ أَنْ يَكُونَ شَىْءٌ يَصُومُهُ أَحَدُكُمْ وَلاَ تَصُومُوا حَتَّى تَرَوْهُ ثُمَّ صُومُوا حَتَّى تَرَوْهُ فَإِنْ حَالَ دُونَهُ غَمَامَةٌ فَأَتِمُّوا الْعِدَّةَ ثَلاَثِينَ ثُمَّ أَفْطِرُوا وَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ حَاتِمُ بْنُ أَبِي صَغِيرَةَ وَشُعْبَةُ وَالْحَسَنُ بْنُ صَالِحٍ عَنْ سِمَاكٍ بِمَعْنَاهُ لَمْ يَقُولُوا " ثُمَّ أَفْطِرُوا " . قَالَ أَبُو دَاوُدَ وَهُوَ حَاتِمُ بْنُ مُسْلِمِ بْنِ أَبِي صَغِيرَةَ وَأَبُو صَغِيرَةَ زَوْجُ أُمِّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2327
In-book reference : Book 14, Hadith 15
English translation : Book 13, Hadith 2320

(8) Chapter: Regarding Preceding (Ramadan By Fasting At The End Of Sha'ban)

(8) باب فِي التَّقَدُّمِ

Narrated 'Imran bin Husain:

The Messenger of Allah (ﷺ) asked a man: Did you fast the last day of Sha'ban ? He replied: No. He said: If you did not observe a fast, you must fast for a day. One of the two narrators said: For two days.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، وَسَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِرَجُلٍ " هَلْ صُمْتَ مِنْ سَرَرِ شَعْبَانَ شَيْئًا " . قَالَ لاَ . قَالَ " فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمًا " . وَقَالَ أَحَدُهُمَا " يَوْمَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2328
In-book reference : Book 14, Hadith 16
English translation : Book 13, Hadith 2321

Narrated Mu'awiyah:

AbulAzhar al-Mughirah ibn Farwah said: Mu'awiyah stood among the people at Dayr Mustahill lying at the gate of Hims. He said: O people, we sighted the moon on such-and-such day. We shall fast in advance. Anyone who likes to do so may do it. Malik ibn Hubayrah as-Saba'i stood up and asked: Mu'awiyah, did you hear the Messenger of Allah (ﷺ) say something (about this matter), or is this something on the basis of your opinion? He replied: I heard the Messenger of Allah (ﷺ) as saying: Fast the month (in the beginning) and in the last.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلاَءِ الزُّبَيْدِيُّ، مِنْ كِتَابِهِ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ، عَنْ أَبِي الأَزْهَرِ الْمُغِيرَةِ بْنِ فَرْوَةَ، قَالَ قَامَ مُعَاوِيَةُ فِي النَّاسِ بِدَيْرِ مِسْحَلٍ الَّذِي عَلَى بَابِ حِمْصَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّا قَدْ رَأَيْنَا الْهِلاَلَ يَوْمَ كَذَا وَكَذَا وَأَنَا مُتَقَدِّمٌ بِالصِّيَامِ فَمَنْ أَحَبَّ أَنْ يَفْعَلَهُ فَلْيَفْعَلْهُ . قَالَ فَقَامَ إِلَيْهِ مَالِكُ بْنُ هُبَيْرَةَ السَّبَئِيُّ فَقَالَ يَا مُعَاوِيَةُ أَشَىْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَمْ شَىْءٌ مِنْ رَأْيِكَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " صُومُوا الشَّهْرَ وَسِرَّهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2329
In-book reference : Book 14, Hadith 17
English translation : Book 13, Hadith 2322

Sulaiman b. 'Abd al-Rahman al-Dimashqi said about this tradition that al-Walid said:

I heard Abu 'Amr al-Auza'i say: The word sirrahu means beginning of the month.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، - فِي هَذَا الْحَدِيثِ - قَالَ قَالَ الْوَلِيدُ سَمِعْتُ أَبَا عَمْرٍو - يَعْنِي الأَوْزَاعِيَّ - يَقُولُ سِرُّهُ أَوَّلُهُ .

Grade : **Shadh Maqtu'** (Al-Albani) حكم: **شاذ مقطوع** (الألباني)

Reference : Sunan Abi Dawud 2330
In-book reference : Book 14, Hadith 18
English translation : Book 13, Hadith 2323

Narrated Ahmad b. 'Abd al-Wahid:

On the authority of Abu Mushir. He said: Sa'id, that is, Ibn 'Abd al-'Aziz said: The meaning of the word sirraha is "in the beginning of it (the month)"

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ، حَدَّثَنَا أَبُو مُسْهِرٍ، قَالَ كَانَ سَعِيدٌ - يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ - يَقُولُ سِرُّهُ أَوَّلُهُ . قَالَ أَبُو دَاوُدَ وَقَالَ بَعْضُهُمْ سِرُّهُ وَسَطُهُ وَقَالُوا آخِرُهُ .

Grade	: **Shadh** (Al-Albani)	**شاذ** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2331
In-book reference : Book 14, Hadith 19
English translation : Book 13, Hadith 2324

(9) Chapter: When The Crescent Is Sighted In A Land A Night Before It Is Sighted In Other Lands

(9) باب إِذَا رُؤِيَ الْهِلاَلُ فِي بَلَدٍ قَبْلَ الآخَرِينَ بِلَيْلَةٍ

Narrated Kuraib:

That Umm al-Fadl, daughter of al-Harith, sent him to Mu'aqiyah in Syria. He said: I came to syria and performed her work. The moon of Ramadan appeared while I was in Syria. We sighted the moon on the night of Friday. When I came to Median towards the end of the month (of Ramadan), Ibn 'Abbas asked me about the moon. He said: When did you sight the moon ? I said: I sighted it on the night of Friday. He asked: Did you sight it yourself ? I said: Yes, and the people sighted it. They fasted and Mu'awiyah also fasted. He said: But we sighted it on the night of saturday. Since then we have been fasting until we complete thirty days or we sight it. Then I said: Are the sighting of the moon by Mu'awiyah and his fasts not sufficient for us? He replied: No. The Messenger of Allah (ﷺ) commanded us to do so.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ، أَخْبَرَنِي كُرَيْبٌ، أَنَّ أُمَّ الْفَضْلِ ابْنَةَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا فَاسْتُهِلَّ رَمَضَانُ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي ابْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ مَتَى رَأَيْتُمُ الْهِلاَلَ قُلْتُ رَأَيْتُهُ لَيْلَةَ الْجُمُعَةِ . قَالَ أَنْتَ رَأَيْتَهُ قُلْتُ نَعَمْ وَرَآهُ النَّاسُ وَصَامُوا وَصَامَ مُعَاوِيَةُ . قَالَ لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلاَ نَزَالُ نَصُومُهُ حَتَّى نُكْمِلَ الثَّلاَثِينَ أَوْ نَرَاهُ . فَقُلْتُ أَفَلاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ قَالَ لاَ هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2332
In-book reference : Book 14, Hadith 20
English translation : Book 13, Hadith 2325

Al-Hasan said about a person who was in a certain city. He fasted on Monday, and twp persons bore witness that they had sighted the moon on the night of sunday. He said:

That man and the people of his city should not fast as an atonement except that they know (for certain) that the people of a certain city of Muslims had fasted on Sunday. In that case they should keep fast as an atonement.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الأَشْعَثُ، عَنِ الْحَسَنِ فِي رَجُلٍ كَانَ بِمِصْرٍ مِنَ الأَمْصَارِ فَصَامَ يَوْمَ الاِثْنَيْنِ وَشَهِدَ رَجُلاَنِ أَنَّهُمَا رَأَيَا الْهِلاَلَ لَيْلَةَ الأَحَدِ فَقَالَ لاَ يَقْضِي ذَلِكَ الْيَوْمَ الرَّجُلُ وَلاَ أَهْلُ مِصْرِهِ إِلاَّ أَنْ يَعْلَمُوا أَنَّ أَهْلَ مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ قَدْ صَامُوا يَوْمَ الأَحَدِ فَيَقْضُونَهُ .

Grade : **Sahih Maqtu'** (Al-Albani) **صحيح مقطوع** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2333
In-book reference : Book 14, Hadith 21
English translation : Book 13, Hadith 2326

(10) Chapter: That It Is Disliked To Fast The Day Of Doubt

(10) باب كَرَاهِيَةِ صَوْمِ يَوْمِ الشَّكِّ

Narrated Ammar:

AbuIshaq reported on the authority of Silah: We were with Ammar on the day when the appearance of the moon was doubtful. (The meat of) goat was brought to him. Some people kept aloof from (eating) it. Ammar said: He who keeps fast on this day disobeys AbulQasim (i.e. the Prophet) (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، قَالَ كُنَّا عِنْدَ عَمَّارٍ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ فَأُتِيَ بِشَاةٍ فَتَنَحَّى بَعْضُ الْقَوْمِ فَقَالَ عَمَّارٌ مَنْ صَامَ هَذَا الْيَوْمَ فَقَدْ عَصَى أَبَا الْقَاسِمِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2334
In-book reference : Book 14, Hadith 22
English translation : Book 13, Hadith 2327

(11) Chapter: Regarding Whoever Connected Sha'ban With Ramadan

(11) باب فِيمَنْ يَصِلُ شَعْبَانَ بِرَمَضَانَ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Do not fast one day or two days just before Ramadan, except in the case of a man who has been in the habit of observing the particular fast, for he may fast on that day.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقَدَّمُوا صَوْمَ رَمَضَانَ بِيَوْمٍ وَلاَ يَوْمَيْنِ إِلاَّ أَنْ يَكُونَ صَوْمًا يَصُومُهُ رَجُلٌ فَلْيَصُمْ ذَلِكَ الصَّوْمَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2335

In-book reference : Book 14, Hadith 23
English translation : Book 13, Hadith 2328

Narrated Umm Salamah, Ummul Mu'minin:

She never saw the Prophet (ﷺ) fasting the whole month except Sha'ban which he combined with Ramadan.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًّا إِلاَّ شَعْبَانَ يَصِلُهُ بِرَمَضَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2336
In-book reference : Book 14, Hadith 24
English translation : Book 13, Hadith 2329

(12) Chapter: About That Being Disliked (12) باب فِي كَرَاهِيَةِ ذَلِكَ

Narrated AbuHurayrah:

AbdulAziz ibn Muhammad said: Abbad ibn Kathir came to Medina and went to the assembly of al-Ala'. He caught hold of his hand and made him stand and said: O Allah, he narrates a tradition from his father on the authority of AbuHurayrah who reported the Messenger of Allah (ﷺ) as saying: When the middle of Sha'ban comes, do not fast. Al-Ala' said: O Allah, my father narrated this tradition on the authority of AbuHurayrah from the Prophet (ﷺ)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، قَالَ قَدِمَ عَبَّادُ بْنُ كَثِيرٍ الْمَدِينَةَ فَمَالَ إِلَى مَجْلِسِ الْعَلاَءِ فَأَخَذَ بِيَدِهِ فَأَقَامَهُ ثُمَّ قَالَ اللَّهُمَّ إِنَّ هَذَا يُحَدِّثُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا انْتَصَفَ شَعْبَانُ فَلاَ تَصُومُوا " . فَقَالَ الْعَلاَءُ اللَّهُمَّ إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِذَلِكَ . قَالَ أَبُو دَاوُدَ رَوَاهُ الثَّوْرِيُّ وَشِبْلُ بْنُ الْعَلاَءِ وَأَبُو عُمَيْسٍ وَزُهَيْرُ بْنُ مُحَمَّدٍ عَنِ الْعَلاَءِ . قَالَ أَبُو دَاوُدَ وَكَانَ عَبْدُ الرَّحْمَنِ لاَ يُحَدِّثُ بِهِ قُلْتُ لأَحْمَدَ لِمَ قَالَ لأَنَّهُ كَانَ عِنْدَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَصِلُ شَعْبَانَ بِرَمَضَانَ وَقَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم خِلاَفَهُ . قَالَ أَبُو دَاوُدَ وَلَيْسَ هَذَا عِنْدِي خِلاَفَهُ وَلَمْ يَجِئْ بِهِ غَيْرُ الْعَلاَءِ عَنْ أَبِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2337
In-book reference : Book 14, Hadith 25
English translation : Book 13, Hadith 2330

(13) Chapter: Testimony Of Two Men About Sighting The Crescent Of Shawwal (13) باب شَهَادَةِ رَجُلَيْنِ عَلَى رُؤْيَةِ هِلاَلِ شَوَّالٍ

Narrated Abdullah ibn Umar:

Husayn ibn al-Harith al-Jadli from the tribe of Jadilah Qays said: The governor of Mecca delivered a speech and said: The Messenger of Allah (ﷺ) took a pledge from us that we should perform the rites of hajj after sighting the

moon. If we do not sight it and two reliable persons bear witness, we should perform the rites of hajj on the basis of their witness.
I then asked al-Husayn ibn al-Harith: Who was the governor of Mecca? He replied: I do not know. He then met me later on and told me: He was al-Harith ibn Hatib, brother of Muhammad ibn Hatib. The governor then said: There is among you a man who is more acquainted with Allah and His Apostle than I. He witnessed this from the Messenger of Allah (ﷺ). He then pointed with his hand to a man. Al-Husayn said: I asked an old man beside me: Who is that man to whom the governor has alluded?
He said: "This is Abdullah ibn Umar, and he spoke the truth. He was more acquainted with Allah than he. He (Abdullah ibn Umar) said: For this is what the Messenger of Allah (ﷺ) commanded us (to do).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى الْبَزَّازُ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَّادٌ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، حَدَّثَنَا حُسَيْنُ بْنُ الْحَارِثِ الْجَدَلِيُّ، - مِنْ جَدِيلَةِ قَيْسٍ أَنَّ أَمِيرَ مَكَّةَ خَطَبَ ثُمَّ قَالَ عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَنْسُكَ لِلرُّؤْيَةِ فَإِنْ لَمْ نَرَهُ وَشَهِدَ شَاهِدَا عَدْلٍ نَسَكْنَا بِشَهَادَتِهِمَا فَسَأَلْتُ الْحُسَيْنَ بْنَ الْحَارِثِ مَنْ أَمِيرُ مَكَّةَ قَالَ لاَ أَدْرِي . ثُمَّ لَقِيَنِي بَعْدُ فَقَالَ هُوَ الْحَارِثُ بْنُ حَاطِبٍ أَخُو مُحَمَّدِ بْنِ حَاطِبٍ ثُمَّ قَالَ الأَمِيرُ إِنَّ فِيكُمْ مَنْ هُوَ أَعْلَمُ بِاللَّهِ وَرَسُولِهِ مِنِّي وَشَهِدَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَأَوْمَأَ بِيَدِهِ إِلَى رَجُلٍ قَالَ الْحُسَيْنُ فَقُلْتُ لِشَيْخٍ إِلَى جَنْبِي مَنْ هَذَا الَّذِي أَوْمَأَ إِلَيْهِ الأَمِيرُ قَالَ هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ . وَصَدَقَ كَانَ أَعْلَمَ بِاللَّهِ مِنْهُ فَقَالَ بِذَلِكَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2338
In-book reference : Book 14, Hadith 26
English translation : Book 13, Hadith 2331

Narrated Rib'i b. Hirash:

On the authority of a man from the Companions of the Prophet (ﷺ): People differed among themselves on the last day of Ramadan (about the appearance of the moon of Shawwal). Then two bedouins came and witnessed before the Prophet (ﷺ) swearing by Allah that they had sighted moon the previous evening. So the Messenger of Allah (ﷺ) commanded the people to break the fast. The narrator Khalaf has added in his version: "and that they should proceed to the place of prayer (for 'Id)".

حَدَّثَنَا مُسَدَّدٌ، وَخَلَفُ بْنُ هِشَامٍ الْمُقْرِئُ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ اخْتَلَفَ النَّاسُ فِي آخِرِ يَوْمٍ مِنْ رَمَضَانَ فَقَدِمَ أَعْرَابِيَّانِ فَشَهِدَا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّهِ لأَهَلاَّ الْهِلاَلَ أَمْسِ عَشِيَّةً فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ أَنْ يُفْطِرُوا زَادَ خَلَفٌ فِي حَدِيثِهِ وَأَنْ يَغْدُوا إِلَى مُصَلاَّهُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2339
In-book reference : Book 14, Hadith 27
English translation : Book 13, Hadith 2332

(14) Chapter: Regarding The Testimony Of A Single Person About Seeing The Crescent Of Ramadan

(14) باب فِي شَهَادَةِ الْوَاحِدِ عَلَى رُؤْيَةِ هِلاَلِ رَمَضَانَ

Narrated Abdullah ibn Abbas:

A bedouin came to the Prophet (ﷺ) and said: I have sighted the moon. Al-Hasan added in his version: that is, of Ramadan. He asked: Do you testify that there is no god but Allah? He replied: Yes. He again asked: Do you testify that Muhammad is the Messenger of Allah? He replied: Yes. and he testified that he had sighted the moon. He said: Bilal, announce to the people that they must fast tomorrow.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ أَبِي ثَوْرٍ ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا الْحُسَيْنُ، - يَعْنِي الْجُعْفِيَّ - عَنْ زَائِدَةَ، - الْمَعْنَى - عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي رَأَيْتُ الْهِلاَلَ - قَالَ الْحَسَنُ فِي حَدِيثِهِ يَعْنِي رَمَضَانَ - فَقَالَ " أَتَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ " . قَالَ نَعَمْ . قَالَ " أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " . قَالَ نَعَمْ . قَالَ " يَا بِلاَلُ أَذِّنْ فِي النَّاسِ فَلْيَصُومُوا غَدًا " .

Grade : **Da'if** (Al-Albani) — حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2340
In-book reference : Book 14, Hadith 28
English translation : Book 13, Hadith 2333

Narrated Ikrimah:

Once the people doubted the appearance of the moon of Ramadan, and intended neither to offer the tarawih prayer nor to keep fast. A bedouin came from al-Harrah and testified that he had sighted the moon. He was brought to the Prophet (ﷺ). He asked: Do you testify that there is no god but Allah, and that I am the Messenger of Allah? He said: Yes; and he testified that he had sighted the moon. He commanded Bilal who announced to the people to offer the tarawih prayer and to keep fast.

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، أَنَّهُمْ شَكُّوا فِي هِلاَلِ رَمَضَانَ مَرَّةً فَأَرَادُوا أَنْ لاَ يَقُومُوا وَلاَ يَصُومُوا فَجَاءَ أَعْرَابِيٌّ مِنَ الْحَرَّةِ فَشَهِدَ أَنَّهُ رَأَى الْهِلاَلَ فَأُتِيَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَتَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ " . قَالَ نَعَمْ . وَشَهِدَ أَنَّهُ رَأَى الْهِلاَلَ فَأَمَرَ بِلاَلاً فَنَادَى فِي النَّاسِ أَنْ يَقُومُوا وَأَنْ يَصُومُوا . قَالَ أَبُو دَاوُدَ رَوَاهُ جَمَاعَةٌ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ مُرْسَلاً وَلَمْ يَذْكُرِ الْقِيَامَ أَحَدٌ إِلاَّ حَمَّادُ بْنُ سَلَمَةَ .

Grade : **Da'if** (Al-Albani) — حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2341
In-book reference : Book 14, Hadith 29
English translation : Book 13, Hadith 2334

Narrated Abdullah ibn Umar:

The people looked for the moon, so I informed the Messenger of Allah (ﷺ) that I had sighted it. He fasted and commanded the people to fast.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ، - وَأَنَا لِحَدِيثِهِ، أَتْقَنُ - قَالاَ حَدَّثَنَا مَرْوَانُ، - هُوَ ابْنُ مُحَمَّدٍ - عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ تَرَاءَى النَّاسُ الْهِلاَلَ فَأَخْبَرْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنِّي رَأَيْتُهُ فَصَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2342
In-book reference : Book 14, Hadith 30
English translation : Book 13, Hadith 2335

(15) Chapter: Stressing The Sahur (The Pre-Dawn Meal) (15) باب فِي تَوْكِيدِ السُّحُورِ

Narrated 'Amr b. al-'As:

The Messenger of Allah (ﷺ) as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُلَىِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2343
In-book reference : Book 14, Hadith 31
English translation : Book 13, Hadith 2336

(16) Chapter: Whoever Called Sahur, "Al-Ghada" (Breakfast) (16) باب مَنْ سَمَّى السَّحُورَ الْغَدَاءَ

Narrated Al-Irbad ibn Sariyyah:
The Messenger of Allah (ﷺ) invited me to a meal shortly before dawn in Ramadan saying: Come to the blessed morning meal.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يُونُسَ بْنِ سَيْفٍ، عَنِ الْحَارِثِ بْنِ زِيَادٍ، عَنْ أَبِي رُهْمٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ دَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى السَّحُورِ فِي رَمَضَانَ فَقَالَ " هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2344
In-book reference : Book 14, Hadith 32
English translation : Book 13, Hadith 2337

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: How good is the believers meal of dates shortly before dawn.

حَدَّثَنَا عُمَرُ بْنُ الْحَسَنِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَزِيرِ أَبُو الْمُطَرِّفِ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2345
In-book reference : Book 14, Hadith 33
English translation : Book 13, Hadith 2338

(17) Chapter: The Time Of Sahur

(17) باب وَقْتِ السُّحُورِ

Addressing (the people) Samurah b. Jundub reported the Messenger of Allah (ﷺ) as saying:

The adhan (call to prayer) of Bilal should not prevent you from taking a meal shortly before dawn, not does the whiteness of horizon (before dawn) in this way (vertically) until it spreads out horizontally.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ سَمُرَةَ بْنَ جُنْدُبٍ، يَخْطُبُ وَهُوَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ لاَ يَمْنَعَنَّ مِنْ سَحُورِكُمْ أَذَانُ بِلاَلٍ وَلاَ بَيَاضُ الأُفُقِ الَّذِي هَكَذَا حَتَّى يَسْتَطِيرَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2346
In-book reference : Book 14, Hadith 34
English translation : Book 13, Hadith 2339

Narrated 'Abd Allah b. Mas'ud:

The Messenger of Allah (ﷺ) as saying: The summons (adhan) of Bilal should not restrain one of you from taking a meal shortly before dawn, for he utters adhan or calls (for prayer) so that the man at prayer may return, and the man asleep may get up. Dawn is not (the whiteness) which indicates thus (in perpendicular) - the narrator Musaddad said: Yahya joined his palms (indicating the spread of whiteness vertically - until it indicates thus - and Yahya spread out two ring-fingers of his (demonstrating the spread of whiteness horizontally)l

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ التَّيْمِيِّ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ لاَ يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلاَلٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ يُنَادِي - لِيَرْجِعَ قَائِمُكُمْ وَيَنْتَبِهَ نَائِمُكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا ‏"‏ ‏.‏ قَالَ مُسَدَّدٌ وَجَمَعَ يَحْيَى كَفَّيْهِ حَتَّى يَقُولَ هَكَذَا وَمَدَّ يَحْيَى بِأُصْبَعَيْهِ السَّبَّابَتَيْنِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2347
In-book reference : Book 14, Hadith 35

English translation : Book 13, Hadith 2340

Narrated Talq ibn Ali al-Yamami:

The Messenger of Allah (ﷺ) said: Eat and drink; let not the white and ascending light prevent you from (eating and drinking); so eat and drink until the red light spreads horizontally.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ النُّعْمَانِ، حَدَّثَنِي قَيْسُ بْنُ طَلْقٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا وَاشْرَبُوا وَلاَ يَهِيدَنَّكُمُ السَّاطِعُ الْمُصْعِدُ فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمُ الأَحْمَرُ " . قَالَ أَبُو دَاوُدَ هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْيَمَامَةِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2348
In-book reference : Book 14, Hadith 36
English translation : Book 13, Hadith 2341

Narrated 'Adi b. Hatim:

When the verse "Until the white thread of dawn appear to you distinct from its black thread" was revealed, I took a white rope and a black rope, and placed them beneath my pillow ; and then I looked at them, byt they were not clear to me. So I mentioned it to the Messenger of Allah (ﷺ). He laughed and said: Your pillow is so broad and lengthy ; that is (i.e. means) night and day. The version of the narrator 'Uthman has: That is the blackness of night and whiteness of day.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، - الْمَعْنَى - عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ } . قَالَ أَخَذْتُ عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ فَوَضَعْتُهُمَا تَحْتَ وِسَادَتِي فَنَظَرْتُ فَلَمْ أَتَبَيَّنْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَضَحِكَ فَقَالَ " إِنَّ وِسَادَكَ لَعَرِيضٌ طَوِيلٌ إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ " . قَالَ عُثْمَانُ " إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2349
In-book reference : Book 14, Hadith 37
English translation : Book 13, Hadith 2342

(18) Chapter: A Man Who Hears The Call While A Vessel Is In His Hand

(18) باب فِي الرَّجُلِ يَسْمَعُ النِّدَاءَ وَالإِنَاءُ عَلَى يَدِهِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When any of you hears the summons to prayer while he has a vessel in his hand, he should not lay it down till he fulfils his need.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَمِعَ أَحَدُكُمُ النِّدَاءَ وَالإِنَاءُ عَلَى يَدِهِ فَلاَ يَضَعْهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2350
In-book reference : Book 14, Hadith 38
English translation : Book 13, Hadith 2343

(19) Chapter: The Time For The Fasting Person To Break (His Fast)

(19) باب وَقْتِ فِطْرِ الصَّائِمِ

Narrated 'Umar:

The Prophet (ﷺ) as saying: When the night approaches from this side and the day retreats on that side, and the sun sets - according to the version of Musaddad - he who fasts has reached the time to break it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هِشَامٍ، - الْمَعْنَى - قَالَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا جَاءَ اللَّيْلُ مِنْ هَا هُنَا وَذَهَبَ النَّهَارُ مِنْ هَا هُنَا " . زَادَ مُسَدَّدٌ " وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2351
In-book reference : Book 14, Hadith 39
English translation : Book 13, Hadith 2344

Narrated 'Abd Allah b. Abi Awfa:

We went along with the Messenger of Allah (ﷺ) while he was fasting. When the sun set, he said to Bilal: Bilal, come down and prepare barley beverage for us. He said: Messenger of Allah, would that you waited for the evening. He said: Come down and prepare barley beverage for us. He said: Messenger of Allah, the say still remains on you (i.e. there remains the brightness of the day). He said: Come down and prepare barley drink for us. So he came down and prepared barley drink. The Messenger of Allah (ﷺ) drank it and said: When you see that the night approaches from this side, he who fasts has reached the time to break it ; and he pointed to the east with his finger.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يَقُولُ سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ صَائِمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ " يَا بِلاَلُ انْزِلْ فَاجْدَحْ لَنَا " . قَالَ يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ . قَالَ " انْزِلْ فَاجْدَحْ لَنَا " . قَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا . قَالَ " انْزِلْ فَاجْدَحْ لَنَا " . فَنَزَلَ فَجَدَحَ فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ " . وَأَشَارَ بِأُصْبُعِهِ قِبَلَ الْمَشْرِقِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2352
In-book reference : Book 14, Hadith 40
English translation : Book 13, Hadith 2345

(20) Chapter: The Recommendation Of Hastening To Break The Fast

(20) باب مَا يُسْتَحَبُّ مِنْ تَعْجِيلِ الْفِطْرِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Religion will continue to prevail as long as people hasten to break the fast, because the Jews and the Christians delay doing so.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَّلَ النَّاسُ الْفِطْرَ لأَنَّ الْيَهُودَ وَالنَّصَارَى يُؤَخِّرُونَ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2353
In-book reference : Book 14, Hadith 41
English translation : Book 13, Hadith 2346

Narrated Abu 'Atiyyah:

I and Masruq entered upon 'Aishah and we said: Mother of believers, there are two persons from the Companions of the Muhammad (ﷺ). One of them hastens to break the fast and hastens to pray while the other delays to break the fast and delays praying. She asked: Which of them hastens to break the fast and hasten to pray ? We replied: 'Abd Allah (b. Mas'ud). She said: Thus did the Messenger of Allah (ﷺ) do.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ - رضى الله عنها - أَنَا وَمَسْرُوقٌ فَقُلْنَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ قَالَتْ أَيُّهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ قُلْنَا عَبْدُ اللَّهِ ‏.‏ قَالَتْ كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2354
In-book reference : Book 14, Hadith 42
English translation : Book 13, Hadith 2347

(21) Chapter: What To Use To Break One's Fast

(21) باب مَا يُفْطَرُ عَلَيْهِ

Narrated Salman ibn Amir:

The Prophet (ﷺ) said: When one of you is fasting, he should break his fast with dates; but if he cannot get any, then (he should break his fast) with water, for water is purifying.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، عَمِّهَا قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ فَإِنْ لَمْ يَجِدِ التَّمْرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَاءَ طَهُورٌ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2355
In-book reference : Book 14, Hadith 43
English translation : Book 13, Hadith 2348

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) used to break his fast before praying with some fresh dates; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some mouthfuls of water.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى تَمَرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2356
In-book reference : Book 14, Hadith 44
English translation : Book 13, Hadith 2349

(22) Chapter: The Saying At The Time Of Breaking The Fast

(22) باب الْقَوْلِ عِنْدَ الإِفْطَارِ

Marwan ibn Salim al-Muqaffa' said:

I saw Ibn Umar holding his beard with his hand and cutting what exceeded the handful of it. He (Ibn Umar) said that the Prophet (ﷺ) said when he broke his fast: Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَحْيَى أَبُو مُحَمَّدٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنِي الْحُسَيْنُ بْنُ وَاقِدٍ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ سَالِمٍ - الْمُقَفَّعُ - قَالَ رَأَيْتُ ابْنَ عُمَرَ يَقْبِضُ عَلَى لِحْيَتِهِ فَيَقْطَعُ مَا زَادَ عَلَى الْكَفِّ وَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَفْطَرَ قَالَ " ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللَّهُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2357
In-book reference : Book 14, Hadith 45
English translation : Book 13, Hadith 2350

Narrated Mu'adh ibn Zuhrah:

The Prophet of Allah (ﷺ) used to say when he broke his fast: O Allah, for Thee I have fasted, and with Thy provision I have broken my fast.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مُعَاذِ بْنِ زُهْرَةَ، أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَفْطَرَ قَالَ " اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2358
In-book reference : Book 14, Hadith 46
English translation : Book 13, Hadith 2351

(23) Chapter: Breaking The Fast Before Sunset (23) باب الْفِطْرِ قَبْلَ غُرُوبِ الشَّمْسِ

Narrated Asma' daughter of Abu Bakr :

We broke the fast one during Ramadan when it was cloudy in the lifetime of the Messenger of Allah (ﷺ) ; then the sun rose. Abu Usamah said: I said to Hisham: Were they commanded to atone for it ? He replied: That was inevitable.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ أَفْطَرْنَا يَوْمًا فِي رَمَضَانَ فِي غَيْمٍ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ طَلَعَتِ الشَّمْسُ قَالَ أَبُو أُسَامَةَ قُلْتُ لِهِشَامٍ أُمِرُوا بِالْقَضَاءِ قَالَ وَبُدٌّ مِنْ ذَلِكَ

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2359
In-book reference : Book 14, Hadith 47
English translation : Book 13, Hadith 2352

(24) Chapter: Al-Wisal (Continuous Fasting) (24) باب فِي الْوِصَالِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) prohibited perpetual fasting. They (the people) said: You keep perpetual fasting, Messenger of Allah. He said: My position is not like that you yours. I am provided with food and drink.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ نَهَى عَنِ الْوِصَالِ، قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ . قَالَ " إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أُطْعَمُ وَأُسْقَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2360
In-book reference : Book 14, Hadith 48
English translation : Book 13, Hadith 2353

Narrated Abu Sa'id al-Khudri:

The Messenger of Allah (ﷺ) as saying: Do not observe perpetual fasting. If any of you wants to observe perpetual fast, he should observe it until the dawn. They (the people) asked: You observe perpetual fast ? He replied: My position is not like that of yours. There is One Who gives me to eat, and there is One who gives me to drink.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ بَكْرَ بْنَ مُضَرَ، حَدَّثَهُمْ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ " . قَالُوا فَإِنَّكَ تُوَاصِلُ . قَالَ " إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنَّ لِي مُطْعِمًا يُطْعِمُنِي وَسَاقِيًا يَسْقِينِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2361
In-book reference : Book 14, Hadith 49
English translation : Book 13, Hadith 2354

(25) Chapter: A Fasting Person Backbiting

(25) باب الْغِيبَةِ لِلصَّائِمِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: If anyone does not abandon falsehood and action is accordance with it, Allah has no need that he should abandon his food and drink.
The narrator Ahmad (b. Yunus) said: I learnt the chain of narrators from Ibn Abi Dhi'b, and a man by his side made me understand the tradition. I think he was his cousin.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ " . قَالَ أَحْمَدُ فَهِمْتُ إِسْنَادَهُ مِنَ ابْنِ أَبِي ذِئْبٍ وَأَفْهَمَنِي الْحَدِيثَ رَجُلٌ إِلَى جَنْبِهِ أُرَاهُ ابْنَ أَخِيهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2362
In-book reference : Book 14, Hadith 50
English translation : Book 13, Hadith 2355

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Fast is a shield ; when one of you is fasting, he should neither behave in an obscene manner nor foolishly. If a man fights or abuses him, he should say: I am fasting, I am fasting.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الصِّيَامُ جُنَّةٌ إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ فَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2363
In-book reference : Book 14, Hadith 51
English translation : Book 13, Hadith 2356

(26) Chapter: Thae Siwak For The Fasting Person

(26) باب السِّوَاكِ لِلصَّائِمِ

Narrated Amir ibn Rabi'ah:
I have seen the Messenger of Allah (ﷺ) using a tooth-stick while he was fasting. Musaddad added in his version: "more often than I could count."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا شَرِيكٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَاكُ وَهُوَ صَائِمٌ . زَادَ مُسَدَّدٌ مَا لاَ أَعُدُّ وَلاَ أُحْصِي .

Grade : **Da'if** (Al-Albani) — حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2364
In-book reference : Book 14, Hadith 52
English translation : Book 13, Hadith 2357

(27) Chapter: The Fasting Person Pouring Water Upon Himself Due To Thirst, And Exaggerating In Sniffing Water Into The Nose

(27) باب الصَّائِمِ يَصُبُّ عَلَيْهِ الْمَاءَ مِنَ الْعَطَشِ وَيُبَالِغُ فِي الاِسْتِنْشَاقِ

Narrated A Companion of the Prophet:
AbuBakr ibn AbdurRahman reported on the authority of a Companion of the Prophet (ﷺ): I saw the Prophet (ﷺ) commanding the people while he was travelling on the occasion of the conquest of Mecca not to observe fast. He said: Be strong for your enemy. The Messenger of Allah (ﷺ) fasted himself.

Narrated AbuBakr:
A man who narrated his tradition to me said: I have seen the Messenger of Allah (ﷺ) in al-Arj pouring water over his head while he was fasting, either because of thirst or because of heat.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ، أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ النَّاسَ فِي سَفَرِهِ عَامَ الْفَتْحِ بِالْفِطْرِ وَقَالَ " تَقَوَّوْا لِعَدُوِّكُمْ " . وَصَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو بَكْرٍ قَالَ الَّذِي حَدَّثَنِي لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِالْعَرْجِ يَصُبُّ عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2365
In-book reference : Book 14, Hadith 53
English translation : Book 13, Hadith 2358

Narrated Laqit ibn Saburah:

The Prophet (ﷺ) said: Snuff up water freely unless you are fasting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ، لَقِيطِ بْنِ صَبِرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَالِغْ فِي الاِسْتِنْشَاقِ إِلاَّ أَنْ تَكُونَ صَائِمًا " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2366
In-book reference : Book 14, Hadith 54
English translation : Book 13, Hadith 2360

(28) Chapter: The Fasting Person Being Cupped

(28) باب فِي الصَّائِمِ يَحْتَجِمُ

Narrated Thawban:

The Prophet (ﷺ) said: A man who cupped and a man who has himself cupped broke their fast. The narrator Shayban said in his version: AbuQilabah told me that AbuAsma' ar-Rahbi told him that Thawban, the client of the Messenger of Allah (ﷺ), told him that he heard the Prophet (ﷺ) say this.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، - جَمِيعًا - عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، - يَعْنِي الرَّحَبِيَّ - عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ **أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ** ‏"‏ ‏.‏ قَالَ شَيْبَانُ أَخْبَرَنِي أَبُو قِلاَبَةَ أَنَّ أَبَا أَسْمَاءَ الرَّحَبِيَّ حَدَّثَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2367
In-book reference : Book 14, Hadith 55
English translation : Book 13, Hadith 2361

Narrated Shaddad ibn Aws:

The tradition mentioned above (No. 2361) has also been transmitted by Shaddad ibn Aws through a different chain of narrators.
This version adds: While Shaddad ibn Aws was walking along with the Prophet (ﷺ)....The narrator then transmitted the rest of the tradition to the same effect.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ حَدَّثَنِي أَبُو قِلاَبَةَ الْجَرْمِيُّ، أَنَّهُ أَخْبَرَهُ أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ نَحْوَهُ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2368
In-book reference : Book 14, Hadith 56
English translation : Book 13, Hadith 2362

Narrated Shaddad b. Aws:

The Messenger of Allah (ﷺ) came to a man at al-Baqi' while he was cupping on the 18th of Ramadan ; he (the Prophet) was holding my hand. Thereupon he said: A man who cups and a man who gets himself cupped break their fast.
Abu Dawud said: The narrator Khalid al-Hadhdha' transmitted a similar tradition from Abu Qilabah through a different chain of narrators mentioned by the narrator Ayyub.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى عَلَى رَجُلٍ بِالْبَقِيعِ وَهُوَ يَحْتَجِمُ وَهُوَ آخِذٌ بِيَدِي لِثَمَانَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ فَقَالَ ‏"‏ **أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ** ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ وَرَوَى خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلاَبَةَ بِإِسْنَادِ أَيُّوبَ مِثْلَهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2369
In-book reference : Book 14, Hadith 57
English translation : Book 13, Hadith 2363

Narrated Thawban, the client of the Prophet (ﷺ):

The Prophet (ﷺ) as saying: A man who cups and a man who gets himself cupped break their fast.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَعَبْدُ الرَّزَّاقِ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي مَكْحُولٌ، أَنَّ شَيْخًا، مِنَ الْحَىِّ - قَالَ عُثْمَانُ فِي حَدِيثِهِ مُصَدَّقٌ - أَخْبَرَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2370
In-book reference : Book 14, Hadith 58
English translation : Book 13, Hadith 2364

Narrated Thawban:

The Prophet (ﷺ) as saying: A man who cups and a man who gets himself cupped break their fast.

Abu Dawud said: Ibn Thawban transmitted a similar tradition from his father on the authority of Makhul through an chain of narrators mentioned by him.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مَرْوَانُ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، أَخْبَرَنَا الْعَلاَءُ بْنُ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2371
In-book reference : Book 14, Hadith 59
English translation : Book 13, Hadith 2365

(29) Chapter: Regarding The Allowance For That

(29) باب فِي الرُّخْصَةِ فِي ذَلِكَ

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) had himself cupped when he was fasting.

Abu Dawud said: Wuhaib b. Khalid narrated a similar tradition from Ayyub through a different chain of narrators. Ja'far b. Rabi'ah and Hisham, that is, Ibn Hassan, narrated a similar tradition from 'Ikrimah on the authority of Ibn 'Abbas.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ صَائِمٌ . قَالَ أَبُو دَاوُدَ رَوَاهُ وُهَيْبُ بْنُ خَالِدٍ عَنْ أَيُّوبَ بِإِسْنَادِهِ مِثْلَهُ . وَجَعْفَرُ بْنُ رَبِيعَةَ وَهِشَامُ بْنُ حَسَّانَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2372
In-book reference : Book 14, Hadith 60
English translation : Book 13, Hadith 2366

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) had himself cupped when he was fasting and wearing ihram (pilgrim garb).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2373
In-book reference : Book 14, Hadith 61
English translation : Book 13, Hadith 2367

Narrated 'Abd al-Rahman b. Abi Laila:

A man from the Companions of the Prophet (ﷺ) told me that the Messenger of Allah (ﷺ) prohibited cupping and perpetual fasting, but he had not made them unlawful showing mercy on his Companions. Thereupon he was asked: Messenger of Allah, you observe perpetual fast till dawn. He replied: I observe perpetual fast till dawn (for) my Lord gives me food and drink.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، حَدَّثَنِي رَجُلٌ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحِجَامَةِ وَالْمُوَاصَلَةِ وَلَمْ يُحَرِّمْهُمَا إِبْقَاءً عَلَى أَصْحَابِهِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ إِلَى السَّحَرِ . فَقَالَ " إِنِّي أُوَاصِلُ إِلَى السَّحَرِ وَرَبِّي يُطْعِمُنِي وَيَسْقِينِي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2374
In-book reference : Book 14, Hadith 62
English translation : Book 13, Hadith 2368

Narrated Anas:

We would not allow a man who was fasting to get himself cupped due to abomination of hardship.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ مَا كُنَّا نَدَعُ الْحِجَامَةَ لِلصَّائِمِ إِلاَّ كَرَاهِيَةَ الْجَهْدِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2375
In-book reference : Book 14, Hadith 63
English translation : Book 13, Hadith 2369

(30) Chapter: Regarding The Fasting Person Having A Wet Dream During The Day Of Ramadan

(30) باب فِي الصَّائِمِ يَحْتَلِمُ نَهَارًا فِي شَهْرِ رَمَضَانَ

Narrated A man from the Companions:

The Messenger of Allah (ﷺ) said: Neither vomiting, nor emission, nor cupping breaks the fast of the one who is fasting.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِهِ عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُفْطِرُ مَنْ قَاءَ وَلاَ مَنِ احْتَلَمَ وَلاَ مَنِ احْتَجَمَ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2376
In-book reference : Book 14, Hadith 64
English translation : Book 13, Hadith 2370

(31) Chapter: Regarding A Fasting Person Using Kohl At The Time Of Sleeping

(31) باب فِي الْكَحْلِ عِنْدَ النَّوْمِ لِلصَّائِمِ

Narrated Ma'bad b. Hudhah:

The Prophet (ﷺ) commanded to apply collyrium mixed with musk at the time of sleep. He said: A man who is fasting should abstain from it.

Abu Dawud said: Yahya b. Ma'in said to me: This tradition about the use of collyrium is munkar (i.e. contradicts the sound traditions on the subject).

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ النُّعْمَانِ بْنِ مَعْبَدِ بْنِ هَوْذَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أَمَرَ بِالإِثْمِدِ الْمُرَوَّحِ عِنْدَ النَّوْمِ وَقَالَ " لِيَتَّقِهِ الصَّائِمُ " . قَالَ أَبُو دَاوُدَ قَالَ لِي يَحْيَى بْنُ مَعِينٍ هُوَ حَدِيثٌ مُنْكَرٌ يَعْنِي حَدِيثَ الْكَحْلِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2377
In-book reference : Book 14, Hadith 65
English translation : Book 13, Hadith 2371

'Ubaid Allah b. Abu Bakr b. Anas reported on the authority of Anas b. Malik that he used to apply collyrium when he was fasting.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عُتْبَةَ، عَنْ أَبِي مُعَاذٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ كَانَ يَكْتَحِلُ وَهُوَ صَائِمٌ .

Grade : **Hasan Mauquf** (Al-Albani) حكم: **حسن موقوف** (الألباني)

Reference : Sunan Abi Dawud 2378
In-book reference : Book 14, Hadith 66
English translation : Book 13, Hadith 2372

Al-A'mash said:

I did not see any of our companions who abominated the use of collyrium by a man who fasting. Ibrahim would permit the man who was fasting to apply collyrium with aloes.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، وَيَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، قَالاَ حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنِ الأَعْمَشِ، قَالَ مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِنَا يَكْرَهُ الْكَحْلَ لِلصَّائِمِ وَكَانَ إِبْرَاهِيمُ يُرَخِّصُ أَنْ يَكْتَحِلَ الصَّائِمُ بِالصَّبِرِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2379
In-book reference : Book 14, Hadith 67
English translation : Book 13, Hadith 2373

(32) Chapter: The Fasting Person Who Intentionally Vomits (32) باب الصَّائِمِ يَسْتَقِيءُ عَامِدًا

Narrated AbuHurayrah:
The Prophet (ﷺ) said: if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ ذَرَعَهُ قَىْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَإِنِ اسْتَقَاءَ فَلْيَقْضِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ أَيْضًا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2380
In-book reference : Book 14, Hadith 68
English translation : Book 13, Hadith 2374

Narrated Ma'dan b. Talhah:

That Abu ad-Darda' narrated to him: The Messenger of Allah (ﷺ) vomited and broke his fast. Then I met Thawban, the client of the Messenger of Allah (ﷺ), in the mosque in Damascus, I said (to him): Abu al-Darda has told me that

the Messenger of Allah (ﷺ) vomited and broke his fast. He said: He spoke the truth ; and I poured out water for his ablution (ﷺ).

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الأَوْزَاعِيُّ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ، أَنَّ أَبَاهُ، حَدَّثَهُ حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ، أَنَّ أَبَا الدَّرْدَاءِ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاءَ فَأَفْطَرَ فَلَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَسْجِدِ دِمَشْقَ فَقُلْتُ إِنَّ أَبَا الدَّرْدَاءِ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاءَ فَأَفْطَرَ . قَالَ صَدَقَ وَأَنَا صَبَبْتُ لَهُ وَضُوءَهُ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2381
In-book reference : Book 14, Hadith 69
English translation : Book 13, Hadith 2375

(33) Chapter: Kissing For A Fasting Person (33) باب الْقُبْلَةِ لِلصَّائِمِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to kiss and embrace while he was fasting, but he was the one of you who had most control over his desire.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَعَلْقَمَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَهُوَ صَائِمٌ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَلَكِنَّهُ كَانَ أَمْلَكَ لإِرْبِهِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2382
In-book reference : Book 14, Hadith 70
English translation : Book 13, Hadith 2376

Narrated 'Aishah:

The Prophet (ﷺ) used to kiss (me) during the month of fasting.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ فِي شَهْرِ الصَّوْمِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2383
In-book reference : Book 14, Hadith 71
English translation : Book 13, Hadith 2377

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to kiss me when he was fasting and when I was fasting.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ عُثْمَانَ الْقُرَشِيَّ - عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُنِي وَهُوَ صَائِمٌ وَأَنَا صَائِمَةٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2384
In-book reference : Book 14, Hadith 72
English translation : Book 13, Hadith 2378

Narrated Umar ibn al-Khattab:

I got excited, so I kissed while I was fasting, I then said: Messenger of Allah, I have done a big deed; I kissed while I was fasting. He said: What do you think if you rinse your mouth with water while you are fasting. The narrator Isa ibn Hammad said in his version: I said to him: There is no harm in it. Then both of them agreed on the version: He said: Then what?

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، ح وَحَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ هَشِشْتُ فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَقُلْتُ يَا رَسُولَ اللَّهِ صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا قَبَّلْتُ وَأَنَا صَائِمٌ . قَالَ " أَرَأَيْتَ لَوْ مَضْمَضْتَ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ " . قَالَ عِيسَى بْنُ حَمَّادٍ فِي حَدِيثِهِ قُلْتُ لاَ بَأْسَ بِهِ . ثُمَّ اتَّفَقَا قَالَ " فَمَهْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2385
In-book reference : Book 14, Hadith 73
English translation : Book 13, Hadith 2379

(34) Chapter: The Fasting Person Swallowing Saliva

(34) باب الصَّائِمِ يَبْلَعُ الرِّيقَ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) used to kiss her and suck her tongue when he was fasting.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْدِيُّ، عَنْ مِصْدَعٍ أَبِي يَحْيَى، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2386
In-book reference : Book 14, Hadith 74
English translation : Book 13, Hadith 2380

(35) Chapter: That It Is Disliked For In The Case Of A Young Person (While Fasting)

(35) باب كَرَاهِيَتِهِ لِلشَّابِّ

Narrated AbuHurayrah:

A man asked the Prophet (ﷺ) whether one who was fasting could embrace (his wife) and he gave him permission; but when another man came to him, and asked him, he forbade him. The one to whom he gave permission was an old man and the one whom he forbade was a youth.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، - يَعْنِي الزُّبَيْرِيَّ - أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي الْعَنْبَسِ، عَنِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ وَأَتَاهُ آخَرُ فَسَأَلَهُ فَنَهَاهُ ‏.‏ فَإِذَا الَّذِي رَخَّصَ لَهُ شَيْخٌ وَالَّذِي نَهَاهُ شَابٌّ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2387
In-book reference : Book 14, Hadith 75
English translation : Book 13, Hadith 2381

(36) Chapter: Whoever Awoke In The Morning In A State Of Sexual Impurity During Ramadan

(36) باب فِيمَنْ أَصْبَحَ جُنُبًا فِي شَهْرِ رَمَضَانَ

Narrated 'Aishah and Umm Salamah, wives of the Prophet (ﷺ):

The Messenger of Allah (ﷺ) would be overtaken by the dawn when he was in a state of sexual defilement. The narrator 'Abd Allah al-Adhrami said in his version: During Ramadan, due to sexual intercourse and no owing to a dream (i.e. nocturnal emission), and would fast.

Abu Dawud said: How brief is this sentence uttered by the narrator, this is, "he was overtaken by daw when he was in the state of sexual defilement"? The tradition says: The Prophet (ﷺ) was overtaken by dawn in the state of sexual defilement when he was fasting.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ الأَذْرَمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُمَا قَالَتَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْبِحُ جُنُبًا ‏.‏ قَالَ عَبْدُ اللَّهِ الأَذْرَمِيُّ فِي حَدِيثِهِ فِي رَمَضَانَ مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ ‏.‏ قَالَ أَبُو دَاوُدَ وَمَا أَقَلَّ مَنْ يَقُولُ هَذِهِ الْكَلِمَةَ - يَعْنِي يُصْبِحُ جُنُبًا فِي رَمَضَانَ - وَإِنَّمَا الْحَدِيثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصْبِحُ جُنُبًا وَهُوَ صَائِمٌ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2388
In-book reference : Book 14, Hadith 76
English translation : Book 13, Hadith 2382

Narrated 'Aishah, wife of Prophet (ﷺ):

A man said to Messenger of Allah (ﷺ): Messenger of Allah, I was overtaken by dawn while I was sexually defiled, and I want to keep fast. The Messenger of Allah (ﷺ) said: I am also overtaken by dawn while I am in the state of sexual defilement ; I also want to keep fast. I take a bath and I keep fast. The man said: Messenger of Allah, you are

not like us ; Allah has forgiven you your past and future sins. The Messenger of Allah (ﷺ) became angry and said: I swear by Allah, I hope I shall be the most fearful of you of Allah, and most familiar of you with what I follow.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، - يَعْنِي الْقَعْنَبِيَّ - عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الأَنْصَارِيِّ، عَنْ أَبِي يُونُسَ، مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ وَاقِفٌ عَلَى الْبَابِ يَا رَسُولَ اللَّهِ إِنِّي أُصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأَنَا أُصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ فَأَغْتَسِلُ وَأَصُومُ " . فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ إِنَّكَ لَسْتَ مِثْلَنَا قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " وَاللَّهِ إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَّبِعُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2389
In-book reference : Book 14, Hadith 77
English translation : Book 13, Hadith 2383

(37) Chapter: Expiation For A Man Who Has Sexual Intercourse With His Wife During Ramadan

(37) باب كَفَّارَةِ مَنْ أَتَى أَهْلَهُ فِي رَمَضَانَ

Narrated Abu Hurairah:

A man came to the Prophet (ﷺ) and said: I am undone. He asked him: What has happened to you ? He said: I had intercourse with my wife in Ramadan (while I was fasting). He asked: Can you set a slave free ? He said: No. He again asked: Can you fast for two consecutive months ? He said: No. He asked: Can you provide food for sixty poor people ? He said: No. He said: Sit down. Then a huge basket containing dates ('araq) was brought to the Prophet (ﷺ). He then said to him: Give it as sadaqah (i.e. alms). He said: Messenger of Allah, there is no poorer family than mine between the two lave plains of it (Medina). The Messenger of Allah (ﷺ) laughed so that his eye-teeth became visible, and said: Give it to your family to eat. Musaddad said in another place: "his canine teeth".

حَدَّثَنَا مُسَدَّدٌ، وَمُحَمَّدُ بْنُ عِيسَى، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُفْيَانُ، - قَالَ مُسَدَّدٌ - حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ هَلَكْتُ . فَقَالَ " مَا شَأْنُكَ " . قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ . قَالَ " فَهَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً " . قَالَ لاَ . قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ لاَ . قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا " . قَالَ لاَ . قَالَ " اجْلِسْ " . فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ " تَصَدَّقْ بِهِ " . فَقَالَ يَا رَسُولَ اللَّهِ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَفْقَرَ مِنَّا فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ ثَنَايَاهُ قَالَ " فَأَطْعِمْهُ إِيَّاهُمْ " . وَقَالَ مُسَدَّدٌ فِي مَوْضِعٍ آخَرَ أَنْيَابُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2390
In-book reference : Book 14, Hadith 78
English translation : Book 13, Hadith 2384

This tradition has also been transmitted by al-Zuhri through a different chain of narrators to the same effect. Al-Zuhri added in his version:

This was a special concession for him. If a man commits this act today, the expiation is necessary for him.

Abu Dawud said: Al-Laith b. Sa'd, al-Awza'i, Mansur b. al-Mu'tamir and 'Irak b. Malik have narrated this tradition like the one narrated by Ibn 'Uyainah. Al-Awza'i narrated in his version the words: Beg pardon of Allah.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْحَدِيثِ بِمَعْنَاهُ . زَادَ الزُّهْرِيُّ وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ رَجُلاً فَعَلَ ذَلِكَ الْيَوْمَ لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ . قَالَ أَبُو دَاوُدَ رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ وَالأَوْزَاعِيُّ وَمَنْصُورُ بْنُ الْمُعْتَمِرِ وَعِرَاكُ بْنُ مَالِكٍ عَلَى مَعْنَى ابْنِ عُيَيْنَةَ . زَادَ الأَوْزَاعِيُّ وَاسْتَغْفِرِ اللَّهَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2391
In-book reference : Book 14, Hadith 79
English translation : Book 13, Hadith 2385

Narrated Abu Hurairah:

(A man broke his fast intentionally) during Ramadan. The Messenger of Allah (ﷺ) commanded him to emancipate a slave, or fast for two months, or feed sixty poor men. He said: I cannot provide. The Messenger of Allah (ﷺ) said: Sit down. Thereafter a huge basket of dates ('araq) was brought to the Messenger of Allah (ﷺ). He said: Take this and give it as sadaqah (alms). He said: Messenger of Allah, there is no poorer than I. The Messenger of Allah (ﷺ) thereupon laughed so that his canine teeth became visible and said: Eat it yourself.

Abu Dawud said: Ibn Juraij narrated it from al-Zuhri in the wordings of the narrator Malik that a man broke his fast. This version says: You should either free a slave, or fast for two months, or provide food for sixty poor men.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُعْتِقَ رَقَبَةً أَوْ يَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا . قَالَ لاَ أَجِدُ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْلِسْ " . فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ " خُذْ هَذَا فَتَصَدَّقْ بِهِ " . فَقَالَ يَا رَسُولَ اللَّهِ مَا أَحَدٌ أَحْوَجَ مِنِّي . فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ وَقَالَ لَهُ " كُلْهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَلَى لَفْظِ مَالِكٍ أَنَّ رَجُلاً أَفْطَرَ وَقَالَ فِيهِ " أَوْ تُعْتِقَ رَقَبَةً أَوْ تَصُومَ شَهْرَيْنِ أَوْ تُطْعِمَ سِتِّينَ مِسْكِينًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2392
In-book reference : Book 14, Hadith 80
English translation : Book 13, Hadith 2386

Abu Hurairah said:

A man came to the Prophet (ﷺ). He broke his fast during Ramadan. He then narrated the rest of this tradition adding: Then a huge basket containing fifteen sa's of dates was brought to him. He said: Eat it yourself and your family and keep one fast and beg pardon of Allah.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم أَفْطَرَ فِي رَمَضَانَ بِهَذَا الْحَدِيثِ . قَالَ فَأُتِيَ بِعَرَقٍ فِيهِ تَمْرٌ قَدْرُ خَمْسَةَ عَشَرَ صَاعًا وَقَالَ فِيهِ " كُلْهُ أَنْتَ وَأَهْلُ بَيْتِكَ وَصُمْ يَوْمًا وَاسْتَغْفِرِ اللَّهَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2393
In-book reference : Book 14, Hadith 81
English translation : Book 13, Hadith 2387

Narrated 'Aishah, wife of Prophet (ﷺ):

A man came to the Prophet (ﷺ) during Ramadan in the mosque. He said: Messenger of Allah, I am burnt. The Prophet (ﷺ) asked him what happened to him. He said: I had sexual intercourse with my wife. He said: Give sadaqah (alms). He said: I swear by Allah, I possess nothing with me, and I cannot do this. He said: Sit down. He sat down. While he was waiting, a man came forward driving his donkey loaded with food. The Messenger of Allah (ﷺ) said: Where is the man who was burnt just now ? Thereupon the man stood up. The Messenger of Allah (ﷺ) said: Give it as sadaqah (alms). He asked: Messenger of Allah, to others than us ? By Allah. we are hungry, we have nothing (to eat). He said: Eat it yourselves.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّهُ، سَمِعَ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ أَتَى رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْجِدِ فِي رَمَضَانَ فَقَالَ يَا رَسُولَ اللَّهِ احْتَرَقْتُ . فَسَأَلَهُ النَّبِيُّ صلى الله عليه وسلم مَا شَأْنُهُ قَالَ أَصَبْتُ أَهْلِي . قَالَ " تَصَدَّقْ " . قَالَ وَاللَّهِ مَا لِي شَىْءٌ وَلاَ أَقْدِرُ عَلَيْهِ . قَالَ " اجْلِسْ " . فَجَلَسَ فَبَيْنَمَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا عَلَيْهِ طَعَامٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيْنَ الْمُحْتَرِقُ آنِفًا " . فَقَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَصَدَّقْ بِهَذَا " . فَقَالَ يَا رَسُولَ اللَّهِ أَعَلَى غَيْرِنَا فَوَاللَّهِ إِنَّا لَجِيَاعٌ مَا لَنَا شَىْءٌ . قَالَ " كُلُوهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2394
In-book reference : Book 14, Hadith 82
English translation : Book 13, Hadith 2388

The tradition mentioned above has also been transmitted by 'Aishah through a different chain of narrators. This version adds:

A huge basket containing twenty sa's (of dates) was brought.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ، بِهَذِهِ الْقِصَّةِ قَالَ فَأُتِيَ بِعَرَقٍ فِيهِ عِشْرُونَ صَاعًا .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 2395
In-book reference : Book 14, Hadith 83
English translation : Book 13, Hadith 2389

(38) Chapter: The Severe Threat For One Who Intentionally Breaks His Fast

(38) باب التَّغْلِيظِ فِي مَنْ أَفْطَرَ عَمْدًا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone breaks his fast one day in Ramadan without a concession granted to him by Allah, a perpetual fast will not atone for it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ ابْنِ مُطَوِّسٍ، عَنْ أَبِيهِ، - قَالَ ابْنُ كَثِيرٍ عَنْ أَبِي الْمُطَوِّسِ، عَنْ أَبِيهِ، - عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ رَخَّصَهَا اللَّهُ لَهُ لَمْ يَقْضِ عَنْهُ صِيَامُ الدَّهْرِ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2396
In-book reference : Book 14, Hadith 84
English translation : Book 13, Hadith 2390

The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators similar to the tradition narrated by Ibn Kathir and Sulaiman.

Abu Dawud said:

Sufyan and Shu'bah differed among themselves on the name of the narrator Ibn al-Mutawwas and Abu al-Mutawwas.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي حَبِيبٌ، عَنْ عُمَارَةَ، عَنِ ابْنِ الْمُطَوِّسِ، - قَالَ فَلَقِيتُ ابْنَ الْمُطَوِّسِ فَحَدَّثَنِي - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مِثْلَ حَدِيثِ ابْنِ كَثِيرٍ وَسُلَيْمَانَ . قَالَ أَبُو دَاوُدَ وَاخْتُلِفَ عَلَى سُفْيَانَ وَشُعْبَةَ عَنْهُمَا ابْنُ الْمُطَوِّسِ وَأَبُو الْمُطَوِّسِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2397
In-book reference : Book 14, Hadith 85
English translation : Book 13, Hadith 2391

(39) Chapter: Whoever Ate Forgetfully

(39) باب مَنْ أَكَلَ نَاسِيًا

Narrated Abu Hurairah:

A man came to the Prophet (ﷺ) and said: Messenger of Allah, I ate and drank in forgetfulness when I was fasting. Hie said: Allah had fed you and given you drink.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَحَبِيبٌ، وَهِشَامٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَكَلْتُ وَشَرِبْتُ نَاسِيًا وَأَنَا صَائِمٌ . فَقَالَ " **أَطْعَمَكَ اللَّهُ وَسَقَاكَ** " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2398
In-book reference : Book 14, Hadith 86
English translation : Book 13, Hadith 2392

(40) Chapter: Delay In Making Up (Missed Days Of) Ramadan

(40) باب تَأْخِيرِ قَضَاءِ رَمَضَانَ

Narrated 'Aishah:

If I had some part of the fast of Ramadan to make up, I would not be able to atone for it except in Sha'ban.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَائِشَةَ، - رضى الله عنها - تَقُولُ إِنْ كَانَ لَيَكُونُ عَلَىَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ حَتَّى يَأْتِيَ شَعْبَانُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2399
In-book reference : Book 14, Hadith 87
English translation : Book 13, Hadith 2393

(41) Chapter: Regarding Whoever Died And Some Fast Was Still Due Upon Him

(41) باب فِيمَنْ مَاتَ وَعَلَيْهِ صِيَامٌ

Narrated 'Aishah:

The Prophet (ﷺ) as saying: If anyone dies when some fast is due from him (i.e. which he could not keep) his heir must fast on his behalf.

Abu Dawud said: This applies to the fast which a man vows ; and this is the opinion of Ahmad b. Hanbal.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " **مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ** " . قَالَ أَبُو دَاوُدَ هَذَا فِي النَّذْرِ وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2400
In-book reference : Book 14, Hadith 88
English translation : Book 13, Hadith 2394

Narrated Ibn 'Abbas:

If a man falls ill during Ramadan and he dies, while he could not keep the fast, food will be provided (for the poor men) on his behalf ; there is no atonement (for his fasts) due from him. If there is some vow which he could not fulfill, his heir must atone on his behalf.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِذَا مَرِضَ الرَّجُلُ فِي رَمَضَانَ ثُمَّ مَاتَ وَلَمْ يَصُمْ أُطْعِمَ عَنْهُ وَلَمْ يَكُنْ عَلَيْهِ قَضَاءٌ وَإِنْ كَانَ عَلَيْهِ نَذْرٌ قَضَى عَنْهُ وَلِيُّهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2401
In-book reference : Book 14, Hadith 89
English translation : Book 13, Hadith 2395

(42) Chapter: Fasting During A Journey (42) باب الصَّوْمِ فِي السَّفَرِ

Narrated 'Aishah:

Hamzat al-Aslami asked the Prophet (ﷺ): Messenger of Allah, I am a man who keeps perpetual fast, may I fast while on a journey? He replied: Fast if you like, or break your fast if you like.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ حَمْزَةَ الأَسْلَمِيَّ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ قَالَ " صُمْ إِنْ شِئْتَ وَأَفْطِرْ إِنْ شِئْتَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2402
In-book reference : Book 14, Hadith 90
English translation : Book 13, Hadith 2396

Narrated Hamzat al-Aslami:

I said: Messenger of Allah. I am a master of mounts and I use them ! I myself travel on them and I rent them. This month, that is, Ramadan, happend to come to me (while I am on a journey), and I find myself strong enough (to fast) as I am young, and I find that it is easier for me to fast than to postpone it, and i becomes debt due from me. Does it bring me more reward, Messenger of Allah, if I fast, or if I break ? He replied: Whichever you like, Hamzah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ الْمَدَنِيُّ، قَالَ سَمِعْتُ حَمْزَةَ بْنَ مُحَمَّدِ بْنِ حَمْزَةَ الأَسْلَمِيَّ، يَذْكُرُ أَنَّ أَبَاهُ، أَخْبَرَهُ عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي صَاحِبُ ظَهْرٍ أُعَالِجُهُ أُسَافِرُ عَلَيْهِ وَأُكْرِيهِ وَإِنَّهُ رُبَّمَا صَادَفَنِي هَذَا الشَّهْرُ - يَعْنِي رَمَضَانَ - وَأَنَا أَجِدُ الْقُوَّةَ وَأَنَا شَابٌّ وَأَجِدُ بِأَنْ أَصُومَ يَا رَسُولَ اللَّهِ أَهْوَنَ عَلَىَّ مِنْ أَنْ أُؤَخِّرَهُ فَيَكُونَ دَيْنًا أَفَأَصُومُ يَا رَسُولَ اللَّهِ أَعْظَمُ لأَجْرِي أَوْ أُفْطِرُ قَالَ " أَىُّ ذَلِكَ شِئْتَ يَا حَمْزَةُ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2403

In-book reference : Book 14, Hadith 91
English translation : Book 13, Hadith 2397

Narrated Ibn 'Abbas:

The Prophet (ﷺ) left Medina for Mecca till he reached 'Usfan, He then called for a vessel (of water). It was raised to his mouth to show it to the people, and that was in Ramadan. Ibn 'Abbas used to say: The Prophet (ﷺ) fasted and he broke his fast. He who likes may fast and he who likes may break.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَرَفَعَهُ إِلَى فِيهِ لِيُرِيَهُ النَّاسَ وَذَلِكَ فِي رَمَضَانَ . فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ قَدْ صَامَ النَّبِيُّ صلى الله عليه وسلم وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2404
In-book reference : Book 14, Hadith 92
English translation : Book 13, Hadith 2398

Narrated Anas :

We travelled along with the Prophet (ﷺ) during Ramadan. Some of us were fasting and other broke their fast. Those who fasted did not find fault with those who broke, and those who broke their fast did not find fault with those who fasted.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ، قَالَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَصَامَ بَعْضُنَا وَأَفْطَرَ بَعْضُنَا فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2405
In-book reference : Book 14, Hadith 93
English translation : Book 13, Hadith 2399

Narrated Qaza'ah:

I came to Abu Sa'id al-Khudri while he was giving his legal opinion to the people who bent down on him. So I waited to see hi when he was alone. When he became alone, I asked him about keeping fast while travelling. He said: we went out along with the Prophet (ﷺ) in Ramadan in the year of conquest of Mecca. The Messenger of Allah (ﷺ) fasted and we fasted until he reached a certain stage. He said: You have come near your enemy; the breaking of fast will bring you more strength. Then morning came when some of us fasted and other broke their fast. He (Abu Sa'id al-Khudri) said: We then proceeded and alighted at a stage. He said: You are going to attack your enemy tomorrow morning ; breaking the fast will bring you more strength ; so break your fast (i.e. do not keep fast). This resolution (of breaking the fast) took place (due to the announcement) from the Messenger of Allah (ﷺ).
Abu Sa'id said: Then I found myself keeping fast along with the Prophet (ﷺ) before and after that.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَوَهْبُ بْنُ بَيَانٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، أَنَّهُ حَدَّثَهُ عَنْ قَزَعَةَ، قَالَ أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ يُفْتِي النَّاسَ وَهُمْ مُكِبُّونَ عَلَيْهِ فَانْتَظَرْتُ خَلْوَتَهُ فَلَمَّا خَلاَ سَأَلْتُهُ عَنْ صِيَامِ رَمَضَانَ فِي السَّفَرِ فَقَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي رَمَضَانَ عَامَ الْفَتْحِ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ وَنَصُومُ حَتَّى بَلَغَ مَنْزِلاً مِنَ الْمَنَازِلِ فَقَالَ " إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ " . فَأَصْبَحْنَا مِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ - قَالَ - ثُمَّ سِرْنَا فَنَزَلْنَا مَنْزِلاً فَقَالَ " إِنَّكُمْ تُصَبِّحُونَ عَدُوَّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا " . فَكَانَتْ عَزِيمَةً مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو سَعِيدٍ ثُمَّ لَقَدْ رَأَيْتُنِي أَصُومُ مَعَ النَّبِيِّ صلى الله عليه وسلم قَبْلَ ذَلِكَ وَبَعْدَ ذَلِكَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2406
In-book reference : Book 14, Hadith 94
English translation : Book 13, Hadith 2400

(43) Chapter: The Preference To Break The Fast (While On A Journey) (43) باب اخْتِيَارِ الْفِطْرِ

Narrated Jabir b. 'Abd Allah :

The Prophet (ﷺ) saw a man who had been put in the shade and saw a crowd of people around him (in the course of a journey). He said: Fasting while on journey is not part of righteousness.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ سَعْدِ بْنِ زُرَارَةَ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يُظَلَّلُ عَلَيْهِ وَالزِّحَامُ عَلَيْهِ فَقَالَ " لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2407
In-book reference : Book 14, Hadith 95
English translation : Book 13, Hadith 2401

Narrated Anas ibn Malik:

A man from Banu Abdullah ibn Ka'b brethren of Banu Qushayr (not Anas ibn Malik, the well-known Companion), said: A contingent from the cavalry of the Messenger of Allah (ﷺ) raided us. I reached (for he said went) to the Messenger of Allah (ﷺ) who was taking his meals. He said: Sit down, and take some from this meal of ours. I said: I am fasting, he said: Sit down, I shall tell you about prayer and fasting. Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant, I swear by Allah, he mentioned both (i.e. suckling and pregnant women) or one of them. I was grieved for not taking the food of the Messenger of Allah (ﷺ).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو هِلاَلٍ الرَّاسِبِيُّ، حَدَّثَنَا ابْنُ سَوَادَةَ الْقُشَيْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، - رَجُلٍ مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ إِخْوَةِ بَنِي قُشَيْرٍ - قَالَ أَغَارَتْ عَلَيْنَا خَيْلٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَانْتَهَيْتُ - أَوْ قَالَ فَانْطَلَقْتُ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَأْكُلُ فَقَالَ " اجْلِسْ فَأَصِبْ مِنْ طَعَامِنَا هَذَا " . فَقُلْتُ إِنِّي صَائِمٌ . قَالَ " اجْلِسْ أُحَدِّثْكَ عَنِ الصَّلاَةِ وَعَنِ الصِّيَامِ إِنَّ اللَّهَ تَعَالَى وَضَعَ شَطْرَ الصَّلاَةِ أَوْ نِصْفَ الصَّلاَةِ وَالصَّوْمَ عَنِ الْمُسَافِرِ وَعَنِ الْمُرْضِعِ أَوِ الْحُبْلَى " . وَاللَّهِ لَقَدْ قَالَهُمَا جَمِيعًا أَوْ أَحَدَهُمَا قَالَ فَتَلَهَّفَتْ نَفْسِي أَنْ لاَ أَكُونَ أَكَلْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2408
In-book reference : Book 14, Hadith 96
English translation : Book 13, Hadith 2402

(44) Chapter: Whoever Preferred To Fast (While On A Journey) (44) باب فِيمَنِ اخْتَارَ الصِّيَامَ

Narrated Abu al-Darda:

We went out along with the Messenger of Allah (ﷺ) for some battle in intense heat, so much so that one of us placed his hand on his head, or placed his palm on his head, due to intense heat, No one of us fasted except the Messenger of Allah (ﷺ) and 'Abd Allah b. Rawahah.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ غَزَوَاتِهِ فِي حَرٍّ شَدِيدٍ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ أَوْ كَفَّهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ مَا فِينَا صَائِمٌ إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2409
In-book reference : Book 14, Hadith 97
English translation : Book 13, Hadith 2403

Narrated Salamah ibn al-Muhabbaq al-Hudhali:

The Messenger of Allah (ﷺ) said: If anyone has a riding beast which carries him to where he can get sufficient food, he should keep the fast of Ramadan wherever he is when it comes.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، ح وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا أَبُو قُتَيْبَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبِ بْنِ عَبْدِ اللَّهِ الأَزْدِيُّ، حَدَّثَنِي حَبِيبُ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ سِنَانَ بْنَ سَلَمَةَ بْنِ الْمُحَبَّقِ الْهُذَلِيَّ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ حَمُولَةٌ تَأْوِي إِلَى شِبَعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَدْرَكَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2410

In-book reference : Book 14, Hadith 98
English translation : Book 13, Hadith 2404

Narrated Salamah b. al-Muhabbaq:

The Messenger of Allah (ﷺ) as saying: If anyone is on a journey and Ramadan comes... He then narrated the rest of the tradition to the same effect.

حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَهُ رَمَضَانُ فِي السَّفَرِ " . فَذَكَرَ مَعْنَاهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2411
In-book reference : Book 14, Hadith 99
English translation : Book 13, Hadith 2405

(45) Chapter: When Does The Traveler Break His Fast After Setting Out ?

(45) باب مَتَى يُفْطِرُ الْمُسَافِرُ إِذَا خَرَجَ

Narrated AbuBusrah al-Ghifari,:
Ja'far ibn Jubayr said: I accompanied AbuBusrah al-Ghifari, a Companion of the Messenger of Allah (ﷺ), in a boat proceeding from al-Fustat (Cairo) during Ramadan. He was lifted (to the boat), then his meal was brought to him. The narrator Ja'far said in his version: He did not go beyond the houses (of the city) but he called for the dining sheet. He said (to me): Come near. I said: Do you not see the houses? AbuBusrah said: Do you detest the sunnah (practice) of the Messenger of Allah (ﷺ)? The narrator Ja'far said in his version: He then ate (it).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ، ح وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى، - الْمَعْنَى - حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، وَزَادَ، جَعْفَرٌ وَاللَّيْثُ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، أَنَّ كُلَيْبَ بْنَ ذُهْلٍ الْحَضْرَمِيَّ، أَخْبَرَهُ عَنْ عُبَيْدٍ، - قَالَ جَعْفَرٌ ابْنُ جَبْرٍ - قَالَ كُنْتُ مَعَ أَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ النَّبِيِّ صلى الله عليه وسلم فِي سَفِينَةٍ مِنَ الْفُسْطَاطِ فِي رَمَضَانَ فَرُفِعَ ثُمَّ قُرِّبَ غَدَاهُ - قَالَ جَعْفَرٌ فِي حَدِيثِهِ - فَلَمْ يُجَاوِزِ الْبُيُوتَ حَتَّى دَعَا بِالسُّفْرَةِ قَالَ اقْتَرِبْ . قُلْتُ أَلَسْتَ تَرَى الْبُيُوتَ قَالَ أَبُو بَصْرَةَ أَتَرْغَبُ عَنْ سُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ جَعْفَرٌ فِي حَدِيثِهِ فَأَكَلَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2412
In-book reference : Book 14, Hadith 100
English translation : Book 13, Hadith 2406

(46) Chapter: The Extent Of The Distance For Breaking The Fast

(46) باب قَدْرِ مَسِيرَةِ مَا يُفْطِرُ فِيهِ

Narrated Dihyah:
Mansur al-Kalbi said: Dihyah ibn Khalifah once went out from a village of Damascus at as much distance as it measures between Aqabah and al-Fustat during Ramadan; and that is three miles. He then broke his fast and the

people broke their fast along with him. But some of them disliked to break their fast. When he came back to his village, he said: I swear by Allah, today I witnessed a thing of which I could not even think to see. The people detested the way of the Messenger of Allah (ﷺ) and his Companions. He said this to those who fasted. At this moment he said: O Allah, make me die.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ مَنْصُورٍ الْكَلْبِيِّ، أَنَّ دِحْيَةَ بْنَ خَلِيفَةَ، خَرَجَ مِنْ قَرْيَةٍ مِنْ دِمَشْقَ مَرَّةً إِلَى قَدْرِ قَرْيَةِ عُقْبَةَ مِنَ الْفُسْطَاطِ وَذَلِكَ ثَلاَثَةُ أَمْيَالٍ فِي رَمَضَانَ ثُمَّ إِنَّهُ أَفْطَرَ وَأَفْطَرَ مَعَهُ نَاسٌ وَكَرِهَ آخَرُونَ أَنْ يُفْطِرُوا فَلَمَّا رَجَعَ إِلَى قَرْيَتِهِ قَالَ وَاللَّهِ لَقَدْ رَأَيْتُ الْيَوْمَ أَمْرًا مَا كُنْتُ أَظُنُّ أَنِّي أَرَاهُ إِنَّ قَوْمًا رَغِبُوا عَنْ هَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَصْحَابِهِ . يَقُولُ ذَلِكَ لِلَّذِينَ صَامُوا ثُمَّ قَالَ عِنْدَ ذَلِكَ اللَّهُمَّ اقْبِضْنِي إِلَيْكَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2413
In-book reference : Book 14, Hadith 101
English translation : Book 13, Hadith 2407

Nafi' said:

Ibn 'Umar used to go out to al-Ghabah (jungle), but he neither broke his fast, nor shortened his prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَخْرُجُ إِلَى الْغَابَةِ فَلاَ يُفْطِرُ وَلاَ يَقْصُرُ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 2414
In-book reference : Book 14, Hadith 102
English translation : Book 13, Hadith 2408

(47) Chapter: Whoever Said: "Indeed I Fasted All Of Ramadan" (47) باب مَنْ يَقُولُ صُمْتُ رَمَضَانَ كُلَّهُ

Narrated AbuBakrah:

The Prophet (ﷺ) said: One of you should not say: I fasted the whole of Ramadan, and I prayed during the night in the whole of Ramadan. I do not know whether he disliked the purification; or he (the narrator) said: He must have slept a little and taken rest.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ، حَدَّثَنَا الْحَسَنُ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمْ إِنِّي صُمْتُ رَمَضَانَ كُلَّهُ وَ قُمْتُهُ كُلَّهُ " . فَلاَ أَدْرِي أَكَرِهَ التَّزْكِيَةَ أَوْ قَالَ لاَ بُدَّ مِنْ نَوْمَةٍ أَوْ رَقْدَةٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2415
In-book reference : Book 14, Hadith 103
English translation : Book 13, Hadith 2409

(48) Chapter: Regarding Fasting On the Two 'Eid

(48) باب فِي صَوْمِ الْعِيدَيْنِ

Narrated Abu 'Ubaid:

I attended the 'Id (prayer) along with 'Umar. He offered prayer before the sermon. He then said: The Messenger of Allah (ﷺ) prohibited fasting on these two days. As regards Id al-Adha, you eat the meat of your sacrificial animals. As for 'Id al-Fitr, you break (i.e. end) your fast.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَهَذَا حَدِيثُهُ - قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ أَمَّا يَوْمُ الأَضْحَى فَتَأْكُلُونَ مِنْ لَحْمِ نُسُكِكُمْ وَأَمَّا يَوْمُ الْفِطْرِ فَفِطْرُكُمْ مِنْ صِيَامِكُمْ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2416
In-book reference : Book 14, Hadith 104
English translation : Book 13, Hadith 2410

Narrated Abu Sa'id Al Khudri :

The Messenger of Allah (ﷺ) forbade fasting on two days, al-Fitr (breaking the fast of Ramadan) and al-Adha (the day of sacrifice), and wearing a tight single garment the raising of which discloses private parts, and sitting with one's legs drawn up and wrapped in one's garment, and forbade praying at two hours, after the Fajr prayer and after the Asr prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى وَعَنْ لِبْسَتَيْنِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ وَعَنِ الصَّلاَةِ فِي سَاعَتَيْنِ بَعْدَ الصُّبْحِ وَبَعْدَ الْعَصْرِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2417
In-book reference : Book 14, Hadith 105
English translation : Book 13, Hadith 2411

(49) Chapter: Fasting The Days Of At-Tashriq

(49) باب صِيَامِ أَيَّامِ التَّشْرِيقِ

Abu Murrah, the client of Umm Hani, entered along with 'Abd Allah b. 'Amr upon his father 'Amr b. 'As and he brought food for him. He said:

Eat. He said: I am fasting. 'Amr said: Eat, these are the days on which the Messenger of Allah (ﷺ) used to command us to break fast, and forbid us to keep fast. The narrator Malik said: These are the day of al-tashriq (i.e. 11th, 12th, and 13th of Dhu al-Hijjah).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ أَنَّهُ دَخَلَ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَلَى أَبِيهِ عَمْرِو بْنِ الْعَاصِ فَقَرَّبَ إِلَيْهِمَا طَعَامًا فَقَالَ كُلْ . فَقَالَ إِنِّي صَائِمٌ . فَقَالَ عَمْرٌو كُلْ فَهَذِهِ الأَيَّامُ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا بِإِفْطَارِهَا وَيَنْهَانَا عَنْ صِيَامِهَا . قَالَ مَالِكٌ وَهِيَ أَيَّامُ التَّشْرِيقِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2418
In-book reference : Book 14, Hadith 106
English translation : Book 13, Hadith 2412

Narrated Uqbah ibn Amir:

The Prophet (ﷺ) said: The day of Arafah, the day of sacrifice, the days of tashriq are (the days of) our festival, O people of Islam. These are the days of eating and drinking.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا مُوسَى بْنُ عُلَىٍّ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُلَىٍّ، - وَالإِخْبَارُ فِي حَدِيثِ وَهْبٍ - قَالَ سَمِعْتُ أَبِي أَنَّهُ، سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَوْمُ عَرَفَةَ وَيَوْمُ النَّحْرِ وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الإِسْلاَمِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2419
In-book reference : Book 14, Hadith 107
English translation : Book 13, Hadith 2413

(50) Chapter: The Prohibition Of Specifying Friday For Fasting

(50) باب النَّهْىِ أَنْ يُخَصَّ يَوْمُ الْجُمُعَةِ بِصَوْمٍ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: None of you must fast on Friday unless he fasts the day before or the day after.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلاَّ أَنْ يَصُومَ قَبْلَهُ بِيَوْمٍ أَوْ بَعْدَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2420
In-book reference : Book 14, Hadith 108
English translation : Book 13, Hadith 2414

(51) Chapter: The Prohibition Of Specifying Saturday For Fasting

(51) باب النَّهْىِ أَنْ يُخَصَّ يَوْمُ السَّبْتِ بِصَوْمٍ

Narrated As-Samma' sister of Abdullah ibn Busr:

The Prophet (ﷺ) said: Do not fast on Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape skin or a piece of wood from a tree, he should chew it.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ، ح وَحَدَّثَنَا يَزِيدُ بْنُ قُبَيْسٍ، - مِنْ أَهْلِ جَبَلَةَ - حَدَّثَنَا الْوَلِيدُ، جَمِيعًا عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ السُّلَمِيِّ، عَنْ أُخْتِهِ، - وَقَالَ يَزِيدُ الصَّمَّاءِ - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَصُومُوا يَوْمَ السَّبْتِ إِلاَّ فِيمَا افْتُرِضَ عَلَيْكُمْ وَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهُ " . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثٌ مَنْسُوخٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2421
In-book reference : Book 14, Hadith 109
English translation : Book 13, Hadith 2415

(52) Chapter: The Permission For That (52) باب الرُّخْصَةِ فِي ذَلِكَ

Narrated Juwairiyah, daughter of al-Harith:

That the Prophet (ﷺ) entered upon her on Friday while she was fasting. He asked: Did you fast yesterday ? She said: No. He again asked: Do you intend to fast tomorrow ? She said: No. He said: So break your fast.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، ح وَحَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ، - قَالَ حَفْصٌ الْعَتَكِيُّ - عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ " أَصُمْتِ أَمْسِ " . قَالَتْ لاَ . قَالَ " تُرِيدِينَ أَنْ تَصُومِي غَدًا " . قَالَتْ لاَ . قَالَ " فَأَفْطِرِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2422
In-book reference : Book 14, Hadith 110
English translation : Book 13, Hadith 2416

Narrated Al-Laith:

When it was mentioned to Ibn Shihab (al-Zuhri) that fasting on Saturday had been prohibited, he would say: This is a Himsi tradition.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ اللَّيْثَ، يُحَدِّثُ عَنِ ابْنِ شِهَابٍ، أَنَّهُ كَانَ إِذَا ذُكِرَ لَهُ أَنَّهُ نُهِيَ عَنْ صِيَامِ يَوْمِ السَّبْتِ يَقُولُ ابْنُ شِهَابٍ هَذَا حَدِيثٌ حِمْصِيٌّ .

مقطوع مرفوض (الألباني) حكم:

Reference : Sunan Abi Dawud 2423
In-book reference : Book 14, Hadith 111
English translation : Book 13, Hadith 2417

Al-Auza'i said:

I always concealed it, but I found that it became known widely, that is, the tradition on Ibn Busr about fasting on Saturday.

Abu Dawud said: Malik said: This is a false (tradition).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، قَالَ مَا زِلْتُ لَهُ كَاتِمًا حَتَّى رَأَيْتُهُ انْتَشَرَ . يَعْنِي حَدِيثَ عَبْدِ اللَّهِ بْنِ بُسْرٍ هَذَا فِي صَوْمِ يَوْمِ السَّبْتِ . قَالَ أَبُو دَاوُدَ قَالَ مَالِكٌ هَذَا كَذِبٌ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 2424
In-book reference : Book 14, Hadith 112
English translation : Book 13, Hadith 2418

(53) Chapter: Regarding Continuous Voluntary Fasting (53) باب فِي صَوْمِ الدَّهْرِ تَطَوُّعًا

Narrated AbuQatadah:

A man came to the Prophet (ﷺ) and said: How do you fast, Messenger of Allah? The Messenger of Allah (ﷺ) became angry at what he said.
When Umar observed this (his anger), he said: We are satisfied with Allah as Lord, with Islam as religion, and with Muhammad as Prophet. We seek refuge in Allah from the anger of Allah, and from the anger of His Apostle. Umar continued to repeat these words till his anger cooled down. He then asked: Messenger of Allah, what is the position of one who observes a perpetual fast?
He replied: May he not fast or break his fast. Musaddad said in his version: He has neither fasted nor broken his fast. The narrator, Ghaylan, doubted the actual wordings.
He asked: What is the position of one who fasts two days and does not fast one day?
He said: Is anyone able to do that? He asked: What is the position of one who fasts every second day (i.e. fasts one day and does not fasts the next day)?
He (the Prophet) said: This is the fast that David observed.
He asked: Messenger of Allah, what is the position of one who fasts one day and breaks it for two days? He replied: I wish I were given the power to observe that. Then the Messenger of Allah (ﷺ) said: The observance of three days' fast every month and of one Ramadan to the other (i.e. the fast of Ramadan every year) is (equivalent to) a perpetual fast. I seek from Allah that fasting on the day of Arafah may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of Ashura' may atone for the sins of the preceding year.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَصُومُ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قَوْلِهِ فَلَمَّا رَأَى ذَلِكَ عُمَرُ قَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَمِنْ غَضَبِ رَسُولِهِ . فَلَمْ يَزَلْ عُمَرُ يُرَدِّدُهَا حَتَّى سَكَنَ غَضَبُ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ " لاَ صَامَ وَلاَ أَفْطَرَ " . قَالَ مُسَدَّدٌ " لَمْ يَصُمْ وَلَمْ يُفْطِرْ أَوْ مَا صَامَ وَلاَ أَفْطَرَ " . شَكَّ غَيْلاَنُ . قَالَ يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ

وَيُفْطِرُ يَوْمًا قَالَ " أَوَيُطِيقُ ذَلِكَ أَحَدٌ " . قَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا قَالَ " ذَلِكَ صَوْمُ دَاوُدَ " . قَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ " وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ وَصِيَامُ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصَوْمُ يَوْمِ عَاشُورَاءَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2425
In-book reference : Book 14, Hadith 113
English translation : Book 13, Hadith 2419

The tradition mentioned above has also been transmitted by Abu Qatadah through a different chain of narrators. This version add:

He said: Messenger of Allah, tell me about keeping fast on Monday and Thursday. He said: On it I was born, and on it the Qur'an was first revealed to me.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيٌّ، حَدَّثَنَا غَيْلاَنُ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ، بِهَذَا الْحَدِيثِ زَادَ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ صَوْمَ يَوْمِ الاِثْنَيْنِ وَيَوْمِ الْخَمِيسِ قَالَ " فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَىَّ الْقُرْآنُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2426
In-book reference : Book 14, Hadith 114
English translation : Book 13, Hadith 2420

Narrated 'Adb Allah b. 'Amr b. al-'As:

The Messenger of Allah (ﷺ) met me and said: Have I not been informed that you told: I shall stand at prayer all the night, and I shall fast during the day ? He said: I think so. Yes, Messenger of Allah, I have said this. He said: Get up and pray at night and sleep ; fast and break your fast ; fast three days every month: that is equivalent to keeping perpetual fast. I said: Messenger of Allah, I have more power than that. He said: Then fast one day and break your fast one day. That is the most moderate fast ; that is the fast of Dawud (David). He said: I have more power than that. The Messenger of Allah (ﷺ) said: There is no fast more excellent that it.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَلَمْ أُحَدَّثْ أَنَّكَ تَقُولُ لأَقُومَنَّ اللَّيْلَ وَلأَصُومَنَّ النَّهَارَ " . قَالَ - أَحْسِبُهُ قَالَ - نَعَمْ يَا رَسُولَ اللَّهِ قَدْ قُلْتُ ذَاكَ . قَالَ " قُمْ وَنَمْ وَصُمْ وَأَفْطِرْ وَصُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ وَذَاكَ مِثْلُ صِيَامِ الدَّهْرِ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ . قَالَ " فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ " . قَالَ فَقُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ " فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا وَهُوَ أَعْدَلُ الصِّيَامِ وَهُوَ صِيَامُ دَاوُدَ " . قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ أَفْضَلَ مِنْ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2427
In-book reference : Book 14, Hadith 115
English translation : Book 13, Hadith 2421

(54) Chapter: Regarding Fasting In The Secred Months

(54) باب فِي صَوْمِ أَشْهُرِ الْحُرُمِ

Narrated Abdullah ibn al-Harith ; or Uncle of Mujibah al-Bahiliyyah:

The father or Uncle of Mujibah al-Bahiliyyah visited the Messenger of Allah (ﷺ). He then went away and came to him (again) after one year when his condition and appearance had changed.
He said: Messenger of Allah, do you not recognize me? He asked: Who are you? He replied: I am al-Bahili who came to you last year. He said: What has changed you? You were looking well, then you were good in appearance? He said: I have only food at night since I departed from you.
Thereupon the Messenger of Allah (ﷺ) said: Why did you torment yourself? Fast during Ramadan (the month of patience) and fast for one day every month. He said: Increase it for me, for I have (more) strength. He said: Fast two days. He again said: Increase it for me. He said: Fast three days. He again said: Increase it for me. He said: Fast during the inviolable months and then stop; fast during the inviolable months and then stop; fast during the inviolable months and then stop. He indicated by his three fingers, and joined them and then opened them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ مُجِيبَةَ الْبَاهِلِيَّةِ، عَنْ أَبِيهَا، أَوْ عَمِّهَا أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم ثُمَّ انْطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ وَقَدْ تَغَيَّرَتْ حَالَتُهُ وَهَيْئَتُهُ فَقَالَ يَا رَسُولَ اللَّهِ أَمَا تَعْرِفُنِي قَالَ " وَمَنْ أَنْتَ " . قَالَ أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الأَوَّلِ . قَالَ " فَمَا غَيَّرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْئَةِ " . قَالَ مَا أَكَلْتُ طَعَامًا إِلاَّ بِلَيْلٍ مُنْذُ فَارَقْتُكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِمَ عَذَّبْتَ نَفْسَكَ " . ثُمَّ قَالَ " صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ " . قَالَ زِدْنِي فَإِنَّ بِي قُوَّةً . قَالَ " صُمْ يَوْمَيْنِ " . قَالَ زِدْنِي . قَالَ " صُمْ ثَلاَثَةَ أَيَّامٍ " . قَالَ زِدْنِي . قَالَ " صُمْ مِنَ الْحُرُمِ وَاتْرُكْ صُمْ مِنَ الْحُرُمِ وَاتْرُكْ صُمْ مِنَ الْحُرُمِ وَاتْرُكْ " . وَقَالَ بِأَصَابِعِهِ الثَّلاَثَةِ فَضَمَّهَا ثُمَّ أَرْسَلَهَا .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2428
In-book reference : Book 14, Hadith 116
English translation : Book 13, Hadith 2422

(55) Chapter: Regarding Fasting In Muharram

(55) باب فِي صَوْمِ الْمُحَرَّمِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: The most excellent fast after Ramadan is Allah's month al-Muharram, and the most excellent prayer after the prescribed prayer is the prayer during night.

حَدَّثَنَا مُسَدَّدٌ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَإِنَّ أَفْضَلَ الصَّلاَةِ بَعْدَ الْمَفْرُوضَةِ صَلاَةٌ مِنَ اللَّيْلِ " . لَمْ يَقُلْ قُتَيْبَةُ " شَهْرِ " . قَالَ " رَمَضَانَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2429
In-book reference : Book 14, Hadith 117
English translation : Book 13, Hadith 2423

(56) Chapter: Regarding Fasting In Rajab

(56) باب فِي صَوْمِ رَجَبَ

Narrated 'Uthman b. Hakim:

I asked Sa'id b. Jubair about fasting during Rajab. He said: Ibn 'Abbas told me that the Messenger of Allah (ﷺ) used to fast to such an extent that we thought that he would never break his fast ; and he would go without fasting to such and extent that he would never fast.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عِيسَى، حَدَّثَنَا عُثْمَانُ، - يَعْنِي ابْنَ حَكِيمٍ - قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صِيَامِ، رَجَبَ فَقَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2430
In-book reference : Book 14, Hadith 118
English translation : Book 13, Hadith 2424

(57) Chapter: Regarding Fasting In Sha'ban

(57) باب فِي صَوْمِ شَعْبَانَ

Narrated Aisha, Ummul Mu'minin:

The month most liked by the Messenger of Allah (ﷺ) for fasting was Sha'ban. He then joined it with Ramadan.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، سَمِعَ عَائِشَةَ، تَقُولُ كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَصُومَهُ شَعْبَانُ ثُمَّ يَصِلُهُ بِرَمَضَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2431
In-book reference : Book 14, Hadith 119
English translation : Book 13, Hadith 2425

(58) Chapter: Regarding Fasting In Shawwal

(58) باب فِي صَوْمِ شَوَّالٍ

Narrated Muslim al-Qurashi:

I asked or someone asked the Prophet (ﷺ) about perpetual fasting. He replied: You have a duty to your family. Fast during Ramadan and the following month, and every Wednesday and Thursday. You will then have observed a perpetual fast.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعِجْلِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ مُوسَى - عَنْ هَارُونَ بْنِ سَلْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ الْقُرَشِيِّ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ - أَوْ سُئِلَ النَّبِيُّ صلى الله عليه وسلم - عَنْ صِيَامِ الدَّهْرِ فَقَالَ " إِنَّ لأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبِعَاءَ وَخَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ " . قَالَ أَبُو دَاوُدَ وَافَقَهُ زَيْدٌ الْعُكْلِيُّ وَخَالَفَهُ أَبُو نُعَيْمٍ قَالَ مُسْلِمُ بْنُ عُبَيْدِ اللَّهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2432
In-book reference : Book 14, Hadith 120
English translation : Book 13, Hadith 2426

(59) Chapter: Regarding Fasting Six Days In Shawwal

(59) باب فِي صَوْمِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ

Narrated Abu Ayyub:

The Prophet (ﷺ) as saying: If anyone fasts during Ramadan, then follows it with six days in Shawwal, it will be like a perpetual fast.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، وَسَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ ثَابِتٍ الأَنْصَارِيِّ، عَنْ أَبِي أَيُّوبَ، صَاحِبِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ فَكَأَنَّمَا صَامَ الدَّهْرَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2433
In-book reference : Book 14, Hadith 121
English translation : Book 13, Hadith 2427

(60) Chapter: How The Prophet (saws) Would Fast

(60) باب كَيْفَ كَانَ يَصُومُ النَّبِيُّ صلى الله عليه وسلم

Narrated 'Aishah, wife of Prophet (ﷺ):

The Messenger of Allah (ﷺ) used to fast to such an extent that we thought that he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw the Messenger of Allah (ﷺ) fast a complete month except in Ramadan, and I never saw his fast more in any month than in Sha'ban.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلاَّ رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2434
In-book reference : Book 14, Hadith 122
English translation : Book 13, Hadith 2428

The tradition mentioned above has alos been transmitted by Abu Hurairah through a different chain of narrators to the same effect. This version adds:

He would fast all but a little of Sha'ban, rather he used to fast the whole of Sha'ban.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . زَادَ كَانَ يَصُومُهُ إِلاَّ قَلِيلاً بَلْ كَانَ يَصُومُهُ كُلَّهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2435
In-book reference : Book 14, Hadith 123
English translation : Book 13, Hadith 2429

(61) Chapter: Regarding Fasting Monday And Thursday

(61) باب فِي صَوْمِ الاِثْنَيْنِ وَالْخَمِيسِ

Narrated Usamah ibn Zayd:

The client of Usamah ibn Zayd said that he went along with Usamah to Wadi al-Qura in pursuit of his camels. He would fast on Monday and Thursday. His client said to him: Why do you fast on Monday and Thursday, while you are an old man? He said: The Prophet of Allah (ﷺ) used to fast on Monday and Thursday. When he was asked about it, he said: The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ مَوْلَى، قُدَامَةَ بْنِ مَظْعُونٍ عَنْ مَوْلَى، أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ انْطَلَقَ مَعَ أُسَامَةَ إِلَى وَادِي الْقُرَى فِي طَلَبِ مَالٍ لَهُ فَكَانَ يَصُومُ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَقَالَ لَهُ مَوْلاَهُ لِمَ تَصُومُ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ وَأَنْتَ شَيْخٌ كَبِيرٌ فَقَالَ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَصُومُ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ وَسُئِلَ عَنْ ذَلِكَ فَقَالَ " إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ " . قَالَ أَبُو دَاوُدَ كَذَا قَالَ هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2436

In-book reference : Book 14, Hadith 124
English translation : Book 13, Hadith 2430

(62) Chapter: Regarding Fasting The Ten (Days)

(62) باب فِي صَوْمِ الْعَشْرِ

Narrated One of the wives of the Prophet:

Hunaydah ibn Khalid narrated from his wife on the authority of one of the wives of the Prophet (ﷺ) who said: The Messenger of Allah (ﷺ) used to fast the first nine days of Dhul-Hijjah, Ashura' and three days of every month, that is, the first Monday (of the month) and Thursday.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْحُرِّ بْنِ الصَّبَّاحِ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ، عَنِ امْرَأَتِهِ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ تِسْعَ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَالْخَمِيسَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2437
In-book reference : Book 14, Hadith 125
English translation : Book 13, Hadith 2431

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) as saying: There is no virtue more to the liking of Allah in any day than in these days, that is, the first ten days of Dhu al-Hijjah. They (the Companions) asked: Messenger of Allah, not even the struggle in the path of Allah (Jihad) ? He said: (Yes), not even the struggle in the path of Allah, except a man who goes out (in the path of Allah) with his life and property, and does not return with any of them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، وَمُجَاهِدٍ، وَمُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الأَيَّامِ " . يَعْنِي أَيَّامَ الْعَشْرِ . قَالُوا يَا رَسُولَ اللَّهِ وَلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ " وَلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلاَّ رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَىْءٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2438
In-book reference : Book 14, Hadith 126
English translation : Book 13, Hadith 2432

(63) Chapter: Regarding Not Fasting During The Ten (Days of Dhul-Hijjah)

(63) باب فِي فِطْرِ الْعَشْرِ

'Aishah said:

I never saw the Messenger of Allah (ﷺ) fasting during the first ten days of Dhu al-Hijjah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَائِمًا الْعَشْرَ قَطُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2439
In-book reference : Book 14, Hadith 127
English translation : Book 13, Hadith 2433

(64) Chapter: Regarding Fasting On (The Day Of) 'Arafah At 'Arafat

(64) باب فِي صَوْمِ عَرَفَةَ بِعَرَفَةَ

Narrated AbuHurayrah:

Ikrimah said: We were with AbuHurayrah in his house when he narrated to us: The Messenger of Allah (ﷺ) prohibited fasting on the day of Arafah at Arafah.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَوْشَبُ بْنُ عَقِيلٍ، عَنْ مَهْدِيٍّ الْهَجَرِيِّ، حَدَّثَنَا عِكْرِمَةُ، قَالَ كُنَّا عِنْدَ أَبِي هُرَيْرَةَ فِي بَيْتِهِ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2440
In-book reference : Book 14, Hadith 128
English translation : Book 13, Hadith 2434

Umm al-Fadl, daughter of al-Harith, said:

On the day of 'Arafah some people near her argued whether the Messenger of Allah (ﷺ) was fasting, some saying that he was, and others saying that he was not. I, therefore, sent him a cup of milk while he was observing the halt at 'Arafah on his camel, and he drank it.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا، تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ . وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ . فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ فَشَرِبَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2441
In-book reference : Book 14, Hadith 129
English translation : Book 13, Hadith 2435

(65) Chapter: Regarding Fasting The Day Of 'Ashura'

(65) باب فِي صَوْمِ يَوْمِ عَاشُورَاءَ

'Aishah said:

The Quraish used to fast on the day of 'Ashurah in pre Islamic days. The Messenger of Allah (ﷺ) would fast on it in pre-Islamic period. When the Messenger of Allah (ﷺ) came to Medina, he fasted on it and commanded to fast on it. When the fast of Ramadan was prescribed, that became obligatory, and (fasting on) 'Ashurah was abandoned. He who wishes may fast on it and he who wishes may leave it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةَ وَتُرِكَ عَاشُورَاءُ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2442
In-book reference : Book 14, Hadith 130
English translation : Book 13, Hadith 2436

Ibn 'Umar said:

'Ashurah was a day on which we used to fast in pre-Islamic days. When (fasting of) Ramadan was prescribed, the Messenger of Allah (ﷺ) said: This is one of the days of Allah ; he who wishes may fast on it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ عَاشُورَاءُ يَوْمًا نَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا نَزَلَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2443
In-book reference : Book 14, Hadith 131
English translation : Book 13, Hadith 2437

Ibn 'Abbas said:

When the Prophet (ﷺ) came to Medina, he found the Jews observing fast on the day of 'Ashurah; so they were asked about it (by the Prophet). They said: This is a day on which Allah gave Moses domination over Pharaoh. We fast on it out of reverence to him. The Messenger of Allah (ﷺ) said: We have a closer connection with Moses than you have. He then gave orders that it should be observed.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى عَلَى فِرْعَوْنَ وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ " . وَأَمَرَ بِصِيَامِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2444
In-book reference : Book 14, Hadith 132

English translation : Book 13, Hadith 2438

(66) Chapter: What Has Been Related Regarding 'Ashura' Being The Ninth Day (Of Muharram)

(66) باب مَا رُوِيَ أَنَّ عَاشُورَاءَ الْيَوْمُ التَّاسِعُ

Ibn 'Abbas said:

When the Prophet (ﷺ) on the day of 'Ashurah and commanded us to fast on it, they (i.e. Companions) said: Messenger of Allah, this is a day which is considered great by Jews and Christians ? The Messenger of Allah (ﷺ) said: When the next year comes, we shall fast on the 9th of Muharram. But the next year the Messenger of Allah (ﷺ) breathed his last.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، أَنَّ إِسْمَاعِيلَ بْنَ أُمَيَّةَ الْقُرَشِيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا غَطَفَانَ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، يَقُولُ حِينَ صَامَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ وَأَمَرَنَا بِصِيَامِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم **" فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ صُمْنَا يَوْمَ التَّاسِعِ "** . فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2445
In-book reference : Book 14, Hadith 133
English translation : Book 13, Hadith 2439

Al-Hakam b. al-A'raj said:

I came to Ibn 'Abbas who was leaning against his sheet of cloth in the Sacred Mosque (al-Masjid al-Haram). I asked him about fasting on the day of 'Ashurah. He said: When you sight the moon of al-Muharram, count (the days). When the 9th of Muharram comes, fast from the morning. I said: Would Muhammad (ﷺ) observe this fast ? He replied: Thus Muhammad (ﷺ) used to fast.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ مُعَاوِيَةَ بْنِ غَلاَبٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنِي حَاجِبُ بْنُ عُمَرَ، - جَمِيعًا الْمَعْنَى - عَنِ الْحَكَمِ بْنِ الأَعْرَجِ، قَالَ أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي الْمَسْجِدِ الْحَرَامِ فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ إِذَا رَأَيْتَ هِلاَلَ الْمُحَرَّمِ فَاعْدُدْ فَإِذَا كَانَ يَوْمُ التَّاسِعِ فَأَصْبِحْ صَائِمًا . فَقُلْتُ كَذَا كَانَ مُحَمَّدٌ صلى الله عليه وسلم يَصُومُ فَقَالَ كَذَلِكَ كَانَ مُحَمَّدٌ صلى الله عليه وسلم يَصُومُ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2446
In-book reference : Book 14, Hadith 134
English translation : Book 13, Hadith 2440

(67) Chapter: The Virtues Of Fasting it ('Ashura')

(67) باب فِي فَضْلِ صَوْمِهِ

Narrated AbdurRahman ibn Maslamah:

AbdurRahman reported on the authority of his uncle that the people of the tribe Aslam came to the Prophet (ﷺ). He said (to them): Did you fast on this day? They replied: No. He said: Complete the rest of your day, and make atonement for it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ، عَنْ عَمِّهِ، أَنَّ أَسْلَمَ، أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " صُمْتُمْ يَوْمَكُمْ هَذَا " . قَالُوا لاَ . قَالَ " فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ وَاقْضُوهُ " . قَالَ أَبُو دَاوُدَ يَعْنِي يَوْمَ عَاشُورَاءَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2447
In-book reference : Book 14, Hadith 135
English translation : Book 13, Hadith 2441

(68) Chapter: Fasting A Day, And Not Fasting A Day

(68) باب فِي صَوْمِ يَوْمٍ وَفِطْرِ يَوْمٍ

'Abd Allah b. 'And (b. al-'As) said:

The Messenger of Allah (ﷺ) said to me: The fast most liked by Allah is the one observed by Dawud (David), and the prayer dearer to Allah is the one offered by Dawud (David): he would sleep half the night, and stand (in prayer) one-third of it, and sleep one-sixth of it. He would go without fasting one day, and fast the other day.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ عِيسَى، وَمُسَدَّدٌ، - وَالإِخْبَارُ فِي حَدِيثِ أَحْمَدَ - قَالُوا حَدَّثَنَا سُفْيَانُ قَالَ سَمِعْتُ عَمْرًا قَالَ أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الصِّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ كَانَ يَنَامُ نِصْفَهُ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَكَانَ يُفْطِرُ يَوْمًا وَيَصُومُ يَوْمًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2448
In-book reference : Book 14, Hadith 136
English translation : Book 13, Hadith 2442

(69) Chapter: Regarding Fasting Three Days Every Month

(69) باب فِي صَوْمِ الثَّلاَثِ مِنْ كُلِّ شَهْرٍ

Narrated Qatadah Ibn Malhan al-Qaysi:

The Messenger of Allah (ﷺ) used to command us to fast the days of the white (nights): thirteenth, fourteenth and fifteenth of the month. He said: This is like keeping perpetual fast.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ أَنَسٍ، أَخِي مُحَمَّدٍ عَنِ ابْنِ مِلْحَانَ الْقَيْسِيِّ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا أَنْ نَصُومَ الْبِيضَ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ . قَالَ وَقَالَ " هُنَّ كَهَيْئَةِ الدَّهْرِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2449
In-book reference : Book 14, Hadith 137

English translation : Book 13, Hadith 2443

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) used to fast three days every month.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ - يَعْنِي مِنْ غُرَّةِ كُلِّ شَهْرٍ - ثَلاَثَةَ أَيَّامٍ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2450
In-book reference : Book 14, Hadith 138
English translation : Book 13, Hadith 2444

(70) Chapter: Whoever Said Monday And Thursday

(70) باب مَنْ قَالَ الاِثْنَيْنِ وَالْخَمِيسِ

Narrated Hafsah, Ummul Mu'minin:

The apostle of Allah (ﷺ) used to fast three days every month: Monday, Thursday and Monday in the next week.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ سَوَاءٍ الْخُزَاعِيِّ، عَنْ حَفْصَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ الاِثْنَيْنِ وَالْخَمِيسِ وَالاِثْنَيْنِ مِنَ الْجُمُعَةِ الأُخْرَى .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2451
In-book reference : Book 14, Hadith 139
English translation : Book 13, Hadith 2445

Narrated Umm Salamah, Ummul Mu'minin:

Hunaydah al-Khuza'i reported on the authority of her mother who said: I entered upon Umm Salamah and asked her about fasting. She said: The Messenger of Allah (ﷺ) used to command me to fast three days every month beginning with Monday or Thursday.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، عَنْ هُنَيْدَةَ الْخُزَاعِيِّ، عَنْ أُمِّهِ، قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَأَلْتُهَا عَنِ الصِّيَامِ فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنِي أَنْ أَصُومَ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلُهَا الاِثْنَيْنِ وَالْخَمِيسِ .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 2452
In-book reference : Book 14, Hadith 140
English translation : Book 13, Hadith 2446

(71) Chapter: Whoever Said That There is No Concern To Specify (The Day Of Fasting) Of The Month

(71) باب مَنْ قَالَ لاَ يُبَالِي مِنْ أَىِّ الشَّهْرِ

Mu'adhah (al-'Adawiyyah) said:

I asked 'Aishah: Would the Messenger of Allah (ﷺ) fast three days every month ? She replied: Yes. I asked: Which days in the month he used to fast ? She replied: He did not care which days of the month he fasted.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ، قَالَتْ قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ قَالَتْ نَعَمْ . قُلْتُ مِنْ أَىِّ شَهْرٍ كَانَ يَصُومُ قَالَتْ مَا كَانَ يُبَالِي مِنْ أَىِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2453
In-book reference : Book 14, Hadith 141
English translation : Book 13, Hadith 2447

(72) Chapter: The Intention For Fasting

(72) باب النِّيَّةِ فِي الصِّيَامِ

Narrated Hafsah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: He who does not determine to fast before dawn does not fast.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي ابْنُ لَهِيعَةَ، وَيَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلاَ صِيَامَ لَهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ اللَّيْثُ وَإِسْحَاقُ بْنُ حَازِمٍ أَيْضًا جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ مِثْلَهُ وَوَقَفَهُ عَلَى حَفْصَةَ مَعْمَرٌ وَالزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُونُسُ الأَيْلِيُّ كُلُّهُمْ عَنِ الزُّهْرِيِّ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2454
In-book reference : Book 14, Hadith 142
English translation : Book 13, Hadith 2448

(73) Chapter: Regarding The Allowance For That

(73) باب فِي الرُّخْصَةِ فِي ذَلِكَ

'Aishah said:

When the Prophet (ﷺ) entered upon me, he would ask: Do you have food ? When we said: No, he would say: I am fasting. Waki' added in his version: Another day when he entered upon us, we said: Messenger of Allah, some pudding (hair) has been presented to us and we have retained it for you. He said: Bring it to me. Talhah said: He fasted in the morning, but broke his fast (that day).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ عَلَىَّ قَالَ " هَلْ عِنْدَكُمْ طَعَامٌ " . فَإِذَا

قُلْنَا لاَ قَالَ " إِنِّي صَائِمٌ " . زَادَ وَكِيعٌ فَدَخَلَ عَلَيْنَا يَوْمًا آخَرَ فَقُلْنَا يَا رَسُولَ اللَّهِ أُهْدِيَ لَنَا حَيْسٌ فَحَبَسْنَاهُ لَكَ . فَقَالَ " أَدْنِيهِ " . قَالَ طَلْحَةُ فَأَصْبَحَ صَائِمًا وَأَفْطَرَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2455
In-book reference : Book 14, Hadith 143
English translation : Book 13, Hadith 2449

Narrated Umm Hani:

On the days of the conquest of Mecca, when Mecca was captured, Fatimah came and sat on the left side of the Messenger of Allah (ﷺ), and Umm Hani was on his right side. A slave-girl brought a vessel which contained some drink; she gave it to him and he drank of it. He then gave it to Umm Hani who drank of it. She said: Messenger of Allah, I have broken my fast; I was fasting. He said to her: Were you making atonement for something? She replied: No. He said: Then it does not harm you if it was voluntary (fast).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ هَانِئٍ، قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَنْ يَسَارِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأُمُّ هَانِئٍ عَنْ يَمِينِهِ قَالَتْ فَجَاءَتِ الْوَلِيدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهُ أُمَّ هَانِئٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً . فَقَالَ لَهَا " أَكُنْتِ تَقْضِينَ شَيْئًا " . قَالَتْ لاَ . قَالَ " فَلاَ يَضُرُّكِ إِنْ كَانَ تَطَوُّعًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

(74) Chapter: Whoever Held The View That Such Person Has To Make It Up

(74) باب مَنْ رَأَى عَلَيْهِ الْقَضَاءَ

Narrated Aisha, Ummul Mu'minin:

Some food was presented to me and Hafsah. We were fasting, but broke our fast. Then the Messenger of Allah (ﷺ) entered upon us. We said to him: A gift was presented to us; we coveted it and we broke our fast. The Messenger of Allah (ﷺ) said: There is no harm to you; keep a fast another day in lieu of it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، عَنْ زُمَيْلٍ، مَوْلَى عُرْوَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ أُهْدِيَ لِي وَلِحَفْصَةَ طَعَامٌ وَكُنَّا صَائِمَتَيْنِ فَأَفْطَرْنَا ثُمَّ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْنَا لَهُ يَا رَسُولَ اللَّهِ إِنَّا أُهْدِيَتْ لَنَا هَدِيَّةٌ فَاشْتَهَيْنَاهَا فَأَفْطَرْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَلَيْكُمَا صُومَا مَكَانَهُ يَوْمًا آخَرَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2457
In-book reference : Book 14, Hadith 145

English translation : Book 13, Hadith 2451

(75) Chapter: A Woman Fasting Without Permission Of Her Husband

(75) باب الْمَرْأَةِ تَصُومُ بِغَيْرِ إِذْنِ زَوْجِهَا

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

It is not allowable for a woman to keep (voluntary) fast when her husband is present without his permission, and she may not allow anyone to enter his house without his permission.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ غَيْرَ رَمَضَانَ وَلاَ تَأْذَنُ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلاَّ بِإِذْنِهِ " .

حكم: صحيح ق دون ذكر رمضان (الألباني)

Reference : Sunan Abi Dawud 2458
In-book reference : Book 14, Hadith 146
English translation : Book 13, Hadith 2452

Narrated AbuSa'id al-Khudri:

A woman came to the Prophet (ﷺ) while we were with him.

She said: Messenger of Allah, my husband, Safwan ibn al-Mu'attal, beats me when I pray, and makes me break my fast when I keep a fast, and he does not offer the dawn prayer until the sun rises.
He asked Safwan, who was present, about what she had said. He replied: Messenger of Allah, as for her statement "he beats me when I pray", she recites two surahs (during prayer) and I have prohibited her (to do so).
He (the Prophet) said: If one surah is recited (during prayer), that is sufficient for the people.
(Safwan continued:) As regards her saying "he makes me break my fast," she dotes on fasting; I am a young man, I cannot restrain myself.
The Messenger of Allah (ﷺ) said on that day: A woman should not fast except with the permission of her husband.

(Safwan said:) As for her statement that I do not pray until the sun rises, we are a people belonging to a class, and that (our profession of supplying water) is already known about us. We do not awake until the sun rises. He said: When you awake, offer your prayer.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ عِنْدَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي صَفْوَانَ بْنَ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفَطِّرُنِي إِذَا صُمْتُ وَلاَ يُصَلِّي صَلاَةَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ . قَالَ وَصَفْوَانُ عِنْدَهُ . قَالَ فَسَأَلَهُ عَمَّا قَالَتْ فَقَالَ يَا رَسُولَ اللَّهِ أَمَّا قَوْلُهَا يَضْرِبُنِي إِذَا صَلَّيْتُ فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا . قَالَ فَقَالَ " لَوْ كَانَتْ سُورَةً وَاحِدَةً لَكَفَتِ النَّاسَ " . وَأَمَّا قَوْلُهَا يُفَطِّرُنِي فَإِنَّهَا تَنْطَلِقُ فَتَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلاَ أَصْبِرُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ " لاَ تَصُومُ امْرَأَةٌ إِلاَّ بِإِذْنِ زَوْجِهَا " . وَأَمَّا قَوْلُهَا إِنِّي لاَ أُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ فَإِنَّا أَهْلُ بَيْتٍ قَدْ عُرِفَ لَنَا ذَاكَ لاَ نَكَادُ نَسْتَيْقِظُ حَتَّى تَطْلُعَ الشَّمْسُ . قَالَ " فَإِذَا اسْتَيْقَظْتَ فَصَلِّ " . قَالَ أَبُو دَاوُدَ رَوَاهُ حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ حُمَيْدٍ أَوْ ثَابِتٍ عَنْ أَبِي الْمُتَوَكِّلِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2459
In-book reference : Book 14, Hadith 147
English translation : Book 13, Hadith 2453

(76) Chapter: Regarding A Fasting Person Who Is Invited To A Walimah (Wedding Feast)

(76) باب فِي الصَّائِمِ يُدْعَى إِلَى وَلِيمَةٍ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

When one of you receives an invitation (for a meal), he should accept it. If he isn to fasting, he should eat, and if he is fasten, he should pray. Hisham said: The word salat means to pray (for him to Allah).

Abu Dawud said: This tradition has also been narrated by Hafs b. Ghiyath from Hisham.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ فَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ وَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ " . قَالَ هِشَامٌ وَالصَّلاَةُ الدُّعَاءُ . قَالَ أَبُو دَاوُدَ رَوَاهُ حَفْصُ بْنُ غِيَاثٍ أَيْضًا عَنْ هِشَامٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2460
In-book reference : Book 14, Hadith 148
English translation : Book 13, Hadith 2454

(77) Chapter: What should a fasting person say when invited to a meal?

(77) باب مَا يَقُولُ الصَّائِمُ إِذَا دُعِيَ إِلَى الطَّعَامِ

Abu Hurairah reported Messenger of Allah (ﷺ) as saying:

When one of you is invited (to a meal), and he is fasting, he should say that he is fasting.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2461
In-book reference : Book 14, Hadith 149
English translation : Book 13, Hadith 2455

(78) Chapter: Al-I'tikaf

(78) باب الاِعْتِكَافِ

'Aishah said:

The Prophet (ﷺ) used to observe retirement (i'tikaf) to the mosque during the last ten days of Ramadan till Allah took him, and then his wives observed retirement to the mosque after his death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى قَبَضَهُ اللَّهُ ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2462
In-book reference : Book 14, Hadith 150
English translation : Book 13, Hadith 2456

Narrated Ubayy ibn Ka'b:

The Prophet (ﷺ) used to observe i'tikaf during the last ten days of Ramadan. One year he did not observe i'tikaf. When the next year came, he observed i'tikaf for twenty nights (i.e. days).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَبِي رَافِعٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اعْتَكَفَ عِشْرِينَ لَيْلَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2463
In-book reference : Book 14, Hadith 151
English translation : Book 13, Hadith 2457

'Aishah said:

When the Messenger of Allah (ﷺ) intended to observe I'tikaf, he prayed the fajr prayer and then entered his place of seclusion. Once he intended to observe I'tikaf during the last ten days of Ramadan. She said: He ordered to pitch a tent for him, and it was pitched. She said: The other wives of the Prophet (ﷺ) also ordered to pitch tents for them and they were pitched. When he offered the fajr prayer, he saw the tents, and said: What is this ? Did you intend to do an act of virtue ? She said: He then ordered to demolish his tent, and it was demolished. Then his wives also ordered to demolish their tents and they were demolished. He then postponed I'tikaf till the first ten days, that is of Shawwal.

Abu Dawud said: This tradition has been transmitted by Ibn Ishaq and al-Auza'i from Yahya b. Sa'id in a similar manner, and Malik narrated it from Yahya b. Sa'id, saying: He observed I'tikaf during twenty days of Shawwal.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَيَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكَفَهُ . قَالَتْ وَإِنَّهُ أَرَادَ مَرَّةً أَنْ يَعْتَكِفَ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ . قَالَتْ فَأَمَرَ بِبِنَائِهِ فَضُرِبَ فَلَمَّا رَأَيْتُ ذَلِكَ أَمَرْتُ بِبِنَائِي فَضُرِبَ . قَالَتْ وَأَمَرَ غَيْرِي مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم بِبِنَائِهِ فَضُرِبَ فَلَمَّا صَلَّى الْفَجْرَ نَظَرَ إِلَى الأَبْنِيَةِ فَقَالَ " مَا هَذِهِ آلْبِرَّ تُرِدْنَ " . قَالَتْ فَأَمَرَ بِبِنَائِهِ فَقُوِّضَ وَأَمَرَ أَزْوَاجُهُ بِأَبْنِيَتِهِنَّ فَقُوِّضَتْ ثُمَّ أَخَّرَ الاِعْتِكَافَ إِلَى الْعَشْرِ الأُوَلِ يَعْنِي مِنْ شَوَّالٍ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ إِسْحَاقَ وَالأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ نَحْوَهُ وَرَوَاهُ مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ اعْتَكَفَ عِشْرِينَ مِنْ شَوَّالٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2464
In-book reference : Book 14, Hadith 152
English translation : Book 13, Hadith 2458

(79) Chapter: Where Is Al-I'tikaf (Observed) ?

(79) باب أَيْنَ يَكُونُ الاِعْتِكَافُ

Ibn 'Umar said:

The Prophet (ﷺ) used to observe I'tikaf during the last ten days of Ramadan. Nafi' said: 'Abd Allah (b. 'Umar) showed me the place in the mosque where Messenger of Allah (ﷺ) used to observe I'tikaf.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، أَنَّ نَافِعًا، أَخْبَرَهُ عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ . قَالَ نَافِعٌ وَقَدْ أَرَانِي عَبْدُ اللَّهِ الْمَكَانَ الَّذِي يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْمَسْجِدِ .

حكم: صحيح م خ دون قول نافع وقد ... (الألباني)

Reference : Sunan Abi Dawud 2465
In-book reference : Book 14, Hadith 153
English translation : Book 13, Hadith 2459

Abu Hurairah said:

The Prophet (ﷺ) used to observe I'tikaf during ten days of Ramadan every year. But when the year in which he died, he observed I'tikaf for twenty days.

حَدَّثَنَا هَنَّادٌ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعْتَكِفُ كُلَّ رَمَضَانَ عَشَرَةَ أَيَّامٍ فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2466
In-book reference : Book 14, Hadith 154
English translation : Book 13, Hadith 2460

(80) Chapter: The Person Observing I'tikaf Entering His House For A Need

(80) باب الْمُعْتَكِفِ يَدْخُلُ الْبَيْتَ لِحَاجَتِهِ

'Aishah said:

When the Messenger of Allah (ﷺ) observed I'tikaf, he would put his head near me, and I would comb it. and he entered the house only to fulfill human needs (i.e. to urinate or to relieve himself).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اعْتَكَفَ يُدْنِي إِلَىَّ رَأْسَهُ فَأُرَجِّلُهُ وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةِ الإِنْسَانِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2467
In-book reference : Book 14, Hadith 155
English translation : Book 13, Hadith 2461

A similar tradition has been transmitted by 'Aishah from the Prophet (ﷺ) through a different chain of narrators.

Abu Dawud said:

And Yunus also narrated in a similar way from al-Zuhri, and no one supported Malik in his narration from 'Urwah from 'Umrah ; and Ma'mar, Ziyad b. Sad and others have also narrated it from al-Zuhri from 'Urwah on the authority of 'Aishah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ وَلَمْ يُتَابِعْ أَحَدٌ مَالِكًا عَلَى عُرْوَةَ عَنْ عَمْرَةَ وَرَوَاهُ مَعْمَرٌ وَزِيَادُ بْنُ سَعْدٍ وَغَيْرُهُمَا عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ .

Reference : Sunan Abi Dawud 2468
In-book reference : Book 14, Hadith 156
English translation : Book 13, Hadith 2462

'Aishah said:

The Messenger of Allah (ﷺ) used to observe I'tikaf in the mosque and put his head near me through the opening of the apartment, and I would wash his head. Musaddad said: "And I would comb it while I was menstruating."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَكُونُ مُعْتَكِفًا فِي الْمَسْجِدِ فَيُنَاوِلُنِي رَأْسَهُ مِنْ خَلَلِ الْحُجْرَةِ فَأَغْسِلُ رَأْسَهُ . وَقَالَ مُسَدَّدٌ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2469
In-book reference : Book 14, Hadith 157
English translation : Book 13, Hadith 2463

Safiyyah said:

When the Messenger of Allah (ﷺ) was observing I'tikaf (in the mosque), I would come to him to visit him. I had a talk with him and then stood up. I then returned and he (the Prophet) also stood up to accompany me (to my house). Her dwelling place was in the house of Usamah b. Zaid. Two men from the Ansar (helpers) passed (by him at the

moment). When they saw the Prophet (ﷺ), they walked quickly. The Prophet (ﷺ) said: Be at ease, she is Safiyyah daughter of Huyayy. They said: Be glory to Allah, Messenger of Allah! He said: Satan runs in man like blood. I feared he might inspire something in your mind, or he said: evil (the narrator doubted).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُّويَةَ الْمَرْوَزِيُّ، حَدَّثَنِي عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُعْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ فَانْقَلَبْتُ فَقَامَ مَعِي لِيَقْلِبَنِي - وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ - فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ فَلَمَّا رَأَيَا النَّبِيَّ صلى الله عليه وسلم أَسْرَعَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ " . قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ . قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ فَخَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا " . أَوْ قَالَ " شَرًّا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2470
In-book reference : Book 14, Hadith 158
English translation : Book 13, Hadith 2464

The tradition mentioned above has also been transmitted by Al Zuhri through a different chain of narrators. In this version she said “When he was at the gate of the mosque which was near the gate of Umm Salamah, two men passed them. The narrator then transmitted the tradition to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِهِ بِهَذَا قَالَتْ حَتَّى إِذَا كَانَ عِنْدَ بَابِ الْمَسْجِدِ الَّذِي عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ بِهِمَا رَجُلاَنِ . وَسَاقَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2471
In-book reference : Book 14, Hadith 159
English translation : Book 13, Hadith 2465

(81) Chapter: A Person Observing I'tikaf Visiting The Sick

(81) باب الْمُعْتَكِفِ يَعُودُ الْمَرِيضَ

According to the version of Al Nufaili, A’ishah said “The Prophet (ﷺ) used to pass by a patient while he was observing I’tikaf(in the mosque) but he passed as usual and did not stay asking about him.”
According to the version of Ibn Isa she said “The Prophet (ﷺ) would visit a patient while he was observing I’tikaf.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَمُحَمَّدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، أَخْبَرَنَا اللَّيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - قَالَ النُّفَيْلِيُّ - قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَمُرُّ بِالْمَرِيضِ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ وَلاَ يُعَرِّجُ يَسْأَلُ عَنْهُ . وَقَالَ ابْنُ عِيسَى قَالَتْ إِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعُودُ الْمَرِيضَ وَهُوَ مُعْتَكِفٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2472
In-book reference : Book 14, Hadith 160

English translation : Book 13, Hadith 2466

Narrated Aisha, Ummul Mu'minin:

The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i'tikaf without fasting, and there is no i'tikaf except in a congregational mosque.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لاَ يَعُودَ مَرِيضًا وَلاَ يَشْهَدَ جَنَازَةً وَلاَ يَمَسَّ امْرَأَةً وَلاَ يُبَاشِرَهَا وَلاَ يَخْرُجَ لِحَاجَةٍ إِلاَّ لِمَا لاَ بُدَّ مِنْهُ وَلاَ اعْتِكَافَ إِلاَّ بِصَوْمٍ وَلاَ اعْتِكَافَ إِلاَّ فِي مَسْجِدٍ جَامِعٍ . قَالَ أَبُو دَاوُدَ غَيْرُ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ لاَ يَقُولُ فِيهِ قَالَتِ السُّنَّةُ . قَالَ أَبُو دَاوُدَ جَعَلَهُ قَوْلَ عَائِشَةَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2473
In-book reference : Book 14, Hadith 161
English translation : Book 13, Hadith 2467

Narrated Abdullah ibn Umar:

Umar (may Allah be pleased with him) took a vow in the pre-Islamic days to spend a night or a day in devotion near the Ka'bah (in the sacred mosque). He asked the Prophet (ﷺ) about it. He said: Observe i'tikaf (i.e. spend a night or a day near the Ka'bah) and fast.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُدَيْلٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، - رضى الله عنه - جَعَلَ عَلَيْهِ أَنْ يَعْتَكِفَ فِي الْجَاهِلِيَّةِ لَيْلَةً أَوْ يَوْمًا عِنْدَ الْكَعْبَةِ فَسَأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " **اعْتَكِفْ وَصُمْ** " .

حكم: **صحيح دون قوله أو يوما وقوله وصم ق** (الألباني)

Reference : Sunan Abi Dawud 2474
In-book reference : Book 14, Hadith 162
English translation : Book 13, Hadith 2468

Narrated Abdullah ibn Umar:

The tradition mentioned above (No. 2468) has also been transmitted by Abdullah ibn Budayl through a different chain of narrators in a similar way.
This version adds: While he (Umar) was observing i'tikaf (in the sacred mosque), the people uttered (loudly): "Allah is most great." He said: What is this, Abdullah? He said: These are the captives of the Hawazin whom the Messenger of Allah (ﷺ) has set free. He said: This slave-girl too? He sent her along with them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبَانَ بْنِ صَالِحٍ الْقُرَشِيِّ، حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، - يَعْنِي الْعَنْقَزِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ بُدَيْلٍ، بِإِسْنَادِهِ نَحْوَهُ قَالَ فَبَيْنَمَا هُوَ مُعْتَكِفٌ إِذْ كَبَّرَ النَّاسُ فَقَالَ مَا هَذَا يَا عَبْدَ اللَّهِ قَالَ سَبْىُ هَوَازِنَ أَعْتَقَهُمُ النَّبِيُّ صلى الله عليه وسلم قَالَ وَتِلْكَ الْجَارِيَةُ . فَأَرْسَلَهَا مَعَهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2475
In-book reference : Book 14, Hadith 163
English translation : Book 13, Hadith 2469

(82) Chapter: The Woman Suffering From Istihadah Observing I'tikaf

(82) باب فِي الْمُسْتَحَاضَةِ تَعْتَكِفُ

A'ishah(may Allaah be pleased with her) said "One of the wives of the Apostle of Allaah(ﷺ) observed I'tikaf along with him (in the mosque). She would see yellowness and redness. Sometimes we would place a washbasin while she prayed."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَزِيدُ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتِ اعْتَكَفَتْ مَعَ النَّبِيِّ صلى الله عليه وسلم امْرَأَةٌ مِنْ أَزْوَاجِهِ فَكَانَتْ تَرَى الصُّفْرَةَ وَالْحُمْرَةَ فَرُبَّمَا وَضَعْنَا الطَّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2476
In-book reference : Book 14, Hadith 164
English translation : Book 13, Hadith 2470

15 - Jihad (Kitab Al-Jihad) (2477 - 2787)

كتاب الجهاد

(1) Chapter: What Has Been Reported About Hijrah (Emigration) And Living In The Desert Areas

(1) باب مَا جَاءَ فِي الْهِجْرَةِ وَسُكْنَى الْبَدْوِ

Abu Sa'id Al Khudri said "A Bedouin asked the Prophet (ﷺ) about emigration. He replied "Woe to you! The matter of emigration is severe. Have you a Camel? He said, Yes. He asked "Do you pay its zakat? He said, Yes. He said, Then work (anywhere) beyond the seas. Allaah will not reduce anything from (the reward of) your work.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ أَعْرَابِيًّا، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الْهِجْرَةِ فَقَالَ " وَيْحَكَ إِنَّ شَأْنَ الْهِجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ . قَالَ " فَهَلْ تُؤَدِّي صَدَقَتَهَا " . قَالَ نَعَمْ . قَالَ " فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2477
In-book reference : Book 15, Hadith 1
English translation : Book 14, Hadith 2471

Miqdan bin Shuraih reported on the authority of his father. I asked A'ishah about settling in the desert (to worship Allaah in loneliness). She said "The Apostle of Allaah(ﷺ) would go out (from Madina) to these torrential streams. Once he intended to go out to the desert (for worshipping Allaah). He sent me a She-Camel from the Camels of sadaqah that was not used as a mount. He said to me "A'ishah be lenient, for leniency makes a thing decorated and when it is removed from a thing it makes it defective.

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنِ الْبَدَاوَةِ، فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَبْدُو إِلَى هَذِهِ التِّلاَعِ وَإِنَّهُ أَرَادَ الْبَدَاوَةَ مَرَّةً فَأَرْسَلَ إِلَىَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ فَقَالَ لِي " يَا عَائِشَةُ ارْفُقِي فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَىْءٍ قَطُّ إِلاَّ زَانَهُ وَلاَ نُزِعَ مِنْ شَىْءٍ قَطُّ إِلاَّ شَانَهُ " .

حكم: صحيح م دون جملة التلاع (الألباني)

Reference : Sunan Abi Dawud 2478
In-book reference : Book 15, Hadith 2
English translation : Book 14, Hadith 2472

(2) Chapter: Regarding Hijrah: Has It Ended ?

(2) باب فِي الْهِجْرَةِ هَلِ انْقَطَعَتْ

Narrated Mu'awiyah:

I heard the Messenger of Allah (ﷺ) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلاَ تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2479
In-book reference : Book 15, Hadith 3
English translation : Book 14, Hadith 2473

Ibn ‘Abbas reported that Apostle of Allah (ﷺ) as saying on the day of the conquest of Makkah:

There is no emigration (after the conquest of Makkah, but only Jihad (striving in the path of Allah) and some intention. So when you are summoned to go forth (for Jihad), go forth.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ فَتْحِ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2480
In-book reference : Book 15, Hadith 4
English translation : Book 14, Hadith 2474

‘Amir said “A man came to ‘Abd Allaah bin ‘Amr while the people were with him. He sat with him and said “Tell me anything that you heard from the Apostle of Allaah(ﷺ)”. He said “I hears the Apostle of Allaah(ﷺ) say “A Muslim is he from whose tongue and hand the Muslims remain safe and an emigrant is he who abandons what Allaah has prohibited.””

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنَا عَامِرٌ، قَالَ أَتَى رَجُلٌ عَبْدَ اللَّهِ بْنَ عَمْرٍو وَعِنْدَهُ الْقَوْمُ حَتَّى جَلَسَ عِنْدَهُ فَقَالَ أَخْبِرْنِي بِشَىْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2481
In-book reference : Book 15, Hadith 5
English translation : Book 14, Hadith 2475

(3) Chapter: Regarding Residing In As-Sham

(3) باب فِي سُكْنَى الشَّامِ

‘Abd Allaah bin ‘Amr said “ I heard the Apostle of Allaah(ﷺ) say “There will be emigration after emigration and the people who are best will be those who cleave most closely to places which Abraham migrated. The worst of its people will remain in the earth cast out by their lands, abhorred by Allaah, collected along with apes and swine by fire.””

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فَخِيَارُ أَهْلِ الأَرْضِ أَلْزَمُهُمْ مُهَاجَرَ إِبْرَاهِيمَ وَيَبْقَى فِي الأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرَضُوهُمْ تَقْذَرُهُمْ نَفْسُ اللَّهِ وَتَحْشُرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ " .

Grade : **Da'if** (Al-Albani)   حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2482
In-book reference : Book 15, Hadith 6
English translation : Book 14, Hadith 2476

Narrated Ibn Hawalah:

The Prophet (ﷺ) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Messenger of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي بَحِيرٌ، عَنْ خَالِدٍ، - يَعْنِي ابْنَ مَعْدَانَ - عَنْ أَبِي قُتَيْلَةَ، عَنِ ابْنِ حَوَالَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَيَصِيرُ الأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ " . قَالَ ابْنُ حَوَالَةَ خِرْ لِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ . فَقَالَ " عَلَيْكَ بِالشَّامِ فَإِنَّهَا خِيَرَةُ اللَّهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خِيَرَتَهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ وَاسْقُوا مِنْ غُدُرِكُمْ فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ " .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2483
In-book reference : Book 15, Hadith 7
English translation : Book 14, Hadith 2477

(4) Chapter: Regarding The Continuance Of Jihad

(4) باب فِي دَوَامِ الْجِهَادِ

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحَ الدَّجَّالَ " .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2484
In-book reference : Book 15, Hadith 8
English translation : Book 14, Hadith 2478

(5) Chapter: Regarding The Reward Of Jihad

(5) باب فِي ثَوَابِ الْجِهَادِ

Abu Sa'id (Al Khudri) reported The Prophet(ﷺ) was asked "Which believers are most perfect in respect of faith? He replied "A man who strives in the path of Allaah with his life and property and a man who worships Allaah in a mountain valley where he protects the people from his evil.""

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ سُئِلَ أَىُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا قَالَ " رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ وَرَجُلٌ يَعْبُدُ اللَّهَ فِي شِعْبٍ مِنَ الشِّعَابِ قَدْ كُفِيَ النَّاسُ شَرَّهُ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2485
In-book reference : Book 15, Hadith 9
English translation : Book 14, Hadith 2479

(6) Chapter: Regarding The Prohibition Of Wandering (As-Siyahah)

(6) باب فِي النَّهْىِ عَنِ السِّيَاحَةِ

Narrated AbuUmamah:
A man said: Messenger of Allah, allow tourism for me. The Prophet (ﷺ) said: The tourism of my people is striving in the path of Allah, the Exalted.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ التَّنُوخِيُّ أَبُو الْجُمَاهِرِ، حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، أَخْبَرَنِي الْعَلاَءُ بْنُ الْحَارِثِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي السِّيَاحَةِ . قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ تَعَالَى " .

Grade : **Hasan** (Al-Albani) — حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2486
In-book reference : Book 15, Hadith 10
English translation : Book 14, Hadith 2480

(7) Chapter: Regarding The Virtues Of Returning Home From An Expedition

(7) باب فِي فَضْلِ الْقَفْلِ فِي سَبِيلِ اللَّهِ تَعَالَى

Narrated Abdullah ibn Amr ibn al-'As:
The Prophet (ﷺ) said: Returning home is like going on an expedition.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنَا حَيْوَةُ، عَنِ ابْنِ شُفَىٍّ، عَنْ شُفَىِّ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ، - هُوَ ابْنُ عَمْرٍو - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَفْلَةٌ كَغَزْوَةٍ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2487
In-book reference : Book 15, Hadith 11
English translation : Book 14, Hadith 2481

(8) Chapter: Regarding The Virtues Of Fighting The Romans Compared To The Other Nations

(8) باب فَضْلِ قِتَالِ الرُّومِ عَلَى غَيْرِهِمْ مِنَ الأُمَمِ

Narrated Thabit ibn Qays:

A woman called Umm Khallad came to the Prophet (ﷺ) while she was veiled. She was searching for her son who had been killed (in the battle) Some of the Companions of the Prophet (ﷺ) said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty. The Messenger of Allah (ﷺ) said: You will get the reward of two martyrs for your son. She asked: Why is that so, Messenger of Allah? He replied: Because the people of the Book have killed him.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ فَرَجِ بْنِ فَضَالَةَ، عَنْ عَبْدِ الْخَبِيرِ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم يُقَالُ لَهَا أُمُّ خَلاَّدٍ وَهِيَ مُنْتَقِبَةٌ تَسْأَلُ عَنِ ابْنِهَا وَهُوَ مَقْتُولٌ فَقَالَ لَهَا بَعْضُ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم جِئْتِ تَسْأَلِينَ عَنِ ابْنِكِ وَأَنْتِ مُنْتَقِبَةٌ فَقَالَتْ إِنْ أُرْزَإِ ابْنِي فَلَنْ أُرْزَأَ حَيَائِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ابْنُكِ لَهُ أَجْرُ شَهِيدَيْنِ " . قَالَتْ وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " لأَنَّهُ قَتَلَهُ أَهْلُ الْكِتَابِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2488
In-book reference : Book 15, Hadith 12
English translation : Book 14, Hadith 2482

(9) Chapter: Regarding Sailing On The Sea While Going On An Expedition

(9) باب فِي رُكُوبِ الْبَحْرِ فِي الْغَزْوِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: No one should sail on the sea except the one who is going to perform hajj or umrah, or the one who is fighting in Allah's path for under the sea there is a fire, and under the fire there is a sea.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ مُطَرِّفٍ، عَنْ بِشْرٍ أَبِي عَبْدِ اللَّهِ، عَنْ بَشِيرِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَرْكَبُ الْبَحْرَ إِلاَّ حَاجٌّ أَوْ مُعْتَمِرٌ أَوْ غَازٍ فِي سَبِيلِ اللَّهِ فَإِنَّ تَحْتَ الْبَحْرِ نَارًا وَتَحْتَ النَّارِ بَحْرًا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2489
In-book reference : Book 15, Hadith 13
English translation : Book 14, Hadith 2483

(10) Chapter: The Virtues Of Jihad At Sea

(10) باب فَضْلِ الْغَزْوِ فِي الْبَحْرِ

Anas bin Malik (may Allaah be pleased with him) said “Umm Haram, daughter of Milhan, sister of Umm Sulaim, narrated to me that the Apostle of Allaah(ﷺ) took a mid day nap with them. He then awoke laughing. She said “I asked the Apostle of Allaah(ﷺ), what made you laugh?” He replied “I saw some people who ere sailing in the midst of the sea like kings on thrones. She said “I said the Apostle of Allaah(ﷺ) beseech Allaah that He may put me among them. He replied “You will be among them.” She said “He then slept and awoke laughing. She said “I asked the Apostle of Allaah(ﷺ), what made you laugh? He replied as he said in the first reply. She said “I said the Apostle of

Allaah(ﷺ) beseech Allaah that HE may put me amongst them. He replied “You will be among the first. Then ‘Ubadah bin Al Samit married her and sailed on the sea on an expedition and took her with him. When he returned, a riding beast was brought near her to ride, but it threw her down. Her neck was broken and she died.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ حَدَّثَتْنِي أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ، أُخْتُ أُمِّ سُلَيْمٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ عِنْدَهُمْ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ قَالَ " رَأَيْتُ قَوْمًا مِمَّنْ يَرْكَبُ ظَهْرَ هَذَا الْبَحْرِ كَالْمُلُوكِ عَلَى الأَسِرَّةِ " . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " فَإِنَّكِ مِنْهُمْ " . قَالَتْ ثُمَّ نَامَ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ فَقَالَ مِثْلَ مَقَالَتِهِ . قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " أَنْتِ مِنَ الأَوَّلِينَ " . قَالَ فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ فَلَمَّا رَجَعَ قُرِّبَتْ لَهَا بَغْلَةٌ لِتَرْكَبَهَا فَصَرَعَتْهَا فَانْدَقَّتْ عُنُقُهَا فَمَاتَتْ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2490
In-book reference : Book 15, Hadith 14
English translation : Book 14, Hadith 2484

Anas bin Malik said “Whenever the Apostle of Allaah(ﷺ) went to Quba, he used to visit Umm Haram daughter of Milhan who was married to ‘Ubadah bin Al Samit. One day when he visited her she gave him food an sat clearing his head of lice. The narrator narrated the rest of the tradition.

Abu Dawud said “Daughter of Milhan died in Cyprus”.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ - وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ - فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ وَجَلَسَتْ تَفْلِي رَأْسَهُ . وَسَاقَ هَذَا الْحَدِيثَ . قَالَ أَبُو دَاوُدَ وَمَاتَتْ بِنْتُ مِلْحَانَ بِقُبْرُصَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2491
In-book reference : Book 15, Hadith 15
English translation : Book 14, Hadith 2485

Umm Sulaim Al Rumaisa said “The Prophet(ﷺ) slept and awoke while she was washing her head.” He awoke laughing. She asked “Apostle of Allaah(ﷺ) are you laughing at my head?” He replied, No. She then narrated the rest of the tradition enlarging and reducing.

Abu Dawud said:
Al-Rumaisa was the foster sister of Umm Sulaim.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُخْتِ أُمِّ سُلَيْمٍ الرُّمَيْصَاءِ، قَالَتْ نَامَ النَّبِيُّ صلى الله عليه وسلم فَاسْتَيْقَظَ وَكَانَتْ تَغْسِلُ رَأْسَهَا فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَتَضْحَكُ مِنْ رَأْسِي قَالَ " لاَ " . وَسَاقَ هَذَا الْخَبَرَ يَزِيدُ وَيَنْقُصُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2492
In-book reference : Book 15, Hadith 16
English translation : Book 14, Hadith 2486

Umm Haram reported the Prophet(ﷺ) as saying “He who becomes sick on a stormy sea and vomits will have the reward of a martyr. And he who is drowned will have a reward of two martyrs.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الْعَيْشِيُّ، حَدَّثَنَا مَرْوَانُ، ح حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْجَوْبَرِيُّ الدِّمَشْقِيُّ، - الْمَعْنَى - قَالَ حَدَّثَنَا مَرْوَانُ، أَخْبَرَنَا هِلاَلُ بْنُ مَيْمُونٍ الرَّمْلِيُّ، عَنْ يَعْلَى بْنِ شَدَّادٍ، عَنْ أُمِّ حَرَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " الْمَائِدُ فِي الْبَحْرِ الَّذِي يُصِيبُهُ الْقَىْءُ لَهُ أَجْرُ شَهِيدٍ وَالْغَرِقُ لَهُ أَجْرُ شَهِيدَيْنِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2493
In-book reference : Book 15, Hadith 17
English translation : Book 14, Hadith 2487

Abu Umamat Al Bahili reported the Apostle of Allaah(ﷺ) as saying “There are three persons who are in the security of Allaah, the Exalted.” “A man who goes out on an expedition to fight in the path of Allaah, the Exalted, is in the security of Allaah, until He takes him unto Him(i.e., he dies) and brings him into Paradise or brings him(alive) with reward and booty he obtains and a man who goes to the mosque is in the security of Allaah, until he takes him unto Him(i.e., he dies), and he brings him into Paradise or brings him with reward and spoils he obtains; and a man who enters his house after giving salutation is in the security of Allaah, the Exalted.”

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ عَتِيقٍ، حَدَّثَنَا أَبُو مُسْهِرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ سَمَاعَةَ - حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ رَجُلٌ خَرَجَ غَازِيًا فِي سَبِيلِ اللَّهِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرٍ وَغَنِيمَةٍ وَرَجُلٌ رَاحَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرٍ وَغَنِيمَةٍ وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلاَمٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2494
In-book reference : Book 15, Hadith 18
English translation : Book 14, Hadith 2488

(11) Chapter: Regarding The Virtue Of Killing Disbeliever

(11) باب فِي فَضْلِ مَنْ قَتَلَ كَافِرًا

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "An infidel and the one who killed him will never be brought together in Hell."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَجْتَمِعُ فِي النَّارِ كَافِرٌ وَقَاتِلُهُ أَبَدًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2495
In-book reference : Book 15, Hadith 19
English translation : Book 14, Hadith 2489

(12) Chapter: Regarding The Sanctity Of The Womenfolk Of The Mujahidin To Those Who Do Not Participate

(12) باب فِي حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ

Buraidah reported the Apostle of Allaah(ﷺ) as saying "Respect to be shown by those who stay at home to the women of those who are engaged in jihad is t be like that shown to their mothers. If any man among those who stay at home is entrusted with the oversight of one's family who is engaged in jihad and betrays him, he will be setup for him on the Day of Resurrection and he (the mujahid) will be told "This (man) was entrusted with the oversight of your family, so take what you want from his good deeds. The Apostle of Allaah(ﷺ) turned towards us and said "So what do you think."
Abu Dawud said "Qa'nab (a narrator of this tradition) was a pious man. Ibn Abi Laila intended to appoint him a judge, but he refused and said "If I intend to fulfill my need of a dirham, I seek the help of a person for it. He said "Which of us does not seek the help in his need? He said "Bring me out so that I may see. So he was brought out, and he concealed himself. Sufyan said "While he was concealing himself." Sufyan said "While he was concealing himself the house suddenly fell on him and he died."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلاً مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ إِلاَّ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ فَقِيلَ لَهُ هَذَا قَدْ خَلَفَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ " . فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا ظَنُّكُمْ " . قَالَ أَبُو دَاوُدَ كَانَ قَعْنَبٌ رَجُلاً صَالِحًا وَكَانَ ابْنُ أَبِي لَيْلَى أَرَادَ قَعْنَبًا عَلَى الْقَضَاءِ فَأَبَى عَلَيْهِ وَقَالَ أَنَا أُرِيدُ الْحَاجَةَ بِدِرْهَمٍ فَأَسْتَعِينُ عَلَيْهَا بِرَجُلٍ . قَالَ وَأَيُّنَا لاَ يَسْتَعِينُ فِي حَاجَتِهِ قَالَ أَخْرِجُونِي حَتَّى أَنْظُرَ فَأُخْرِجَ فَتَوَارَى . قَالَ سُفْيَانُ بَيْنَمَا هُوَ مُتَوَارٍ إِذْ وَقَعَ عَلَيْهِ الْبَيْتُ فَمَاتَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2496
In-book reference : Book 15, Hadith 20
English translation : Book 14, Hadith 2490

(13) Chapter: Regarding The Detachment That Returns Without Any Spoils

(13) باب فِي السَّرِيَّةِ تَخْفِقُ

‘Abd Allah bin Amr reported the Apostle of Allaah(ﷺ) as saying “No warlike party will go out to fight in Allaah’s path and gain booty without getting beforehand two-thirds of their rewards in the next world and one-third (of their reward) will remain. And if they do not gain booty, they will get their rewards in full.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، وَابْنُ، لَهِيعَةَ قَالاَ حَدَّثَنَا أَبُو هَانِئٍ الْخَوْلاَنِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ غَنِيمَةً إِلاَّ تَعَجَّلُوا ثُلُثَىْ أَجْرِهِمْ مِنَ الآخِرَةِ وَيَبْقَى لَهُمُ الثُّلُثُ فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ " .

Grade : **Sahih** (Al-Albani)   صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2497
In-book reference : Book 15, Hadith 21
English translation : Book 14, Hadith 2491

(14) Chapter: Doubling (The Reward For) The Remembrance In The Cause Of Allah, The Mighty And Sublime

(14) باب فِي تَضْعِيفِ الذِّكْرِ فِي سَبِيلِ اللَّهِ تَعَالَى

Narrated Mu'adh ibn Jabal:

The Messenger of Allah (ﷺ) said: (The reward of) prayer, fasting and remembrance of Allah is enhanced seven hundred times over (the reward of) spending in Allah's path.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، وَسَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الصَّلاَةَ وَالصِّيَامَ وَالذِّكْرَ تُضَاعَفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ بِسَبْعِمِائَةِ ضِعْفٍ " .

Grade : **Da'if** (Al-Albani)   ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2498
In-book reference : Book 15, Hadith 22
English translation : Book 14, Hadith 2492

(15) Chapter: Regarding One Who Died In Batlle

(15) باب فِيمَنْ مَاتَ غَازِيًا

Narrated AbuMalik al-Ash'ari:

AbuMalik heard the Messenger of Allah (ﷺ) say: He who goes forth in Allah's path and dies or is killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، يَرُدُّ إِلَى مَكْحُولٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ غُنْمٍ الأَشْعَرِيِّ أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ فَصَلَ فِي سَبِيلِ اللَّهِ فَمَاتَ أَوْ قُتِلَ فَهُوَ شَهِيدٌ أَوْ وَقَصَهُ فَرَسُهُ أَوْ بَعِيرُهُ أَوْ لَدَغَتْهُ هَامَّةٌ أَوْ مَاتَ عَلَى فِرَاشِهِ أَوْ بِأَىِّ حَتْفٍ شَاءَ اللَّهُ فَإِنَّهُ شَهِيدٌ وَإِنَّ لَهُ الْجَنَّةَ " .

Grade : **Da'if** (Al-Albani)   ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 2499

In-book reference : Book 15, Hadith 23
English translation : Book 14, Hadith 2493

(16) Chapter: Regarding The Virtue Of Ribat

(16) باب فِي فَضْلِ الرِّبَاطِ

Narrated Fadalah ibn Ubayd:

The Prophet (ﷺ) said: Everyone who dies will have fully complete his action, except one who is on the frontier (in Allah's path), for his deeds will be made to go on increasing till the Day of Resurrection, and he will be safe from the trial in the grave.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي أَبُو هَانِئٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏:‏ ‏"‏ كُلُّ الْمَيِّتِ يُخْتَمُ عَلَى عَمَلِهِ، إِلاَّ الْمُرَابِطَ فَإِنَّهُ يَنْمُو لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيُؤَمَّنُ مِنْ فَتَّانِ الْقَبْرِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2500
In-book reference : Book 15, Hadith 24
English translation : Book 14, Hadith 2494

(17) Chapter: Regarding The Virtue Of Keeping Watch In The Cause Of Allah, The Mighty And Sublime

(17) باب فِي فَضْلِ الْحَرْسِ فِي سَبِيلِ اللَّهِ تَعَالَى

Narrated Sahl ibn al-Hanzaliyyah:

On the day of Hunayn we travelled with the Messenger of Allah (ﷺ) and we journeyed for a long time until the evening came. I attended the prayer along with the Messenger of Allah (ﷺ).

A horseman came and said: Messenger of Allah, I went before you and climbed a certain mountain where saw Hawazin all together with their women, cattle, and sheep, having gathered at Hunayn.

The Messenger of Allah (ﷺ) smiled and said: That will be the booty of the Muslims tomorrow if Allah wills. He then asked: Who will be on guard tonight?

Anas ibn AbuMarthad al-Ghanawi said: I shall , Messenger of Allah. He said: Then mount your horse. He then mounted his horse, and came to the Messenger of Allah (ﷺ).

The Messenger of Allah said to him: Go forward to this ravine till you get to the top of it. We should not be exposed to danger from your side. In the morning the Apostle of of Allah (ﷺ) came out to his place of prayer, and offered two rak'ahs. He then said: Have you seen any sign of your horseman?

They said: We have not, Messenger of Allah. The announcement of the time for prayer was then made, and while the Messenger of Allah (ﷺ) was saying the prayer, he began to glance towards the ravine. When he finished his prayer and uttered salutation, he said: Cheer up, for your horseman has come. We therefore began to look between the trees in the ravine, and sure enough he had come.

He stood beside the Messenger of Allah (ﷺ), saluted him and said: I continued till I reached the top of this ravine where the Messenger of Allah (ﷺ) commanded me, and in the morning I looked down into both ravines but saw no one.

The Messenger of Allah (ﷺ) asked him: Did you dismount during the night?

He replied: No, except to pray or to relieve myself. The Messenger of Allah (ﷺ) said: You have ensured your entry to (Paradise). No blame will be attached to you supposing you do not work after it.

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، - يَعْنِي ابْنَ سَلاَّمٍ - أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي السَّلُولِيُّ أَبُو كَبْشَةَ، أَنَّهُ حَدَّثَهُ سَهْلُ ابْنُ الْحَنْظَلِيَّةِ، أَنَّهُمْ سَارُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَأَطْنَبُوا السَّيْرَ حَتَّى كَانَتْ عَشِيَّةً، فَحَضَرْتُ الصَّلاَةَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَ رَجُلٌ فَارِسٌ فَقَالَ : يَا رَسُولَ اللَّهِ إِنِّي انْطَلَقْتُ بَيْنَ أَيْدِيكُمْ حَتَّى طَلَعْتُ جَبَلَ كَذَا وَكَذَا فَإِذَا أَنَا بِهَوَازِنَ عَلَى بَكْرَةِ آبَائِهِمْ بِظُعُنِهِمْ وَنَعَمِهِمْ وَشَائِهِمُ اجْتَمَعُوا إِلَى حُنَيْنٍ . فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ : " تِلْكَ غَنِيمَةُ الْمُسْلِمِينَ غَدًا إِنْ شَاءَ اللَّهُ " . ثُمَّ قَالَ : " مَنْ يَحْرُسُنَا اللَّيْلَةَ " . قَالَ أَنَسُ بْنُ أَبِي مَرْثَدٍ الْغَنَوِيُّ : أَنَا يَا رَسُولَ اللَّهِ . قَالَ : " فَارْكَبْ " . فَرَكِبَ فَرَسًا لَهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم : " اسْتَقْبِلْ هَذَا الشِّعْبَ حَتَّى تَكُونَ فِي أَعْلاَهُ وَلاَ نُغَرَّنَّ مِنْ قِبَلِكَ اللَّيْلَةَ " . فَلَمَّا أَصْبَحْنَا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى مُصَلاَّهُ فَرَكَعَ رَكْعَتَيْنِ ثُمَّ قَالَ : " هَلْ أَحْسَسْتُمْ فَارِسَكُمْ " . قَالُوا : يَا رَسُولَ اللَّهِ مَا أَحْسَسْنَاهُ . فَثُوِّبَ بِالصَّلاَةِ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشِّعْبِ حَتَّى إِذَا قَضَى صَلاَتَهُ وَسَلَّمَ قَالَ : " أَبْشِرُوا فَقَدْ جَاءَكُمْ فَارِسُكُمْ " . فَجَعَلْنَا نَنْظُرُ إِلَى خِلاَلِ الشَّجَرِ فِي الشِّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ فَقَالَ : إِنِّي انْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَى هَذَا الشِّعْبِ حَيْثُ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا أَصْبَحْتُ اطَّلَعْتُ الشِّعْبَيْنِ كِلَيْهِمَا فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم : " هَلْ نَزَلْتَ اللَّيْلَةَ " . قَالَ : لاَ إِلاَّ مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم : " قَدْ أَوْجَبْتَ فَلاَ عَلَيْكَ أَنْ لاَ تَعْمَلَ بَعْدَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2501
In-book reference : Book 15, Hadith 25
English translation : Book 14, Hadith 2495

(18) Chapter: That It Is Disliked To Abandon Fighting

(18) باب كَرَاهِيَةِ تَرْكِ الْغَزْوِ

Abu Hurairah reported the Prophet (ﷺ) as saying “He who dies without having fought or having felt fighting (against the infidels) to be his duty will die guilty of a kind of hypocrisy.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ الْمَرْوَزِيُّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا وُهَيْبٌ، - قَالَ عَبْدَةُ : يَعْنِي ابْنَ الْوَرْدِ - أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2502
In-book reference : Book 15, Hadith 26
English translation : Book 14, Hadith 2496

Narrated AbuUmamah:

The Prophet (ﷺ) said: He who does not join the warlike expedition (jihad), or equip, or looks well after a warrior's family when he is away, will be smitten by Allah with a sudden calamity. Yazid ibn Abdu Rabbihi said in his tradition: 'before the Day of Resurrection".

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَقَرَأْتُهُ، عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجُسِيِّ قَالاَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ أَصَابَهُ اللَّهُ بِقَارِعَةٍ " . قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ : " قَبْلَ يَوْمِ الْقِيَامَةِ " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 2503
In-book reference : Book 15, Hadith 27
English translation : Book 14, Hadith 2497

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Use your property, your persons any your tongues in striving against the polytheists.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ : " جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2504
In-book reference : Book 15, Hadith 28
English translation : Book 14, Hadith 2498

(19) Chapter: Regarding Abrogation Of The Command For Mass Deployment By Specific Deployment

(19) باب فِي نَسْخِ نَفِيرِ الْعَامَّةِ بِالْخَاصَّةِ

Ibn ‘Abbas said “The Qur’anic verse “Unless you go forth, He will punish you with a grievous penalty, and the verse “It is not fitting for the people of Medina”... up to “that Allaah might required their deed with the best (possible reward) have been repealed by the verse. Nor should the believers all go forth together.”

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { إِلاَّ تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا } وَ { مَا كَانَ لأَهْلِ الْمَدِينَةِ } إِلَى قَوْلِهِ { يَعْمَلُونَ } نَسَخَتْهَا الآيَةُ الَّتِي تَلِيهَا { وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً }

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 2505
In-book reference : Book 15, Hadith 29
English translation : Book 14, Hadith 2499

Najdah bin Nufai' said "I asked Ibn 'Abbas about the verse. "Unless you go forth, He will punish you with a grievous penalty." He replied "The rain stopped from them. This was their punishment."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ الْحَنَفِيِّ، حَدَّثَنِي نَجْدَةُ بْنُ نُفَيْعٍ، قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الآيَةِ، { إِلاَّ تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا } قَالَ : فَأُمْسِكَ عَنْهُمُ الْمَطَرُ وَكَانَ عَذَابَهُمْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2506
In-book reference : Book 15, Hadith 30
English translation : Book 14, Hadith 2500

(20) Chapter: The Allowance To Stay Behing Due To An Excuse

(20) باب فِي الرُّخْصَةِ فِي الْقُعُودِ مِنَ الْعُذْرِ

Zaid bin Thabit said "I was beside the Apostle of Allaah(ﷺ) when the divinely-inspired calmness overtook him and the thigh of the Apostle of Allaah(ﷺ) fell on my thigh. I did not find any weightier than the thigh of the Apostle of Allaah(ﷺ). He then regained his composure and said "Write down. I wrote on a shoulder. Not equal are thise believers who sit (at home), other than those who have a (disabling) hurt, and those who strive in the way of Allaah. When Ibn Umm Makhtum who was blind heard the excellence of the warriors. He stood up and said "Apostle of Allaah(ﷺ) how is it for those believers who are unable to fight (in the path of Allaah)? When he finished his question his divinely-inspired calmness overtook him, and his thigh fell on my thigh and I found its weight the second time as I found the first time." When the Apostle of Allaah(ﷺ) regained his composure, he said "Apostle of Allaah(ﷺ) said "Other than those who have a (disabling hurt). Zaid said "Allaah, the exalted, revealed it alone and I appended it." By Him in Whose hands is my life, I am seeing, as it were the place where I put it (i.e., the verse) at the crack in the shoulder."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ : كُنْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَغَشِيَتْهُ السَّكِينَةُ فَوَقَعَتْ فَخِذُ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي، فَمَا وَجَدْتُ ثِقَلَ شَىْءٍ أَثْقَلَ مِنْ فَخِذِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ سُرِّيَ عَنْهُ فَقَالَ : " اكْتُبْ " . فَكَتَبْتُ فِي كَتِفٍ : لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ . إِلَى آخِرِ الآيَةِ، فَقَامَ ابْنُ أُمِّ مَكْتُومٍ - وَكَانَ رَجُلاً أَعْمَى - لَمَّا سَمِعَ فَضِيلَةَ الْمُجَاهِدِينَ فَقَالَ : يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ لاَ يَسْتَطِيعُ الْجِهَادَ مِنَ الْمُؤْمِنِينَ فَلَمَّا قَضَى كَلاَمَهُ غَشِيَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم السَّكِينَةُ فَوَقَعَتْ فَخِذُهُ عَلَى فَخِذِي وَوَجَدْتُ مِنْ ثِقَلِهَا فِي الْمَرَّةِ الثَّانِيَةِ كَمَا وَجَدْتُ فِي الْمَرَّةِ الأُولَى ثُمَّ سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ : " اقْرَأْ يَا زَيْدُ " . فَقَرَأْتُ { لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم { غَيْرُ أُولِي الضَّرَرِ } الآيَةَ كُلَّهَا . قَالَ زَيْدٌ : فَأَنْزَلَهَا اللَّهُ وَحْدَهَا فَأَلْحَقْتُهَا، وَالَّذِي نَفْسِي بِيَدِهِ لَكَأَنِّي أَنْظُرُ إِلَى مُلْحَقِهَا عِنْدَ صَدْعٍ فِي كَتِفٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2507
In-book reference : Book 15, Hadith 31
English translation : Book 14, Hadith 2501

Anas bin Malik reported on the authority of his father, The Apostle of Allaah(ﷺ) said “ You left behind some people in Madeenah who did not fail to be with you wherever you went and whatever you spent (of your goods) and whatever valley you crossed. They asked Apostle of Allaah(ﷺ) how can they be with us when they are still in Madeenah? He replied “They were declined by a valid excuse.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلاَ أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلاَ قَطَعْتُمْ مِنْ وَادٍ إِلاَّ وَهُمْ مَعَكُمْ فِيهِ " . قَالُوا : يَا رَسُولَ اللَّهِ وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ فَقَالَ : " حَبَسَهُمُ الْعُذْرُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2508
In-book reference : Book 15, Hadith 32
English translation : Book 14, Hadith 2502

(21) Chapter: What Is Accepted As Participation In Battle (21) باب مَا يُجْزِئُ مِنَ الْغَزْوِ

Zaid bin Khalid al Juhani reported that Apostle of Allaah(ﷺ) as saying “He who equips a fighter in Allaah’s path has taken part in the fighting. And he looks after a fighter’s family when he is away has taken part in the fighting.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، حَدَّثَنِي يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ، حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2509
In-book reference : Book 15, Hadith 33
English translation : Book 14, Hadith 2503

Abu Sa’id Al Khudri said “The Apostle of Allaah(ﷺ) sent an expedition towards Banu Lihyan and said “One of the two persons should go forth. He then said to those who sat (at home), If any one of you looks after the family and property of a warrior, he will receive half the reward of the one who goes forth (in jihad).”

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ إِلَى بَنِي لِحْيَانَ وَقَالَ : " لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ " . ثُمَّ قَالَ لِلْقَاعِدِينَ : " أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2510
In-book reference : Book 15, Hadith 34
English translation : Book 14, Hadith 2504

(22) Chapter: Regarding Bravery And Cowardice

(22) باب فِي الْجُرْأَةِ وَالْجُبْنِ

Narrated AbuHurayrah:
I heard the Messenger of Allah (ﷺ) say: What is evil in a man are alarming niggardliness and unrestrained cowardice.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مُوسَى بْنِ عُلَىِّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " **شَرُّ مَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2511
In-book reference : Book 15, Hadith 35
English translation : Book 14, Hadith 2505

(23) Chapter: Regarding The Saying Of Allah, The Mighty And Sublime: And Do Not Throw Yourself Into Destruction

(23) باب فِي قَوْلِهِ تَعَالَى { وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ }

Narrated AbuAyyub:
AbuImran said: We went out on an expedition from Medina with the intention of (attacking) Constantinople. AbdurRahman ibn Khalid ibn al-Walid was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy.
Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger.
AbuAyyub said: This verse was revealed about us, the group of the Ansar (the Helpers). When Allah helped His Prophet (ﷺ) and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it.

Thereupon Allah, the Exalted, revealed, "And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)". To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. jihad).
AbuImran said: AbuAyyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، وَابْنِ، لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ، قَالَ : غَزَوْنَا مِنَ الْمَدِينَةِ نُرِيدُ الْقُسْطَنْطِينِيَّةَ، وَعَلَى الْجَمَاعَةِ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيدِ وَالرُّومُ مُلْصِقُو ظُهُورِهِمْ بِحَائِطِ الْمَدِينَةِ، فَحَمَلَ رَجُلٌ عَلَى الْعَدُوِّ فَقَالَ النَّاسُ : مَهْ، مَهْ، لاَ إِلَهَ إِلاَّ اللَّهُ، يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ . فَقَالَ أَبُو أَيُّوبَ : إِنَّمَا نَزَلَتْ هَذِهِ الآيَةُ فِينَا مَعْشَرَ الأَنْصَارِ لَمَّا نَصَرَ اللَّهُ نَبِيَّهُ وَأَظْهَرَ الإِسْلاَمَ، قُلْنَا : هَلُمَّ نُقِيمُ فِي أَمْوَالِنَا وَنُصْلِحُهَا، فَأَنْزَلَ اللَّهُ تَعَالَى { وَأَنْفِقُوا

فِي سَبِيلِ اللَّهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ } فَالإِلْقَاءُ بِالأَيْدِي إِلَى التَّهْلُكَةِ أَنْ نُقِيمَ فِي أَمْوَالِنَا وَنُصْلِحَهَا وَنَدَعَ الْجِهَادَ . قَالَ أَبُو عِمْرَانَ : فَلَمْ يَزَلْ أَبُو أَيُّوبَ يُجَاهِدُ فِي سَبِيلِ اللَّهِ حَتَّى دُفِنَ بِالْقُسْطَنْطِينِيَّةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2512
In-book reference : Book 15, Hadith 36
English translation : Book 14, Hadith 2506

(24) Chapter: Regarding Shooting

(24) باب فِي الرَّمْىِ

Narrated Uqbah ibn Amir:
I heard the Messenger of Allah (ﷺ) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي أَبُو سَلاَّمٍ، عَنْ خَالِدِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلاَثَةَ نَفَرٍ الْجَنَّةَ : صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنْبِلَهُ، وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَىَّ مِنْ أَنْ تَرْكَبُوا، لَيْسَ مِنَ اللَّهْوِ إِلاَّ ثَلاَثٌ : تَأْدِيبُ الرَّجُلِ فَرَسَهُ وَمُلاَعَبَتُهُ أَهْلَهُ وَرَمْيُهُ بِقَوْسِهِ وَنَبْلِهِ، وَمَنْ تَرَكَ الرَّمْىَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا " . أَوْ قَالَ : " كَفَرَهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2513
In-book reference : Book 15, Hadith 37
English translation : Book 14, Hadith 2507

‘Uqabah bin Amir Al Juhani said “I heard the Apostle of Allaah(ﷺ) recite when he was on the pulpit “Against them make ready your strength to the utmost of your power. Beware, strength is shooting, beware strength is shooting, beware strength is shooting.”

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، : ثُمَامَةَ بْنِ شُفَىٍّ الْهَمْدَانِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ : " { وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ، أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ، أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2514
In-book reference : Book 15, Hadith 38

English translation : Book 14, Hadith 2508

(25) Chapter: Regarding A Person Who Fights For Worldly Gain

(25) باب فِي مَنْ يَغْزُو وَيَلْتَمِسُ الدُّنْيَا

Narrated Mu'adh ibn Jabal:

The Prophet (ﷺ) said: Fighting is of two kinds: The one who seeks Allah's favour, obeys the leader, gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth will not return credit or without blame.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي بَحِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ : " الْغَزْوُ غَزْوَانِ فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الإِمَامَ، وَأَنْفَقَ الْكَرِيمَةَ، وَيَاسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفَسَادَ، فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ غَزَا فَخْرًا وَرِيَاءً وَسُمْعَةً، وَعَصَى الإِمَامَ، وَأَفْسَدَ فِي الأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2515
In-book reference : Book 15, Hadith 39
English translation : Book 14, Hadith 2509

Narrated AbuHurayrah:

A man said: Messenger of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? The Prophet (ﷺ) said: He will have not reward. The people thought it terrible, and they said to the man: Go back to the Messenger of Allah (ﷺ), for you might not have made him understand well. He, therefore, (went and again) asked: Messenger of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? He replied: There is no reward for him. They again said to the man: Return to the Messenger of Allah. He, therefore, said to him third time. He replied: There is no reward for him.

حَدَّثَنَا أَبُو تَوْبَةَ : الرَّبِيعُ بْنُ نَافِعٍ عَنِ ابْنِ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنِ ابْنِ مِكْرَزٍ - رَجُلٍ مِنْ أَهْلِ الشَّامِ - عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَجُلاً، قَالَ : يَا رَسُولَ اللَّهِ، رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " لاَ أَجْرَ لَهُ " . فَأَعْظَمَ ذَلِكَ النَّاسُ، وَقَالُوا لِلرَّجُلِ : عُدْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَلَعَلَّكَ لَمْ تُفَهِّمْهُ . فَقَالَ : يَا رَسُولَ اللَّهِ، رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا . فَقَالَ : " لاَ أَجْرَ لَهُ " . فَقَالُوا لِلرَّجُلِ : عُدْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ لَهُ الثَّالِثَةَ، فَقَالَ لَهُ : " لاَ أَجْرَ لَهُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2516
In-book reference : Book 15, Hadith 40
English translation : Book 14, Hadith 2510

(26) Chapter: Whoever Fights So That The Word Of Allah Is Uppermost

(26) باب مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

Abu Musa said “A beduoin came to the Apostle of Allaah(ﷺ) and said “One man fights for reputation, one fights for being praised, one fights for booty and one for his place to be seen. (Which of them is in Allaah’s path?)”. The Apostle of Allaah(ﷺ) replied “The one who fights that Allaah’s word may have pre-eminence is in Allaah’s path.”

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، : أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ : إِنَّ الرَّجُلَ يُقَاتِلُ لِلذِّكْرِ، وَيُقَاتِلُ لِيُحْمَدَ، وَيُقَاتِلُ لِيَغْنَمَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَنْ قَاتَلَ حَتَّى تَكُونَ كَلِمَةُ اللَّهِ هِيَ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2517
In-book reference : Book 15, Hadith 41
English translation : Book 14, Hadith 2511

‘Amr said “I heard from Abu Wa’il a tradition which surprised me, he then narrated the tradition to the same effect (as mentioned before).

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو، قَالَ : سَمِعْتُ مِنْ أَبِي وَائِلٍ، حَدِيثًا أَعْجَبَنِي . فَذَكَرَ مَعْنَاهُ .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2518
In-book reference : Book 15, Hadith 42
English translation : Book 14, Hadith 2512

Narrated Abdullah ibn Amr ibn al-'As:

Messenger of Allah, tell me about jihad and fighting. He replied: Abdullah ibn Amr, if you fight with endurance seeking from Allah your reward, Allah will resurrect you showing endurance and seeking your reward from Him, but, if you fight for vain show seeking to acquire much, Allah will resurrect you making a vain show and seeking to acquire much. In whatever you fight or are killed, Abdullah ibn Amr, in that state Allah will resurrect you.

حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الأَنْصَارِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ، عَنِ الْعَلاَءِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ حَنَانِ بْنِ خَارِجَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو : يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْجِهَادِ، وَالْغَزْوِفَقَالَ : " يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللَّهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، عَلَى أَىِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللَّهُ عَلَى تِيكَ الْحَالِ " .

Grade : **Da'if** (Al-Albani)   حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2519
In-book reference : Book 15, Hadith 43
English translation : Book 14, Hadith 2513

(27) Chapter: Regarding The Virtue Of Martyrdom

(27) باب فِي فَضْلِ الشَّهَادَةِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ تَرِدُ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَأْكَلِهِمْ وَمَشْرَبِهِمْ وَمَقِيلِهِمْ قَالُوا : مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا أَنَّا أَحْيَاءٌ فِي الْجَنَّةِ نُرْزَقُ لِئَلاَّ يَزْهَدُوا فِي الْجِهَادِ وَلاَ يَنْكُلُوا عِنْدَ الْحَرْبِ فَقَالَ اللَّهُ سُبْحَانَهُ : أَنَا أُبَلِّغُهُمْ عَنْكُمْ . قَالَ : فَأَنْزَلَ اللَّهُ { وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا } " . إِلَى آخِرِ الآيَةِ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 2520
In-book reference : Book 15, Hadith 44
English translation : Book 14, Hadith 2514

Narrated Hasana' daughter of Mu'awiyah:

She reported on the authority of her paternal uncle: I asked the Prophet (ﷺ): Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عَوْفٌ، حَدَّثَتْنَا حَسْنَاءُ بِنْتُ مُعَاوِيَةَ الصَّرِيمِيَّةُ، قَالَتْ حَدَّثَنَا عَمِّي، قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم : مَنْ فِي الْجَنَّةِ قَالَ : " النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَئِيدُ فِي الْجَنَّةِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2521
In-book reference : Book 15, Hadith 45
English translation : Book 14, Hadith 2515

(28) Chapter: Regarding The Acceptance Of The Martyr's Intercession

(28) باب فِي الشَّهِيدِ يُشَفَّعُ

Narrated AbudDarda':

The Prophet (ﷺ) said: The intercession of a martyr will be accepted for seventy members of his family.

Abu Dawud said: The correct name if the narrator is Rabah b. al-Walid (and not al-walid b. Rabah as occurred in the chain of narrators in the text of the tradition)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ الذِّمَارِيُّ، حَدَّثَنِي عَمِّي، : نِمْرَانُ بْنُ عُتْبَةَ الذِّمَارِيُّ قَالَ : دَخَلْنَا عَلَى أُمِّ الدَّرْدَاءِ وَنَحْنُ أَيْتَامٌ فَقَالَتْ : أَبْشِرُوا فَإِنِّي سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ " . قَالَ أَبُو دَاوُدَ : صَوَابُهُ رَبَاحُ بْنُ الْوَلِيدِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2522
In-book reference : Book 15, Hadith 46
English translation : Book 14, Hadith 2516

(29) Chapter: Regarding The Visible Light At The Martyr's Grave

(29) باب فِي النُّورِ يُرَى عِنْدَ قَبْرِ الشَّهِيدِ

Narrated Aisha, Ummul Mu'minin:

When Negus died, we were told that a light would be seen perpetually at his grave.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي يَزِيدُ بْنُ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ : لَمَّا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لاَ يَزَالُ يُرَى عَلَى قَبْرِهِ نُورٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2523
In-book reference : Book 15, Hadith 47
English translation : Book 14, Hadith 2517

Narrated Ubaydullah ibn Khalid as-Sulami:

The Messenger of Allah (ﷺ) made a brotherhood between two men, one of whom was killed (in Allah's path), and a week or thereabouts later the other died, and we prayed at his funeral). The Messenger of Allah (ﷺ) asked: What did you say? We replied: We prayed for him and said: O Allah, forgive him, and join him to his companion. The Messenger of Allah (ﷺ) said: What about his prayers since the time the other died, and his fasting since the time the other died--the narrator Shu'bah doubted the words, "his fasting--and his deeds since the time the other died. The distance between them is just like the distance between heaven and earth.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ رُبَيِّعَةَ، عَنْ عُبَيْدِ بْنِ خَالِدٍ السُّلَمِيِّ، قَالَ : آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ رَجُلَيْنِ فَقُتِلَ أَحَدُهُمَا وَمَاتَ الآخَرُ بَعْدَهُ بِجُمُعَةٍ أَوْ نَحْوِهَا، فَصَلَّيْنَا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَا قُلْتُمْ " . فَقُلْنَا : دَعَوْنَا لَهُ، وَقُلْنَا : اللَّهُمَّ اغْفِرْ لَهُ وَأَلْحِقْهُ بِصَاحِبِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " فَأَيْنَ صَلاَتُهُ بَعْدَ صَلاَتِهِ وَصَوْمُهُ بَعْدَ صَوْمِهِ " . شَكَّ شُعْبَةُ فِي صَوْمِهِ : " وَعَمَلُهُ بَعْدَ عَمَلِهِ إِنَّ بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2524
In-book reference : Book 15, Hadith 48
English translation : Book 14, Hadith 2518

(30) Chapter: Regarding Fighting For Wages

(30) باب فِي الْجَعَائِلِ فِي الْغَزْوِ

Narrated AbuAyyub al-Ansari:

AbuAyyub heard the Messenger of Allah (ﷺ) say: Capitals will be conquered at your hands, and you will have to raise companies in large armies. A man will be unwilling to join a company, so he will escape from his people and go round the tribes offering himself to them, saying: Whose place may I take in such and such expedition? Whose place may I take in such and such expedition? Beware: That man is a hireling to the last drop of his blood.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا ح، وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، - الْمَعْنَى وَأَنَا لِحَدِيثِهِ، أَتْقَنُ - عَنْ أَبِي سَلَمَةَ، : سُلَيْمَانَ بْنِ سُلَيْمٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنِ ابْنِ أَخِي أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنْ أَبِي أَيُّوبَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " سَتُفْتَحُ عَلَيْكُمُ الأَمْصَارُ، وَسَتَكُونُ جُنُودٌ مُجَنَّدَةٌ تُقْطَعُ عَلَيْكُمْ فِيهَا بُعُوثٌ فَيَكْرَهُ الرَّجُلُ مِنْكُمُ الْبَعْثَ فِيهَا فَيَتَخَلَّصُ مِنْ قَوْمِهِ ثُمَّ يَتَصَفَّحُ الْقَبَائِلَ يَعْرِضُ نَفْسَهُ عَلَيْهِمْ يَقُولُ : مَنْ أَكْفِيهِ بَعْثَ كَذَا، مَنْ أَكْفِيهِ بَعْثَ كَذَا أَلاَ وَذَلِكَ الأَجِيرُ إِلَى آخِرِ قَطْرَةٍ مِنْ دَمِهِ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2525
In-book reference : Book 15, Hadith 49
English translation : Book 14, Hadith 2519

(31) Chapter: The Allowance To Take Wages

(31) باب الرُّخْصَةِ فِي أَخْذِ الْجَعَائِلِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: The warrior gets his reward, and the one who equips him gets his own reward and that of the warrior.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجٌ، - يَعْنِي ابْنَ مُحَمَّدٍ - ح وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنِ ابْنِ شُفَىٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " لِلْغَازِي أَجْرُهُ، وَلِلْجَاعِلِ أَجْرُهُ وَأَجْرُ الْغَازِي " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2526
In-book reference : Book 15, Hadith 50
English translation : Book 14, Hadith 2520

(32) Chapter: A Man Who Fights For The Wages Of His Service

(32) باب فِي الرَّجُلِ يَغْزُو بِأَجِيرٍ لِيَخْدُمَ

Narrated Ya'la ibn Munyah:

The Messenger of Allah (ﷺ) announced an expedition, and I was a very old man and I had no servant. I, therefore, sought a hireling who would serve instead of me, and I would give him his portion. So I found a man. When the time of departure arrived, he came to me and said: I do not know what would be the portions, and how much would be my portion. So offer something (as wages) to me, whether there would be any portion or not. I offered three dinars (as his wages) for him. When some booty arrived, I wanted to offer him his portion. But I remembered the dinars, so

I went to the Prophet (ﷺ) and mentioned the matter to him. He said: All I can find for him regarding this expedition of his in this world and the next is three dinars which were offered him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَاصِمُ بْنُ حَكِيمٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، أَنَّ يَعْلَى بْنَ مُنْيَةَ، قَالَ : آذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْغَزْوِ وَأَنَا شَيْخٌ كَبِيرٌ لَيْسَ لِي خَادِمٌ، فَالْتَمَسْتُ أَجِيرًا يَكْفِينِي وَأُجْرِي لَهُ سَهْمَهُ، فَوَجَدْتُ رَجُلاً، فَلَمَّا دَنَا الرَّحِيلُ أَتَانِي فَقَالَ : مَا أَدْرِي مَا السُّهْمَانُ وَمَا يَبْلُغُ سَهْمِي فَسَمِّ لِي شَيْئًا كَانَ السَّهْمُ أَوْ لَمْ يَكُنْ . فَسَمَّيْتُ لَهُ ثَلاَثَةَ دَنَانِيرَ، فَلَمَّا حَضَرَتْ غَنِيمَتُهُ أَرَدْتُ أَنْ أُجْرِيَ لَهُ سَهْمَهُ، فَذَكَرْتُ الدَّنَانِيرَ، فَجِئْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ لَهُ أَمْرَهُ، فَقَالَ : " مَا أَجِدُ لَهُ فِي غَزْوَتِهِ هَذِهِ فِي الدُّنْيَا وَالآخِرَةِ إِلاَّ دَنَانِيرَهُ الَّتِي سَمَّى " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2527
In-book reference : Book 15, Hadith 51
English translation : Book 14, Hadith 2521

(33) Chapter: Regarding A Man Who Goes To Battle While His Parents Object

(33) باب فِي الرَّجُلِ يَغْزُو وَأَبَوَاهُ كَارِهَانِ

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Messenger of Allah (ﷺ) and said: I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping. He (the Prophet) said: Return to them and make them laugh as you made them weep.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ : جِئْتُ أُبَايِعُكَ عَلَى الْهِجْرَةِ وَتَرَكْتُ أَبَوَىَّ يَبْكِيَانِ . فَقَالَ : " ارْجِعْ عَلَيْهِمَا فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2528
In-book reference : Book 15, Hadith 52
English translation : Book 14, Hadith 2522

‘Abd Allah bin ‘Amr said “A man came to the Prophet(ﷺ) and said “Apostle of Allaah(ﷺ), May I take part in jihad?” He asked “Do you have parents?” He replied “Yes”. So, strive for them.”

Abu Dawud said:

The name of the narrator Abu al-'Abbas, a poet, is al-Sa'ib b. Farrukh.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ : يَا رَسُولَ اللَّهِ أُجَاهِدُ قَالَ : " أَلَكَ أَبَوَانِ " . قَالَ : نَعَمْ . قَالَ : " فَفِيهِمَا فَجَاهِدْ " . قَالَ أَبُو دَاوُدَ : أَبُو الْعَبَّاسِ هَذَا الشَّاعِرُ اسْمُهُ السَّائِبُ بْنُ فَرُّوخَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2529
In-book reference : Book 15, Hadith 53
English translation : Book 14, Hadith 2523

Narrated AbuSa'id al-Khudri:

A man emigrated to the Messenger of Allah (ﷺ) from the Yemen. He asked (him): Have you anyone (of your relatives) in the Yemen? He replied: My parents. He asked: Did they permit you? He replied: No. He said: Go back to them and ask for their permission. If they permit you, then fight (in the path of Allah), otherwise be devoted to them.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ دَرَّاجًا أَبَا السَّمْحِ، حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلاً، هَاجَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْيَمَنِ، فَقَالَ : " هَلْ لَكَ أَحَدٌ بِالْيَمَنِ " . قَالَ : أَبَوَاىَ . قَالَ : " أَذِنَا لَكَ " . قَالَ : لاَ . قَالَ : " ارْجِعْ إِلَيْهِمَا فَاسْتَأْذِنْهُمَا، فَإِنْ أَذِنَا لَكَ فَجَاهِدْ، وَإِلاَّ فَبِرَّهُمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2530
In-book reference : Book 15, Hadith 54
English translation : Book 14, Hadith 2524

(34) Chapter: Regarding Women Participating In Battle

(34) باب فِي النِّسَاءِ يَغْزُونَ

Narrated Anas ibn Malik:

When the Messenger of Allah (ﷺ) went on an expedition, he took Umm Sulaym, and he had some women of the Ansar who supplied water and tended the wounded.

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْزُو بِأُمِّ سُلَيْمٍ وَنِسْوَةٍ مِنَ الأَنْصَارِ لِيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2531
In-book reference : Book 15, Hadith 55
English translation : Book 14, Hadith 2525

(35) Chapter: Regarding Fighting Against The Tyrant Rulers

(35) باب فِي الْغَزْوِ مَعَ أَئِمَّةِ الْجَوْرِ

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ أَبِي نُشْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " ثَلاَثَةٌ مِنْ أَصْلِ الإِيمَانِ : الْكَفُّ عَمَّنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ تُكَفِّرْهُ بِذَنْبٍ وَلاَ تُخْرِجْهُ مِنَ الإِسْلاَمِ بِعَمَلٍ، وَالْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِيَ اللَّهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَّالَ لاَ يُبْطِلُهُ جَوْرُ جَائِرٍ وَلاَ عَدْلُ عَادِلٍ، وَالإِيمَانُ بِالأَقْدَارِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2532
In-book reference : Book 15, Hadith 56
English translation : Book 14, Hadith 2526

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious; the prayer is obligatory on you behind every believer, pious or impious, even if he commits grave sins; the (funeral) prayer is incumbent upon every Muslim, pious and impious, even if he commits major sins.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " الْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ بَرًّا كَانَ أَوْ فَاجِرًا، وَالصَّلاَةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ، وَالصَّلاَةُ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2533
In-book reference : Book 15, Hadith 57
English translation : Book 14, Hadith 2527

(36) Chapter: A Person Being Transported For Battle At The Expense Of Others

(36) باب الرَّجُلِ يَتَحَمَّلُ بِمَالِ غَيْرِهِ يَغْزُو

Narrated Jabir ibn Abdullah:

Once the Messenger of Allah (ﷺ) intended to go on an expedition. He said: O group of the emigrants (Muhajirun) and the helpers (Ansar), among your brethren there are people who have neither property nor family. So one of you should take with him two or three persons; with me. I also rode on my camel by turns like one of them.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، حَدَّثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَرَادَ أَنْ يَغْزُوَ فَقَالَ : " يَا مَعْشَرَ الْمُهَاجِرِينَ وَالأَنْصَارِ، إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلاَ عَشِيرَةٌ فَلْيَضُمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوِ الثَّلاَثَةَ فَمَا لأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلاَّ عُقْبَةٌ كَعُقْبَةِ " . يَعْنِي أَحَدِهِمْ . فَضَمَمْتُ إِلَىَّ اثْنَيْنِ أَوْ ثَلاَثَةً، قَالَ : مَا لِي إِلاَّ عُقْبَةٌ كَعُقْبَةِ أَحَدِهِمْ مِنْ جَمَلِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2534
In-book reference : Book 15, Hadith 58
English translation : Book 14, Hadith 2528

(37) Chapter: Regarding A Person Going To Battle, Seeking Reward And Spoils Of War

(37) باب فِي الرَّجُلِ يَغْزُو يَلْتَمِسُ الأَجْرَ وَالْغَنِيمَةَ

Narrated Abdullah ibn Hawalah al-Azdi:

The Messenger of Allah (ﷺ) sent us on foot to get spoil, but we returned without getting any. When he saw the signs of distress on our faces, he stood up on our faces and said: O Allah, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be incapable of that, and do not put them in the care of men, for they would choose the best things for themselves. He then placed his hand on my head and said: Ibn Hawalah, when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head.

Abu Dawud said: 'Abd Allah b. Hawalah belongs to Hims.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي ضَمْرَةُ، أَنَّ ابْنَ زُغْبٍ الإِيَادِيَّ، حَدَّثَهُ قَالَ : نَزَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ حَوَالَةَ الأَزْدِيُّ فَقَالَ لِي : بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَغْنَمَ عَلَى أَقْدَامِنَا فَرَجَعْنَا فَلَمْ نَغْنَمْ شَيْئًا وَعَرَفَ الْجُهْدَ فِي وُجُوهِنَا فَقَامَ فِينَا فَقَالَ : " اللَّهُمَّ لاَ تَكِلْهُمْ إِلَىَّ فَأَضْعُفَ عَنْهُمْ، وَلاَ تَكِلْهُمْ إِلَى أَنْفُسِهِمْ فَيَعْجِزُوا عَنْهَا، وَلاَ تَكِلْهُمْ إِلَى النَّاسِ فَيَسْتَأْثِرُوا عَلَيْهِمْ " . ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي - أَوْ قَالَ : عَلَى هَامَتِي - ثُمَّ قَالَ : " يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلاَفَةَ قَدْ نَزَلَتْ أَرْضَ الْمُقَدَّسَةِ فَقَدْ دَنَتِ الزَّلاَزِلُ وَالْبَلاَبِلُ وَالأُمُورُ الْعِظَامُ، وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ " . قَالَ أَبُو دَاوُدَ : عَبْدُ اللَّهِ بْنُ حَوَالَةَ حِمْصِيٌّ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2535
In-book reference : Book 15, Hadith 59
English translation : Book 14, Hadith 2529

(38) Chapter: A Person Who Sells His Self (For The Sake Of Allah)

(38) باب فِي الرَّجُلِ الَّذِي يَشْرِي نَفْسَهُ

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: Our Lord Most High is pleased with a man who fights in the path of Allah, the Exalted; then his companions fled away (i.e. retreated). But he knew that it was a sin (to flee away from the battlefield), so he returned, and his blood was shed. Thereupon Allah, the Exalted, says to His angels: Look at My servant; he returned seeking what I have for him (i.e. the reward), and fearing (the punishment) I have, until his blood was shed.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " عَجِبَ رَبُّنَا مِنْ رَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ فَانْهَزَمَ " . يَعْنِي أَصْحَابَهُ : " فَعَلِمَ مَا عَلَيْهِ فَرَجَعَ حَتَّى أُهْرِيقَ دَمُهُ، فَيَقُولُ اللَّهُ تَعَالَى لِمَلاَئِكَتِهِ : انْظُرُوا إِلَى عَبْدِي رَجَعَ رَغْبَةً فِيمَا عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي حَتَّى أُهَرِيقَ دَمُهُ " .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2536
In-book reference : Book 15, Hadith 60
English translation : Book 14, Hadith 2530

(39) Chapter: A Person Who Accepts Islam, And Is Killed In The Same Spot, In The Cause Of Allah, The Most High

(39) باب فِيمَنْ يُسْلِمُ وَيُقْتَلُ مَكَانَهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

Narrated AbuHurayrah:

Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked to embrace Islam until he took them. He came on the day of Uhud and asked: Where are my cousins? They (the people) replied: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: Keep away, Amir. He said: I have become a believer. He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah. He said: Out of anger of Allah and His Apostle. He then died and entered Paradise. He did not offer any prayer for Allah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عَمْرَو بْنَ أُقَيْشٍ، كَانَ لَهُ رِبًا فِي الْجَاهِلِيَّةِ فَكَرِهَ أَنْ يُسْلِمَ حَتَّى يَأْخُذَهُ فَجَاءَ يَوْمَ أُحُدٍ . فَقَالَ : أَيْنَ بَنُو عَمِّي قَالُوا : بِأُحُدٍ . قَالَ : أَيْنَ فُلاَنٌ قَالُوا : بِأُحُدٍ . قَالَ : أَيْنَ فُلاَنٌ قَالُوا : بِأُحُدٍ . فَلَبِسَ لأْمَتَهُ وَرَكِبَ فَرَسَهُ ثُمَّ تَوَجَّهَ قِبَلَهُمْ، فَلَمَّا رَآهُ الْمُسْلِمُونَ قَالُوا : إِلَيْكَ عَنَّا يَا عَمْرُو . قَالَ : إِنِّي قَدْ آمَنْتُ . فَقَاتَلَ حَتَّى جُرِحَ، فَحُمِلَ إِلَى أَهْلِهِ جَرِيحًا، فَجَاءَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ لأُخْتِهِ : سَلِيهِ حَمِيَّةً لِقَوْمِكَ أَوْ غَضَبًا لَهُمْ أَمْ غَضَبًا لِلَّهِ فَقَالَ : بَلْ غَضَبًا لِلَّهِ وَلِرَسُولِهِ فَمَاتَ . فَدَخَلَ الْجَنَّةَ وَمَا صَلَّى لِلَّهِ صَلاَةً .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 2537
In-book reference : Book 15, Hadith 61
English translation : Book 14, Hadith 2531

(40) Chapter: Regarding A Man Who Dies By His Own Weapon

(40) باب فِي الرَّجُلِ يَمُوتُ بِسِلاَحِهِ

Salamah bin Al Akwa’ said “On the day of the battle of the Khaibar, my brother fought desperately. But his sword fell back on him and killed him. The Companions of the Apostle of Allaah(ﷺ) talked about him and doubted it (his martyrdom) saying “A man who died with his own weapon”. The Apostle of Allaah(ﷺ) said “he died as a warrior striving in the path of Allaah. Ibn Shihab said “I asked the son of Salamah bin Al Akwa’.” He narrated to me on the authority of his father similar to that except that he said “The Apostle of Allaah(ﷺ) said “They told a lie, he died as a warrior striving in the path of Allaah. There is a double reward for him.””

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ، وَعَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، قَالَ أَبُو دَاوُدَ قَالَ أَحْمَدُ : كَذَا قَالَ هُوَ - يَعْنِي ابْنَ وَهْبٍ - وَعَنْبَسَةُ - يَعْنِي ابْنَ خَالِدٍ - جَمِيعًا عَنْ يُونُسَ قَالَ أَحْمَدُ : وَالصَّوَابُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ أَنَّ سَلَمَةَ بْنَ الأَكْوَعِ قَالَ : لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالاً شَدِيدًا، فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ - وَشَكُّوا فِيهِ - : رَجُلٌ مَاتَ بِسِلاَحِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَاتَ جَاهِدًا مُجَاهِدًا " . قَالَ ابْنُ شِهَابٍ : ثُمَّ سَأَلْتُ ابْنًا لِسَلَمَةَ بْنِ الأَكْوَعِ فَحَدَّثَنِي عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " كَذَبُوا مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2538
In-book reference : Book 15, Hadith 62
English translation : Book 14, Hadith 2532

Narrated AbuSalam:

AbuSalam reported on the authority of a man from the companion of the Prophet (ﷺ). He said: We attacked a tribe of Juhaynah. A man from the Muslims pursued a man of them, and struck him but missed him. He struck himself with the sword. The Messenger of Allah (ﷺ) said: Your brother, O group of Muslims. The people hastened towards him, but found him dead. The Messenger of Allah (ﷺ) wrapped him with his clothes and his blood, and offered (funeral) prayer for him and buried him. They said: Messenger of Allah, is he a martyr? He said: Yes, and I am witness to him.

حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سَلاَّمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَلاَّمٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ : أَغَرْنَا عَلَى حَىٍّ مِنْ جُهَيْنَةَ فَطَلَبَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلاً مِنْهُمْ فَضَرَبَهُ فَأَخْطَأَهُ وَأَصَابَ نَفْسَهُ بِالسَّيْفِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَخُوكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ " . فَابْتَدَرَهُ النَّاسُ فَوَجَدُوهُ قَدْ مَاتَ، فَلَفَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِثِيَابِهِ وَدِمَائِهِ وَصَلَّى عَلَيْهِ وَدَفَنَهُ، فَقَالُوا : يَا رَسُولَ اللَّهِ أَشَهِيدٌ هُوَ قَالَ : " نَعَمْ، وَأَنَا لَهُ شَهِيدٌ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2539
In-book reference : Book 15, Hadith 63
English translation : Book 14, Hadith 2533

(41) Chapter: Supplication When Meeting (The Enemy)

(41) باب الدُّعَاءِ عِنْدَ اللِّقَاءِ

Narrated Sahl ibn Sa'd:

The Prophet (ﷺ) said: Two (prayers) are not rejected, or seldom rejected: Prayer at the time of the call to prayer, and (the prayer) at the time of fighting, when the people grapple with each other. Musa said: Rizq ibn Sa'id ibn AbdurRahman reported from AbuHazim on the authority of Sahl ibn Sa'd from the Prophet (ﷺ) as saying: And while it is raining.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " ثِنْتَانِ لاَ تُرَدَّانِ، أَوْ قَلَّمَا تُرَدَّانِ : الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا " . قَالَ مُوسَى : وَحَدَّثَنِي رِزْقُ بْنُ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : وَوَقْتَ الْمَطَرِ .

حكم: صحيح دون ووقت المطر (الألباني)

Reference : Sunan Abi Dawud 2540
In-book reference : Book 15, Hadith 64

English translation : Book 14, Hadith 2534

(42) Chapter: Regarding A Person Who Asks Allah For Martyrdom

(42) باب فِيمَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ

Narrated Mu'adh ibn Jabal:

The Messenger of Allah (ﷺ) said: If anyone fights in Allah's path as long as the time between two milkings of a she-camel, Paradise will be assured for him. If anyone sincerely asks Allah for being killed and then dies or is killed, there will be a reward of a martyr for him. Ibn al-Musaffa added from here: If anyone is wounded in Allah's path, or suffers a misfortune, it will come on the Day of resurrection as copious as possible, its colour saffron, and its odour musk; and if anyone suffers from ulcers while in Allah's path, he will have on him the stamp of the martyrs.

حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ أَبُو مَرْوَانَ، وَابْنُ الْمُصَفَّى، قَالاَ حَدَّثَنَا بَقِيَّةُ، عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، يَرُدُّ إِلَى مَكْحُولٍ إِلَى مَالِكِ بْنِ يُخَامِرَ أَنَّ مُعَاذَ بْنَ جَبَلٍ، حَدَّثَهُمْ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُوَاقَ نَاقَةٍ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ سَأَلَ اللَّهَ الْقَتْلَ مِنْ نَفْسِهِ صَادِقًا ثُمَّ مَاتَ أَوْ قُتِلَ فَإِنَّ لَهُ أَجْرَ شَهِيدٍ " . زَادَ ابْنُ الْمُصَفَّى مِنْ هُنَا : " وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ، لَوْنُهَا لَوْنُ الزَّعْفَرَانِ، وَرِيحُهَا رِيحُ الْمِسْكِ، وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِي سَبِيلِ اللَّهِ فَإِنَّ عَلَيْهِ طَابَعَ الشُّهَدَاءِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2541
In-book reference : Book 15, Hadith 65
English translation : Book 14, Hadith 2535

(43) Chapter: Regarding It Being Disliked To Clip The Forelocks And Tails Of Horses

(43) باب فِي كَرَاهَةِ جَزِّ نَوَاصِي الْخَيْلِ وَأَذْنَابِهَا

Narrated Utbah ibn AbdusSulami:

Utbah heard the Messenger of Allah (ﷺ) say: Do not cut the forelocks, manes, or tails of horse, for their tails are their means of driving flies, their manes provide them with warmth, and blessing is tide to their forelocks.

حَدَّثَنَا أَبُو تَوْبَةَ، عَنِ الْهَيْثَمِ بْنِ حُمَيْدٍ، ح وَحَدَّثَنَا خُشَيْشُ بْنُ أَصْرَمَ، حَدَّثَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ نَصْرٍ الْكِنَانِيِّ، عَنْ رَجُلٍوَقَالَ أَبُو تَوْبَةَ : عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ شَيْخٍ، مِنْ بَنِي سُلَيْمٍ عَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ، - وَهَذَا لَفْظُهُ - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " لاَ تَقُصُّوا نَوَاصِيَ الْخَيْلِ وَلاَ مَعَارِفَهَا وَلاَ أَذْنَابَهَا، فَإِنَّ أَذْنَابَهَا مَذَابُّهَا، وَمَعَارِفَهَا دِفَاؤُهَا، وَنَوَاصِيهَا مَعْقُودٌ فِيهَا الْخَيْرُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2542
In-book reference : Book 15, Hadith 66
English translation : Book 14, Hadith 2536

(44) Chapter: Regarding What Colors Are Recommended In Horses

(44) باب فِيمَا يُسْتَحَبُّ مِنْ أَلْوَانِ الْخَيْلِ

Narrated AbuWahb al-Jushami,:

The Messenger of Allah (ﷺ) said: Keep to every dark bay horse with a white blaze and white on the legs, or sorrel with a white blaze and white on the legs , or black with a white blaze and white on the legs.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّالْقَانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الأَنْصَارِيُّ، حَدَّثَنِي عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ عَلَيْكُمْ بِكُلِّ كُمَيْتٍ أَغَرَّ مُحَجَّلٍ، أَوْ أَشْقَرَ أَغَرَّ مُحَجَّلٍ، أَوْ أَدْهَمَ أَغَرَّ مُحَجَّلٍ ‏"‏ ‏.‏

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2543
In-book reference : Book 15, Hadith 67
English translation : Book 14, Hadith 2537

Narrated AbuWahb:

The Prophet (ﷺ) said: Keep to every sorrel horse with a white blaze and white on the legs, or dark bay with a white blaze. He then mentioned something similar. Muhammad ibn al-Muhajir said: I asked him: Why was a sorrel horse preferred? He replied: Because the Prophet (ﷺ) had sent a contingent, and the man who first brought the news of victory was the rider of a sorrel horse.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، حَدَّثَنَا عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ عَلَيْكُمْ بِكُلِّ أَشْقَرَ أَغَرَّ مُحَجَّلٍ، أَوْ كُمَيْتٍ أَغَرَّ ‏"‏ ‏.‏ فَذَكَرَ نَحْوَهُ ‏.‏ قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ مُهَاجِرٍ - سَأَلْتُهُ ‏:‏ لِمَ فَضَّلَ الأَشْقَرَ قَالَ ‏:‏ لأَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ سَرِيَّةً فَكَانَ أَوَّلَ مَنْ جَاءَ بِالْفَتْحِ صَاحِبُ أَشْقَرَ ‏.‏

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2544
In-book reference : Book 15, Hadith 68
English translation : Book 14, Hadith 2538

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: The most favoured horses are the sorrel.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ شَيْبَانَ، عَنْ عِيسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ يُمْنُ الْخَيْلِ فِي شُقْرِهَا ‏"‏ ‏.‏

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2545
In-book reference : Book 15, Hadith 69
English translation : Book 14, Hadith 2539

(45) Chapter: Can A Mare Be Called A (Faras) Horse ?

(45) باب هَلْ تُسَمَّى الأُنْثَى مِنَ الْخَيْلِ فَرَسًا

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) used to name a mare a horse.

حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، حَدَّثَنَا أَبُو زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُسَمِّي الأُنْثَى مِنَ الْخَيْلِ فَرَسًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2546
In-book reference : Book 15, Hadith 70
English translation : Book 14, Hadith 2540

(46) Chapter: What Is Disliked Among Horses

(46) باب مَا يُكْرَهُ مِنَ الْخَيْلِ

Abu Hurairah said "The Prophet (ﷺ) disapproved the shikal horses. Shikal are the horses that are white on their right hind leg and white on their left foreleg or white on their right foreleg and left hind leg.
Abu Dawud said "This means alternate legs".

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَلْمٍ، - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : كَانَ النَّبِيُّ صلى الله عليه وسلم يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ . وَالشِّكَالُ : يَكُونُ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى بَيَاضٌ، أَوْ فِي يَدِهِ الْيُمْنَى وَفِي رِجْلِهِ الْيُسْرَى . قَالَ أَبُو دَاوُدَ : أَىْ مُخَالِفٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2547
In-book reference : Book 15, Hadith 71
English translation : Book 14, Hadith 2541

(47) Chapter: What Has Been Commanded Regarding Proper Care For Riding Beasts And Cattle

(47) باب مَا يُؤْمَرُ بِهِ مِنَ الْقِيَامِ عَلَى الدَّوَابِّ وَالْبَهَائِمِ

Narrated Sahl ibn al-Hanzaliyyah:
The Messenger of Allah (ﷺ) came upon an emaciated camel and said: Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، - يَعْنِي ابْنَ بُكَيْرٍ - حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ، قَالَ : مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ، فَقَالَ : " اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا وَكُلُوهَا صَالِحَةً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2548
In-book reference : Book 15, Hadith 72
English translation : Book 14, Hadith 2542

'Abd Allaah bin Jafar said "The Apostle of Allaah(ﷺ) seated me behind him(on his ride) one day, and told me secretly a thing asking me not to tell it to anyone. The place for easing dearer to the Apostle of Allaah(ﷺ) was a

mound or host of palm trees by which he could conceal himself. He entered the garden of a man from the Ansar(Helpers). All of a sudden when a Camel saw the Prophet (ﷺ) it wept tenderly producing yearning sound and it eyes flowed. The Prophet (ﷺ) came to it and wiped the temple of its head. So it kept silence. He then said "Who is the master of this Camel? Whose Camel is this? A young man from the Ansar came and said "This is mine, Apostle of Allaah(ﷺ)." He said "Don't you fear Allaah about this beast which Allaah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيٌّ، حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ : أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم خَلْفَهُ ذَاتَ يَوْمٍ فَأَسَرَّ إِلَىَّ حَدِيثًا لاَ أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبُّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحَاجَتِهِ هَدَفًا أَوْ حَائِشَ نَخْلٍ . قَالَ : فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الأَنْصَارِ فَإِذَا جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صلى الله عليه وسلم حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم فَمَسَحَ ذِفْرَاهُ فَسَكَتَ، فَقَالَ : " مَنْ رَبُّ هَذَا الْجَمَلِ، لِمَنْ هَذَا الْجَمَلُ " . فَجَاءَ فَتًى مِنَ الأَنْصَارِ فَقَالَ : لِي يَا رَسُولَ اللَّهِ . فَقَالَ : " أَفَلاَ تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَى إِلَىَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ " .

حكم: صحيح م بجملة الهدف والحائش فقط (الألباني)

Reference	: Sunan Abi Dawud 2549
In-book reference	: Book 15, Hadith 73
English translation	: Book 14, Hadith 2543

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying " While a man was going on his way, he felt himself thirsty severely. He found a well and e went down in it. He drank water and came out. Suddenly he saw a dog panting and eating soil due to thirst. The man said (to himself) "This dog must have reached the same condition due to thirst as I had reached. So he went down into the well, filled his sock with water, held it with his mouth and came up. He supplied water to the dog. Allaah appreciated this and forgave him." They asked "Apostle of Allaah(ﷺ), Is there any reward for us for these beasts? He replied, For every cool liver there is a reward."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ : لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَنِي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّيْهِ فَأَمْسَكَهُ بِفِيهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ " . فَقَالُوا : يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لأَجْرًا فَقَالَ : " فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 2550
In-book reference	: Book 15, Hadith 74
English translation	: Book 14, Hadith 2544

(48) Chapter: Regarding Dismounting At Camps (48) باب فِي نُزُولِ الْمَنَازِلِ

Narrated Anas ibn Malik:

When we alighted at a station (for stay), we did not pray until we united the saddles of the camels.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حَمْزَةَ الضَّبِّيِّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ كُنَّا إِذَا نَزَلْنَا مَنْزِلاً لاَ نُسَبِّحُ حَتَّى نَحُلَّ الرِّحَالَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2551
In-book reference : Book 15, Hadith 75
English translation : Book 14, Hadith 2545

(49) Chapter: Regarding Garlanding Horses With Bowstrings

(49) باب فِي تَقْلِيدِ الْخَيْلِ بِالأَوْتَارِ

Abu Bashir Al Ansari said that he was with the Apostle of Allaah(ﷺ) on one of his journeys. The Apostle of Allaah(ﷺ)sent a messenger. The narrator 'Abd Allah bin Abu Bakr said "I think he said while the people were sleeping. No necklace of bowstring or anything else must be left on a Camels' neck, must be cut off. The narrator Malik said "I think this was due to evil eye."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، أَنَّ أَبَا بَشِيرٍ الأَنْصَارِيَّ، أَخْبَرَهُ أَنَّهُ، كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَسُولاً - قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ أَنَّهُ قَالَ - وَالنَّاسُ فِي مَبِيتِهِمْ " لاَ يُبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ وَلاَ قِلاَدَةٌ إِلاَّ قُطِعَتْ " . قَالَ مَالِكٌ أَرَى أَنَّ ذَلِكَ مِنْ أَجْلِ الْعَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2552
In-book reference : Book 15, Hadith 76
English translation : Book 14, Hadith 2546

(50) Chapter: Being Kind To Horses, And Keeping Them, And Rubbing Down Their Rump

(50) باب إِكْرَامِ الْخَيْلِ وَارْتِبَاطِهَا وَالْمَسْحِ عَلَى أَكْفَالِهَا

Narrated AbuWahb al-Jushami,:

The Messenger of Allah (ﷺ) said: Tie the horses, rub down their forelocks and their buttocks (or he said: Their rumps), and put things on their necks, but do not put bowstrings.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّالْقَانِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، حَدَّثَنِي عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْتَبِطُوا الْخَيْلَ وَامْسَحُوا بِنَوَاصِيهَا وَأَعْجَازِهَا " . أَوْ قَالَ " أَكْفَالِهَا " . " وَقَلِّدُوهَا وَلاَ تُقَلِّدُوهَا الأَوْتَارَ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2553
In-book reference : Book 15, Hadith 77
English translation : Book 14, Hadith 2547

(51) Chapter: Regarding Hanging Bells (From The Necks Of Animals)

(51) باب فِي تَعْلِيقِ الأَجْرَاسِ

Narrated Umm Habibah:

The Prophet (ﷺ) said: The angels do not go with a travelling company in which there is a bell.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سَالِمٍ، عَنْ أَبِي الْجَرَّاحِ، مَوْلَى أُمِّ حَبِيبَةَ عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا جَرَسٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2554
In-book reference : Book 15, Hadith 78
English translation : Book 14, Hadith 2548

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “The angels do not accompany the fellow travelers who have a dog or bell (with them).”

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2555
In-book reference : Book 15, Hadith 79
English translation : Book 14, Hadith 2549

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “The bell is a wooden wind musical instrument of Satan.”

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي الْجَرَسِ " مِزْمَارُ الشَّيْطَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2556
In-book reference : Book 15, Hadith 80
English translation : Book 14, Hadith 2550

(52) Chapter: Regarding Riding Al-Jallalah (Animals That Eat Dung And Filth)

(52) باب فِي رُكُوبِ الْجَلاَّلَةِ

Narrated Abdullah ibn Umar:

It has been prohibited to ride the beast which eats dung.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نُهِيَ عَنْ رُكُوبِ الْجَلاَّلَةِ

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2557
In-book reference : Book 15, Hadith 81
English translation : Book 14, Hadith 2551

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) prohibited to ride a camel which eats dung.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْجَهْمِ، حَدَّثَنَا عَمْرٌو، - يَعْنِي ابْنَ أَبِي قَيْسٍ - عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْجَلاَّلَةِ فِي الإِبِلِ أَنْ يُرْكَبَ عَلَيْهَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2558
In-book reference : Book 15, Hadith 82
English translation : Book 14, Hadith 2552

(53) Chapter: Regarding A Person Naming His Riding Beast (53) باب فِي الرَّجُلِ يُسَمِّي دَابَّتَهُ

Mu'adh said "I was seated behind the Prophet (ﷺ) on a donkey that was called 'Ufair".

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ، قَالَ كُنْتُ رِدْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ .

حكم: **صحيح ق لكن ذكر الحمار شاذ** (الألباني)

Reference : Sunan Abi Dawud 2559
In-book reference : Book 15, Hadith 83
English translation : Book 14, Hadith 2553

(54) Chapter: Regarding Calling Out During The Time Of Departure (For Battle): "O Allah's Horseman! Ride" (54) باب فِي النِّدَاءِ عِنْدَ النَّفِيرِ يَا خَيْلَ اللَّهِ ارْكَبِي

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) named our cavalry "the Cavalry of Allah," when we were struck with panic, and when panic overtook us, the Messenger of Allah (ﷺ) commanded us to be united, to have patience and perseverance; and to be so when we fought.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنِي يَحْيَى بْنُ حَسَّانَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَمَّا بَعْدُ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم سَمَّى خَيْلَنَا خَيْلَ اللَّهِ إِذَا فَزِعْنَا وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا إِذَا فَزِعْنَا بِالْجَمَاعَةِ وَالصَّبْرِ وَالسَّكِينَةِ وَإِذَا قَاتَلْنَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2560
In-book reference : Book 15, Hadith 84
English translation : Book 14, Hadith 2554

(55) Chapter: The Prohibition Of Cursing An Animal

(55) باب النَّهْىِ عَنْ لَعْنِ الْبَهِيمَةِ

‘Imran bin Hussain said “The Prophet (ﷺ) was on a journey. He heard a curse. He asked “What is this? They (the people) said “This is so and so (a woman) who cursed her riding beast. The Prophet (ﷺ) said “Remove the saddle from it, for it is accursed. So, they removed (the saddle) from it. ‘Imran said “As if I am looking at it a grey she Camel.”

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ فَسَمِعَ لَعْنَةً فَقَالَ " مَا هَذِهِ " . قَالُوا هَذِهِ فُلاَنَةُ لَعَنَتْ رَاحِلَتَهَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ضَعُوا عَنْهَا فَإِنَّهَا مَلْعُونَةٌ " . فَوَضَعُوا عَنْهَا . قَالَ عِمْرَانُ فَكَأَنِّي أَنْظُرُ إِلَيْهَا نَاقَةً وَرْقَاءَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2561
In-book reference : Book 15, Hadith 85
English translation : Book 14, Hadith 2555

(56) Chapter: Regarding The Prohibition Of Instigating Fights Among Beasts

(56) باب فِي التَّحْرِيشِ بَيْنَ الْبَهَائِمِ

Narrated Abdullah ibn Abbas:
The Messenger of Allah (ﷺ) prohibited to provoke the beasts for fighting.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2562
In-book reference : Book 15, Hadith 86
English translation : Book 14, Hadith 2556

(57) Chapter: Regarding Branding Animals

(57) باب فِي وَسْمِ الدَّوَابِّ

Anas bin Malik said “I brought my brother when he was born to Prophet(ﷺ) to chew something for him and rub his palate with it and found him in a sheep pen branding the sheep, I think, on their ears.”

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِأَخٍ لِي حِينَ وُلِدَ لِيُحَنِّكَهُ فَإِذَا هُوَ فِي مِرْبَدٍ يَسِمُ غَنَمًا - أَحْسِبُهُ قَالَ - فِي آذَانِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2563
In-book reference : Book 15, Hadith 87
English translation : Book 14, Hadith 2557

(58) Chapter: The Prohibition Of Branding The Face, And Striking The Face

(58) باب النَّهْىِ عَنِ الْوَسْمِ، فِي الْوَجْهِ وَالضَّرْبِ فِي الْوَجْهِ

Jabir reported the Prophet (ﷺ) as saying when an ass which had been branded on its face passed him. Did it not reach you that I cursed him who branded the animals on their faces or struck them on their faces. So he prohibited it.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مُرَّ عَلَيْهِ بِحِمَارٍ قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ " أَمَا بَلَغَكُمْ أَنِّي قَدْ لَعَنْتُ مَنْ وَسَمَ الْبَهِيمَةَ فِي وَجْهِهَا أَوْ ضَرَبَهَا فِي وَجْهِهَا " . فَنَهَى عَنْ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2564
In-book reference : Book 15, Hadith 88
English translation : Book 14, Hadith 2558

(59) Chapter: The Prohibition Of Studding Donkeys With Mare Horses

(59) باب فِي كَرَاهِيَةِ الْحُمُرِ تُنْزَى عَلَى الْخَيْلِ

Narrated Ali ibn AbuTalib:
The Messenger of Allah (ﷺ) was present with a she-mule which he rode, so Ali said: If we made asses cover mares we would have animals of this type. The Messenger of Allah (ﷺ) said: Only those who do not know do that.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ ابْنِ زُرَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - قَالَ أُهْدِيَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم بَغْلَةٌ فَرَكِبَهَا . فَقَالَ عَلِيٌّ لَوْ حَمَلْنَا الْحَمِيرَ عَلَى الْخَيْلِ فَكَانَتْ لَنَا مِثْلُ هَذِهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لاَ يَعْلَمُونَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2565
In-book reference : Book 15, Hadith 89
English translation : Book 14, Hadith 2559

(60) Chapter: Regarding Three People Riding An Animal

(60) باب فِي رُكُوبِ ثَلاَثَةٍ عَلَى دَابَّةٍ

'Abd Allah bin Ja'far said "When the Prophet (ﷺ) arrived after a journey, we were taken for his reception. Any of us who met him first he lifted him in front of him. As I was the first to meet him, he lifted me in front of him. Then Hasan or Hussain was brought to him and he set him behind him. We the entered Madeenah and we (were) riding so (three on one beast)."

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ مُوَرِّقٍ، - يَعْنِي الْعِجْلِيَّ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ اسْتُقْبِلَ بِنَا فَأَيُّنَا اسْتُقْبِلَ أَوَّلاً جَعَلَهُ أَمَامَهُ فَاسْتُقْبِلَ بِي فَحَمَلَنِي أَمَامَهُ ثُمَّ اسْتُقْبِلَ بِحَسَنٍ أَوْ حُسَيْنٍ فَجَعَلَهُ خَلْفَهُ فَدَخَلْنَا الْمَدِينَةَ وَإِنَّا لَكَذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2566
In-book reference : Book 15, Hadith 90
English translation : Book 14, Hadith 2560

(61) Chapter: Regarding Remaining Halted Aton An Animal

(61) باب فِي الْوُقُوفِ عَلَى الدَّابَّةِ

Abu Hurairah reported the Prophet(ﷺ) as saying “Do not treat the backs of your beasts as pulpits, for Allaah has made them subject to you only to convey you to a town which you cannot reach without difficulty and He has appointed the earth (a floor to work) for you, so conduct your business on it.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنِ ابْنِ أَبِي مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ فَإِنَّ اللَّهَ إِنَّمَا سَخَّرَهَا لَكُمْ لِتُبَلِّغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلاَّ بِشِقِّ الأَنْفُسِ وَجَعَلَ لَكُمُ الأَرْضَ فَعَلَيْهَا فَاقْضُوا حَاجَتَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2567
In-book reference : Book 15, Hadith 91
English translation : Book 14, Hadith 2561

(62) Chapter: On Side Camels

(62) باب فِي الْجَنَائِبِ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “There are Camels which belong to devils and there are houses which belong to devils. As for the Camels of the devils, I have seen them. One of you goes out with his side Camels which he has fattened neither riding any of them nor giving a lift to a tired brother when he meets. As regard the houses of the devils, I have not seen them. The narrator Sa’id says “I think they are those cages (Camel litters) which conceal people with brocade.”

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَكُونُ إِبِلٌ لِلشَّيَاطِينِ وَبُيُوتٌ لِلشَّيَاطِينِ فَأَمَّا إِبِلُ الشَّيَاطِينِ فَقَدْ رَأَيْتُهَا يَخْرُجُ أَحَدُكُمْ بِجَنِيبَاتٍ مَعَهُ قَدْ أَسْمَنَهَا فَلاَ يَعْلُو بَعِيرًا مِنْهَا وَيَمُرُّ بِأَخِيهِ قَدِ انْقَطَعَ بِهِ فَلاَ يَحْمِلُهُ وَأَمَّا بُيُوتُ الشَّيَاطِينِ فَلَمْ أَرَهَا " . كَانَ سَعِيدٌ يَقُولُ لاَ أُرَاهَا إِلاَّ هَذِهِ الأَقْفَاصَ الَّتِي يَسْتُرُ النَّاسُ بِالدِّيبَاجِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2568
In-book reference : Book 15, Hadith 92
English translation : Book 14, Hadith 2562

(63) Chapter: Regarding Traveling Fast, And Prohibition Of Staying On Roads At Night

(63) باب فِي سُرْعَةِ السَّيْرِ وَالنَّهْىِ عَنِ التَّعْرِيسِ، فِي الطَّرِيقِ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “When you travel in fertile country, give the Camel their due (from the ground), and when you travel in time of drought make them go quickly. When you intend to encamp in the last hours of the night, keep away from the roads.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الإِبِلَ حَقَّهَا وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ فَأَسْرِعُوا السَّيْرَ فَإِذَا أَرَدْتُمُ التَّعْرِيسَ فَتَنَكَّبُوا عَنِ الطَّرِيقِ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2569
In-book reference : Book 15, Hadith 93
English translation : Book 14, Hadith 2563

A similar tradition has also been narrated by Jabir bin ‘Abd Allaah from the Prophet (ﷺ). But this version adds after the phrase “their due” And do not go beyond the destinations.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ هَذَا قَالَ بَعْدَ قَوْلِهِ " حَقَّهَا " . " وَلاَ تَعْدُوا الْمَنَازِلَ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2570
In-book reference : Book 15, Hadith 94
English translation : Book 14, Hadith 2564

(64) Chapter: Traveling At Night

(64) باب فِي الدُّلْجَةِ

Anas reported the Apostle of Allaah(ﷺ) as saying “Keep to travelling by night, for the earth is traversed (more easily) by night.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2571
In-book reference : Book 15, Hadith 95
English translation : Book 14, Hadith 2565

(65) Chapter: The Owner Of The Animal Is More Entitled To Ride In The Front

(65) باب رَبُّ الدَّابَّةِ أَحَقُّ بِصَدْرِهَا

Narrated Buraydah ibn al-Hasib:
While the Messenger of Allah (ﷺ) was walking a man who had an ass came to him and said: Messenger of Allah, ride; and the man moved to the back of the animal. The Messenger of Allah (ﷺ) said: No, you have more right to ride in front on your animal than me unless you grant that right to me. He said: I grant it to you. So he mounted.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، حَدَّثَنِي أَبِي، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي جَاءَ رَجُلٌ وَمَعَهُ حِمَارٌ فَقَالَ يَا رَسُولَ اللَّهِ ارْكَبْ . وَتَأَخَّرَ الرَّجُلُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ مِنِّي إِلاَّ أَنْ تَجْعَلَهُ لِي " . قَالَ فَإِنِّي قَدْ جَعَلْتُهُ لَكَ . فَرَكِبَ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2572
In-book reference : Book 15, Hadith 96
English translation : Book 14, Hadith 2566

(66) Chapter: Regarding The Animal That Is Hamstrung During War

(66) باب فِي الدَّابَّةِ تُعَرْقَبُ فِي الْحَرْبِ

Narrated Abbad ibn Abdullah ibn az-Zubayr:
My foster-father said to me - he was one of Banu Murrah ibn Awf, and he was present in that battle, the battle of Mu'tah: By Allah, as if I am seeing Ja'far who jumped from his reddish horse and hamstrung it; he then fought with the people until he was killed.
Abu Dawud said: The tradition is not strong.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي ابْنُ عَبَّادٍ، عَنْ أَبِيهِ، عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ أَبُو دَاوُدَ وَهُوَ يَحْيَى بْنُ عَبَّادٍ - حَدَّثَنِي أَبِي الَّذِي، أَرْضَعَنِي وَهُوَ أَحَدُ بَنِي مُرَّةَ بْنِ عَوْفٍ - وَكَانَ فِي تِلْكَ الْغَزَاةِ غَزَاةِ مُؤْتَةَ - قَالَ وَاللَّهِ لَكَأَنِّي أَنْظُرُ إِلَى جَعْفَرٍ حِينَ اقْتَحَمَ عَنْ فَرَسٍ لَهُ شَقْرَاءَ فَعَقَرَهَا ثُمَّ قَاتَلَ الْقَوْمَ حَتَّى قُتِلَ . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ لَيْسَ بِالْقَوِيِّ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2573
In-book reference : Book 15, Hadith 97
English translation : Book 14, Hadith 2567

(67) Chapter: Regrding Stakes In Racing

(67) باب فِي السَّبْقِ

Narrated AbuHurayrah:
The Prophet (ﷺ) said: Wagers are allowed only for racing camels, or horses or shooting arrows.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ سَبْقَ إِلاَّ فِي خُفٍّ أَوْ فِي حَافِرٍ أَوْ نَصْلٍ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2574
In-book reference : Book 15, Hadith 98
English translation : Book 14, Hadith 2568

‘Abd Allah bin Umar said “The Apostle of Allaah(ﷺ) held race between the horses which had been made lean by training from Al Hafya’. The goal was Thaniyyat Al Wada’ and he held a race between the horses Banu Zuraiq and ‘Abd Allaah was one of the racers.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَابَقَ بَيْنَ الْخَيْلِ الَّتِي قَدْ ضُمِّرَتْ مِنَ الْحَفْيَاءِ وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَإِنَّ عَبْدَ اللَّهِ كَانَ مِمَّنْ سَابَقَ بِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2575
In-book reference : Book 15, Hadith 99
English translation : Book 14, Hadith 2569

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) used to make lean by training horses which he employed in the race.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يُضَمِّرُ الْخَيْلَ يُسَابِقُ بِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2576
In-book reference : Book 15, Hadith 100
English translation : Book 14, Hadith 2570

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) used to hold a race between horses and kept the one in the fifth year at a long distance.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَبَّقَ بَيْنَ الْخَيْلِ وَفَضَّلَ الْقُرَّحَ فِي الْغَايَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2577
In-book reference : Book 15, Hadith 101
English translation : Book 14, Hadith 2571

(68) Chapter: Regarding Foot Races

(68) باب فِي السَّبْقِ عَلَى الرِّجْلِ

Narrated Aisha, Ummul Mu'minin:

while she was on a journey along with the Messenger of Allah (ﷺ): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping.

حَدَّثَنَا أَبُو صَالِحٍ الأَنْطَاكِيُّ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ، - يَعْنِي الْفَزَارِيَّ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، وَعَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَىَّ فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ " هَذِهِ بِتِلْكَ السَّبْقَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2578
In-book reference : Book 15, Hadith 102
English translation : Book 14, Hadith 2572

(69) Chapter: Regarding Al-Muhallil (Entering A Third Horse In A Race With Two Other Horses For A Stake) (69) باب فِي الْمُحَلِّلِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If one enters a horse with two others when he is not certain that it cannot be beaten, it is not gambling; but when one enters a horse with two others when he is certain it cannot be beaten, it is gambling.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ، - الْمَعْنَى - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ " . يَعْنِي وَهُوَ لاَ يُؤْمَنُ أَنْ يُسْبَقَ " فَلَيْسَ بِقِمَارٍ وَمَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَقَدْ أَمِنَ أَنْ يُسْبَقَ فَهُوَ قِمَارٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2579
In-book reference : Book 15, Hadith 103
English translation : Book 14, Hadith 2573

The tradition mentioned above has also been transmitted by Al Zuhri with the chain of ‘Abbad and to the same affect.

Abu Dawud said “This tradition has also been narrated by Ma’mar, Shu’aib and ‘Aqil on the authority of Al Zuhri from a number of scholars and this is the soundest one in our opinion.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِ عَبَّادٍ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ مَعْمَرٌ وَشُعَيْبٌ وَعَقِيلٌ عَنِ الزُّهْرِيِّ، عَنْ رِجَالٍ، مِنْ أَهْلِ الْعِلْمِ وَهَذَا أَصَحُّ عِنْدَنَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2580
In-book reference : Book 15, Hadith 104
English translation : Book 14, Hadith 2574

(70) Chapter: Practicing Al-Jalab With Horses In Racing (70) باب فِي الْجَلَبِ عَلَى الْخَيْلِ فِي السِّبَاقِ

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: There must be no shouting or leading another horse at one's side. Yahya added in his tradition: When racing for a wager.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا عَنْبَسَةُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدٍ الطَّوِيلِ، جَمِيعًا عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ جَلَبَ وَلاَ جَنَبَ " . زَادَ يَحْيَى فِي حَدِيثِهِ " فِي الرِّهَانِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2581
In-book reference : Book 15, Hadith 105
English translation : Book 14, Hadith 2575

Qatadah said "Taking another horse behind one's horse to urge it on and taking another horse at one's side are (done) in a horse race.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ الْجَلَبُ وَالْجَنَبُ فِي الرِّهَانِ .

Grade	: **Sahih Maqtu'** (Al-Albani)	صحيح مقطوع (الألباني)	حكم:

Reference : Sunan Abi Dawud 2582
In-book reference : Book 15, Hadith 106
English translation : Book 14, Hadith 2576

(71) Chapter: Regarding Embellishing The Sword With Silver

(71) باب فِي السَّيْفِ يُحَلَّى

Narrated Anas ibn Malik:

The pommel of the sword of the Messenger of Allah (ﷺ) was of silver.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِضَّةً .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2583
In-book reference : Book 15, Hadith 107
English translation : Book 14, Hadith 2577

Narrated Sa'id ibn AbulHasan:

The pommel of the sword of the Messenger of Allah (ﷺ) was of silver.

Qatadah said: I do not know that anyone has supported him for that (for the tradition narrated by Sa'id b. Abu al-Hasan).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِضَّةً . قَالَ قَتَادَةُ وَمَا عَلِمْتُ أَحَدًا تَابَعَهُ عَلَى ذَلِكَ .

Grade	: **Sahih li ghairih** (Al-Albani)	صحيح لغيره (الألباني)	حكم:

Reference : Sunan Abi Dawud 2584
In-book reference : Book 15, Hadith 108
English translation : Book 14, Hadith 2578

The tradition mentioned above has also been narrated by Anas bin Malik through a different chain of narrators. He mentioned similar words.

Abu Dawud said “the strongest of these traditions is the one of Sa’id bin Abu Al Hasan. The rest are weak.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ، عَنْ عُثْمَانَ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَتْ . فَذَكَرَ مِثْلَهُ . قَالَ أَبُو دَاوُدَ أَقْوَى هَذِهِ الأَحَادِيثِ حَدِيثُ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْبَاقِيَةُ ضِعَافٌ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 2585
In-book reference : Book 15, Hadith 109
English translation : Book 14, Hadith 2579

(72) Chapter: Regarding Entering The Masjid With An Arrow

(72) باب فِي النَّبْلِ يُدْخَلُ بِهِ الْمَسْجِدُ

Jabir said “The Apostle of Allaah(ﷺ) ordered a man who was distributing arrows not to pass the mosque with them except that he is holding their heads.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَمَرَ رَجُلاً كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ أَنْ لاَ يَمُرَّ بِهَا إِلاَّ وَهُوَ آخِذٌ بِنُصُولِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2586
In-book reference : Book 15, Hadith 110
English translation : Book 14, Hadith 2580

Abu Musa reported the Apostle of Allaah(ﷺ) as saying “ When one of you passes our Masjid or our market with an arrow, he should hold its head or hold it with its hand (the narrator is doubtful) so that no harm may be done to any Muslim.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا " . أَوْ قَالَ " فَلْيَقْبِضْ كَفَّهُ " . أَوْ قَالَ " فَلْيَقْبِضْ بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2587
In-book reference : Book 15, Hadith 111
English translation : Book 14, Hadith 2581

(73) Chapter: Regarding The Prohibition Of Passing An Unsheathed Sword

(73) باب فِي النَّهْىِ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) prohibited to hand the drawn sword.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2588
In-book reference : Book 15, Hadith 112
English translation : Book 14, Hadith 2582

(74) Chapter: The Prohibition Of Cutting A Strap Between Two Fingers

(74) باب فِي النَّهْىِ أَنْ يُقَدَّ السَّيْرُ بَيْنَ أُصْبُعَيْنِ

Narrated Samurah ibn Jundub:
The Messenger of Allah (ﷺ) prohibited to cut a piece of leather between two fingers.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُقَدَّ السَّيْرُ بَيْنَ أُصْبُعَيْنِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2589
In-book reference : Book 15, Hadith 113
English translation : Book 14, Hadith 2583

(75) Chapter: Regarding Wearing Coats Of Mail

(75) باب فِي لِبْسِ الدُّرُوعِ

Narrated As-Sa'ib ibn Yazid:
As-Sa'ib reported on the authority of a man whom he named: The Messenger of Allah (ﷺ) put on two coats of mail during the battle of Uhud as a double protection. (The narrator is doubtful about the word zahara or labisa.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، قَالَ حَسِبْتُ أَنِّي سَمِعْتُ يَزِيدَ بْنَ خُصَيْفَةَ، يَذْكُرُ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَجُلٍ، قَدْ سَمَّاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ظَاهَرَ يَوْمَ أُحُدٍ بَيْنَ دِرْعَيْنِ أَوْ لَبِسَ دِرْعَيْنِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2590
In-book reference : Book 15, Hadith 114
English translation : Book 14, Hadith 2584

(76) Chapter: On Flags And Banners

(76) باب فِي الرَّايَاتِ وَالأَلْوِيَةِ

Narrated Al-Bara' ibn Azib:

Yunus ibn Ubayd, client of Muhammad ibn al-Qasim, said that Muhammad ibn al-Qasim sent to al-Bara' ibn Azib to ask him about the standard of the Messenger of Allah (ﷺ). He said: It was black and square, being made of a woollen rug.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، أَخْبَرَنَا أَبُو يَعْقُوبَ الثَّقَفِيُّ، حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ، - رَجُلٌ مِنْ ثَقِيفٍ مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ - قَالَ بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ يَسْأَلُهُ عَنْ رَايَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم مَا كَانَتْ فَقَالَ كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمِرَةٍ .

حكم: **صحيح دون قوله مربعة** (الألباني)

Reference : Sunan Abi Dawud 2591
In-book reference : Book 15, Hadith 115
English translation : Book 14, Hadith 2585

Narrated Jabir ibn Abdullah:

When the Prophet (ﷺ) entered Mecca his banner was white.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمَرْوَزِيُّ، - وَهُوَ ابْنُ رَاهَوَيْهِ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، يَرْفَعُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ لِوَاؤُهُ يَوْمَ دَخَلَ مَكَّةَ أَبْيَضَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2592
In-book reference : Book 15, Hadith 116
English translation : Book 14, Hadith 2586

Narrated Simak ibn Harb:

Simak reported on the authority of a man from his people, on the authority of another man from them: I saw that the standard of the Messenger of Allah (ﷺ) was yellow.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ الشَّعِيرِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ رَجُلٍ، مِنْ قَوْمِهِ عَنْ آخَرَ، مِنْهُمْ قَالَ رَأَيْتُ رَايَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَفْرَاءَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2593
In-book reference : Book 15, Hadith 117
English translation : Book 14, Hadith 2587

(77) Chapter: Seeking Assistance From Allah By (Supplication, Worship Etc.) Of Weak Horses and Weak People

(77) باب فِي الاِنْتِصَارِ بِرَذْلِ الْخَيْلِ وَالضَّعَفَةِ

Narrated AbudDarda':

I heard the Messenger of Allah (ﷺ) say: Seek for me weak persons, for you are provided means of subsistence and helped through your weaklings.

Abu Dawud said: Zaid b. Artat is the brother of 'Adi b. Artat.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ جَابِرٍ، عَنْ زَيْدِ بْنِ أَرْطَاةَ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ابْغُونِي الضُّعَفَاءَ فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضُعَفَائِكُمْ " . قَالَ أَبُو دَاوُدَ زَيْدُ بْنُ أَرْطَاةَ أَخُو عَدِيِّ بْنِ أَرْطَاةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2594
In-book reference : Book 15, Hadith 118
English translation : Book 14, Hadith 2588

(78) Chapter: Regarding A Man Who Calls Out A Code Word (78) باب فِي الرَّجُلِ يُنَادِي بِالشِّعَارِ

Samurah bin Jundub said "The war-cry of the Emigrants was 'Abd Allah and that of the helpers 'Abd Al Rahman."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ كَانَ شِعَارُ الْمُهَاجِرِينَ عَبْدُ اللَّهِ وَشِعَارُ الأَنْصَارِ عَبْدُ الرَّحْمَنِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2595
In-book reference : Book 15, Hadith 119
English translation : Book 14, Hadith 2589

Ilyas bin Salamah(bin Al Akwa') said on the authority of his father "We went on an expedition with Abu Bakr (Allaah be pleased with him) in the time of the Apostle of Allaah(ﷺ) and our war cry was "Put to death" "Put to death"."

حَدَّثَنَا هَنَّادٌ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ غَزَوْنَا مَعَ أَبِي بَكْرٍ - رضى الله عنه - زَمَنَ النَّبِيِّ صلى الله عليه وسلم فَكَانَ شِعَارُنَا أَمِتْ أَمِتْ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2596
In-book reference : Book 15, Hadith 120
English translation : Book 14, Hadith 2590

Narrated A man who heard the Prophet:

Al-Muhallab ibn AbuSufrah said: A man who heard the Prophet (ﷺ) say: If the enemy attacks you at night, let your war cry be Ha-Mim. They will not be helped.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ، قَالَ أَخْبَرَنِي مَنْ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنْ بُيِّتُّمْ فَلْيَكُنْ شِعَارُكُمْ حم لاَ يُنْصَرُونَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2597
In-book reference : Book 15, Hadith 121
English translation : Book 14, Hadith 2591

(79) Chapter: What A Man Should Say When Setting Out On A Journey

(79) باب مَا يَقُولُ الرَّجُلُ إِذَا سَافَرَ

Narrated AbuHurayrah:
When the Messenger of Allah (ﷺ) proceeded on journey, he would say: O Allah, Thou art the Companion in the journey, and the One Who looks after the family; O Allah, I seek refuge in Thee from the difficulty of travelling, finding harm when I return, and unhappiness in what I see coming to my family and property. O Allah, make the length of his journey short for us, and the journey easy for us.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَافَرَ قَالَ " اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ اللَّهُمَّ اطْوِ لَنَا الأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 2598
In-book reference : Book 15, Hadith 122
English translation : Book 14, Hadith 2592

Narrated Abdullah ibn Umar:

When the Messenger of Allah (ﷺ) sat on his camel to go out on a journey, he said: "Allah is Most Great" three times. Then he said: "Glory be to Him Who has made subservient to us, for we had not the strength for it, and to our Lord do we return. O Allah, we ask Thee in this journey of ours, uprightness, piety and such deeds as are pleasing to Thee. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, Thou art the Companion in the journey, and the One Who looks after the family and property in our absence." When he returned, he said these words adding: "Returning, repentant, serving and praising our Lord." The Prophet (ﷺ) and his armies said: "Allah is Most Great" when they went up to high ground; and when armies said: "Allah is most Great" when they went up to high ground; and when they descended, they said: "Glory be to Allah." So the prayer was patterned on that.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَلِيًّا الأَزْدِيَّ، أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلاَثًا ثُمَّ قَالَ " { سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ } اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا اللَّهُمَّ اطْوِ لَنَا الْبُعْدَ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ وَالْمَالِ " . وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ " آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ " . وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَجُيُوشُهُ إِذَا عَلَوُا الثَّنَايَا كَبَّرُوا وَإِذَا هَبَطُوا سَبَّحُوا فَوُضِعَتِ الصَّلاَةُ عَلَى ذَلِكَ .

صحيح دون قوله فوضعت م دون العلو والهبوط فهو حديث آخر صحيح

حكم: (الألباني)

Reference : Sunan Abi Dawud 2599
In-book reference : Book 15, Hadith 123
English translation : Book 14, Hadith 2593

(80) Chapter: Regarding The Supplication During A Farewell

(80) باب فِي الدُّعَاءِ عِنْدَ الْوَدَاعِ

Qaza'ah said Ibn 'Umar told me "Come, I see off you as the Apostle of Allaah(ﷺ) saw me off. I entrust to Allaah your religion what you are responsible for and your final deeds."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ إِسْمَاعِيلَ بْنِ جَرِيرٍ، عَنْ قَزَعَةَ، قَالَ قَالَ لِي ابْنُ عُمَرَ هَلُمَّ أُوَدِّعْكَ كَمَا وَدَّعَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2600
In-book reference : Book 15, Hadith 124
English translation : Book 14, Hadith 2594

Narrated Abdullah al-Khutami:

When the Prophet (ﷺ) wanted to say farewell to an army, he would say: I entrust to Allah your religion, what you are responsible for, and your final deeds.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ الْخَطْمِيِّ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ " أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2601
In-book reference : Book 15, Hadith 125
English translation : Book 14, Hadith 2595

(81) Chapter: Supplication At The Time Of Mounting An Animal

(81) باب مَا يَقُولُ الرَّجُلُ إِذَا رَكِبَ

Narrated Ali ibn AbuTalib:

Ali ibn Rabi'ah said: I was present with Ali while a beast was brought to him to ride. When he put his foot in the stirrup, he said: "In the name of Allah." Then when he sat on its back, he said: "Praise be to Allah." He then said: "Glory be to Him Who has made this subservient to us, for we had not the strength, and to our Lord do we return." He then said: "Praise be to Allah (thrice); Allah is Most Great (thrice): glory be to Thee, I have wronged myself, so forgive me, for only Thou forgivest sins." He then laughed. He was asked: At what did you laugh? He replied: I saw

the Messenger of Allah (ﷺ) do as I have done, and laugh after that. I asked: Messenger of Allah , at what are you laughing? He replied: Your Lord, Most High, is pleased with His servant when he says: "Forgive me my sins." He know that no one forgives sins except Him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ شَهِدْتُ عَلِيًّا - رضى الله عنه - وَأُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ { سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ } ثُمَّ قَالَ الْحَمْدُ لِلَّهِ . ثَلاَثَ مَرَّاتٍ . ثُمَّ قَالَ اللَّهُ أَكْبَرُ . ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ . ثُمَّ ضَحِكَ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ أَىِّ شَىْءٍ ضَحِكْتَ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فَعَلَ كَمَا فَعَلْتُ ثُمَّ ضَحِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ مِنْ أَىِّ شَىْءٍ ضَحِكْتَ قَالَ " إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ اغْفِرْ لِي ذُنُوبِي يَعْلَمُ أَنَّهُ لاَ يَغْفِرُ الذُّنُوبَ غَيْرِي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2602
In-book reference : Book 15, Hadith 126
English translation : Book 14, Hadith 2596

(82) Chapter: What A Man Says When Dismounting At Camp

(82) باب مَا يَقُولُ الرَّجُلُ إِذَا نَزَلَ الْمَنْزِلَ

Narrated Abdullah ibn Amr:
When the Messenger of Allah (ﷺ) was travelling and night came on, he said: O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي صَفْوَانُ، حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدٍ، عَنِ الزُّبَيْرِ بْنِ الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ قَالَ " يَا أَرْضُ رَبِّي وَرَبُّكِ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا خُلِقَ فِيكِ وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكِ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2603
In-book reference : Book 15, Hadith 127
English translation : Book 14, Hadith 2597

(83) Chapter: Regarding The Disapproval Of Traveling At The Beginning Of The Night

(83) باب فِي كَرَاهِيَةِ السَّيْرِ فِي أَوَّلِ اللَّيْلِ

Jabir bin ‘Abd Allaah reported the Apostle of Allaah(ﷺ) as saying “Do not send out your beasts when the sun has set till the darkness of the night prevails, for the devils grope about in the dark when the sun has set till the darkness of the night prevails.”

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُرْسِلُوا فَوَاشِيَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحْمَةُ الْعِشَاءِ فَإِنَّ الشَّيَاطِينَ تَعِيثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحْمَةُ الْعِشَاءِ " . قَالَ أَبُو دَاوُدَ الْفَوَاشِي مَا يَفْشُو مِنْ كُلِّ شَىْءٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2604
In-book reference : Book 15, Hadith 128
English translation : Book 14, Hadith 2598

(84) Chapter: Regarding Which Day Is Recommended For Travel

(84) باب فِي أَىِّ يَوْمٍ يُسْتَحَبُّ السَّفَرُ

Narrated Ka'b ibn Malik:
It was rarely that the Messenger of Allah (ﷺ) set out on a journey on any day but on a Thursday.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، قَالَ قَلَّمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ فِي سَفَرٍ إِلاَّ يَوْمَ الْخَمِيسِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2605
In-book reference : Book 15, Hadith 129
English translation : Book 14, Hadith 2599

(85) Chapter: Regarding Setting Out On A Journey During The Early Hours Of The Day

(85) باب فِي الاِبْتِكَارِ فِي السَّفَرِ

Narrated Sakhr al-Ghamidi:
The Prophet (ﷺ) said: "O Allah, bless my people in their early mornings." When he sent out a detachment or an army, he sent them at the beginning of the day. Sakhr was a merchant, and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth.
Abu Dawud said: He is Sakhr b. Wada'ah.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ، حَدَّثَنَا عُمَارَةُ بْنُ حَدِيدٍ، عَنْ صَخْرٍ الْغَامِدِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لأُمَّتِي فِي بُكُورِهَا " . وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ فِي أَوَّلِ النَّهَارِ . وَكَانَ صَخْرٌ رَجُلاً تَاجِرًا وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ . قَالَ أَبُو دَاوُدَ وَهُوَ صَخْرُ بْنُ وَدَاعَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2606
In-book reference : Book 15, Hadith 130
English translation : Book 14, Hadith 2600

(86) Chapter: Regarding A Man Traveling Alone

(86) باب فِي الرَّجُلِ يُسَافِرُ وَحْدَهُ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: A single rider is a devil, and a pair of riders are a pair of devils, but three are a company of riders.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلاَثَةُ رَكْبٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2607
In-book reference : Book 15, Hadith 131
English translation : Book 14, Hadith 2601

(87) Chapter: A Group Of People Traveling Together Putting One Of Them In Charge

(87) باب فِي الْقَوْمِ يُسَافِرُونَ يُؤَمِّرُونَ أَحَدَهُمْ

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: When three are on a journey, they should appoint one of them as their commander.

حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ بْنِ بَرِّيٍّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا خَرَجَ ثَلاَثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2608
In-book reference : Book 15, Hadith 132
English translation : Book 14, Hadith 2602

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When three are on a journey, they should appoint one of them as their commander. Nafi' said: We said to AbuSalamah: You are our commander.

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ ثَلاَثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ " . قَالَ نَافِعٌ فَقُلْنَا لأَبِي سَلَمَةَ فَأَنْتَ أَمِيرُنَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2609
In-book reference : Book 15, Hadith 133
English translation : Book 14, Hadith 2603

(88) Chapter: Regarding Traveling To The Territory Of The Enemy With The Mushaf

(88) باب فِي الْمُصْحَفِ يُسَافَرُ بِهِ إِلَى أَرْضِ الْعَدُوِّ

‘Abd Allaah bin ‘Umar said “The Apostle of Allaah(ﷺ) prohibited to travel with a copy of the Qur’an to the enemy territory. The narrator Malik said “(It is) I think lest the enemy should take it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ . قَالَ مَالِكٌ أُرَاهُ مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ .

حكم: صحيح ق دون (الألباني)

Reference : Sunan Abi Dawud 2610
In-book reference : Book 15, Hadith 134
English translation : Book 14, Hadith 2604

(89) Chapter: Regarding What Is Recommended In Armies, Companies, And Expeditions

(89) باب فِيمَا يُسْتَحَبُّ مِنَ الْجُيُوشِ وَالرُّفَقَاءِ وَالسَّرَايَا

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: The best number of companions is four, the best number in expeditions four hundred, and the best number in armies four thousand; and twelve thousand will not be overcome through smallness of numbers. Abu Dawud said: What is correct is that this tradition is mursal (i.e. the link of the Companion is missing).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلاَفٍ وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ " . قَالَ أَبُو دَاوُدَ وَالصَّحِيحُ أَنَّهُ مُرْسَلٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2611
In-book reference : Book 15, Hadith 135
English translation : Book 14, Hadith 2605

(90) Chapter: Regarding Calling Idolators To Islam

(90) باب فِي دُعَاءِ الْمُشْرِكِينَ

Sulaiman bin Buraidah reported on the authority of his father. When the Apostle of Allaah(ﷺ) appointed a Commander over an Army or a detachment, he instructed him to fear Allaah himself and consider the welfare of the Muslims who were with him. He then said “When you meet the polytheists who are your enemy, summon them tone of three things and accept whichever of them they are willing to agree to, and refrain from them. Summon them to Islam and if they agree, accept it from them and refrain from them. Then summon them to leave their territory and transfer to the abode of the Emigrants and tell them that if they do so, they will have the same rights and responsibilities as the Emigrants, but if they refuse and choose their own abode, tell them that they will be like the desert Arabs who are Muslims subject to Allaah’s jurisdiction which applies to the believers, but will have no spoil or booty unless they strive with the Muslims. If they refuse demand jizyah (poll tax) from them, if they agree accept it from them and refrain from them. But if they refuse, seek Alaah’s help and fight with them. When you invade the fortress and they (its people) offer to capitulate and have the matter referred to Allaah’s jurisdiction, do not grant this, for you do not know whether or not you will hit on Allaah’s jurisdiction regarding them. But let them capitulate and have the matter refereed to your jurisdiction and make a decision about them later on as you wish.

Sufyan (bin 'Uyainah) said thah 'Alqamah said "I mentioned this tradition to Muqatil bin Habban, He said "Muslim narrated it to me." Abu Dawud said "He is Ibn Haidam narrated from Al Nu'man in Muqqarin from the Prophet (ﷺ) like the tradition of Sulaiman bin Buraidah.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا بَعَثَ أَمِيرًا عَلَى سَرِيَّةٍ أَوْ جَيْشٍ أَوْصَاهُ بِتَقْوَى اللَّهِ فِي خَاصَّةِ نَفْسِهِ وَبِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا وَقَالَ " إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلاَثِ خِصَالٍ أَوْ خِلاَلٍ فَأَيَّتُهَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمُ ادْعُهُمْ إِلَى الإِسْلاَمِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَعْلِمْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ فَأَعْلِمْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يُجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ وَلاَ يَكُونُ لَهُمْ فِي الْفَىْءِ وَالْغَنِيمَةِ نَصِيبٌ إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ تَعَالَى وَقَاتِلْهُمْ وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ تَعَالَى فَلاَ تُنْزِلْهُمْ فَإِنَّكُمْ لاَ تَدْرُونَ مَا يَحْكُمُ اللَّهُ فِيهِمْ وَلَكِنْ أَنْزِلُوهُمْ عَلَى حُكْمِكُمْ ثُمَّ اقْضُوا فِيهِمْ بَعْدُ مَا شِئْتُمْ " . قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ عَلْقَمَةُ فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ فَقَالَ حَدَّثَنِي مُسْلِمٌ - قَالَ أَبُو دَاوُدَ هُوَ ابْنُ هَيْصَمٍ - عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ حَدِيثِ سُلَيْمَانَ بْنِ بُرَيْدَةَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2612
In-book reference : Book 15, Hadith 136
English translation : Book 14, Hadith 2606

Sulaiman bin Buraidah reported on his father's authority The Prophet(ﷺ) said "Fight in the name of Allaah and in the path of Allaah and with him who disbelieves in Allaah fight and do not be treacherous and do not be dishonest about boot yand do not deface (in killing) and do not kill a child."

حَدَّثَنَا أَبُو صَالِحٍ الأَنْطَاكِيُّ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " اغْزُوا بِاسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَقَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغْزُوا وَلاَ تَغْدِرُوا وَلاَ تَغُلُّوا وَلاَ تُمَثِّلُوا وَلاَ تَقْتُلُوا وَلِيدًا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2613
In-book reference : Book 15, Hadith 137
English translation : Book 14, Hadith 2607

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، وَعُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ خَالِدِ بْنِ الْفِزْرِ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَلاَ تَقْتُلُوا شَيْخًا فَانِيًا وَلاَ طِفْلاً وَلاَ صَغِيرًا وَلاَ امْرَأَةً وَلاَ تَغُلُّوا وَضُمُّوا غَنَائِمَكُمْ وَأَصْلِحُوا وَأَحْسِنُوا { إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ } " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2614
In-book reference : Book 15, Hadith 138
English translation : Book 14, Hadith 2608

(91) Chapter: Regarding Burning In Enemy Territories

(91) باب فِي الْحَرْقِ فِي بِلاَدِ الْعَدُوِّ

Ibn “umar said “The Apostle of Allaah(ﷺ) burned the palm tree of Banu Al Nadr and cut (them) down at Al Buwairah. So, Allaah the exalted sent down “the palm trees you cut down or left.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا }.

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2615
In-book reference : Book 15, Hadith 139
English translation : Book 14, Hadith 2609

Narrated Usamah:

The Messenger of Allah (ﷺ) enjoined upon him to attack Ubna in the morning and burn the place.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ فَحَدَّثَنِي أُسَامَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَهِدَ إِلَيْهِ فَقَالَ " أَغِرْ عَلَى أُبْنَى صَبَاحًا وَحَرِّقْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2616
In-book reference : Book 15, Hadith 140
English translation : Book 14, Hadith 2610

Abu Mishar was told about Ubna. He said “We know it better. This is Yubna of Palestine.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو الْغَزِّيُّ، سَمِعْتُ أَبَا مُسْهِرٍ، قِيلَ لَهُ أُبْنَى . قَالَ نَحْنُ أَعْلَمُ هِيَ يُبْنَى فِلَسْطِينَ .

Grade : **Maqtu'** (Al-Albani) حكم: مقطوع (الألباني)

Reference : Sunan Abi Dawud 2617
In-book reference : Book 15, Hadith 141
English translation : Book 14, Hadith 2611

(92) Chapter: Regarding Sending Spies

(92) باب بَعْثِ الْعُيُونِ

Anas said "the Prophet(ﷺ) sent Busaisah as a spy to see what the caravan of Abu Sufyan was doing."

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ بَعَثَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - بُسْبَسَةَ عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2618
In-book reference : Book 15, Hadith 142
English translation : Book 14, Hadith 2612

(93) Chapter: Regarding A Wayfarer Eating Dates And Drinking Milk He Passes By

(93) باب فِي ابْنِ السَّبِيلِ يَأْكُلُ مِنَ التَّمْرِ وَيَشْرَبُ مِنَ اللَّبَنِ إِذَا مَرَّ بِهِ

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: When one of you comes to the cattle, he should seek permission of their master if he is there; if he permits, he should milk (the animals) and drink. If he is not there, he should call three times. If he responds, he should seek his permission; otherwise, he may milk (the animals) and drink, but should not carry (with him).

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ الرَّقَّامُ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ فَإِنْ أَذِنَ لَهُ فَلْيَحْلِبْ وَلْيَشْرَبْ فَإِنْ لَمْ يَكُنْ فِيهَا فَلْيُصَوِّتْ ثَلاَثًا فَإِنْ أَجَابَهُ فَلْيَسْتَأْذِنْهُ وَإِلاَّ فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلاَ يَحْمِلْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2619
In-book reference : Book 15, Hadith 143
English translation : Book 14, Hadith 2613

Narrated Abbad ibn Shurahbil:

I suffered from drought; so I entered a garden of Medina, and rubbed an ear-corn. I ate and carried in my garment. Then its master came, he beat me and took my garment. He came to the Messenger of Allah (ﷺ) who said to him: You did not teach him if he was ignorant; and you did not feed him if he was hungry. He ordered him, so he returned my garment to me, and gave me one or half a wasq (sixty or thirty sa's) of corn.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ عَبَّادِ بْنِ شُرَحْبِيلَ، قَالَ أَصَابَتْنِي سَنَةٌ فَدَخَلْتُ حَائِطًا مِنْ حِيطَانِ الْمَدِينَةِ فَفَرَكْتُ سُنْبُلاً فَأَكَلْتُ وَحَمَلْتُ فِي ثَوْبِي فَجَاءَ صَاحِبُهُ فَضَرَبَنِي وَأَخَذَ ثَوْبِي فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ " مَا عَلَّمْتَ إِذْ كَانَ جَاهِلاً وَلاَ أَطْعَمْتَ إِذْ كَانَ جَائِعًا " . أَوْ قَالَ " سَاغِبًا " . وَأَمَرَهُ فَرَدَّ عَلَىَّ ثَوْبِي وَأَعْطَانِي وَسْقًا أَوْ نِصْفَ وَسْقٍ مِنْ طَعَامٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2620
In-book reference : Book 15, Hadith 144
English translation : Book 14, Hadith 2614

Abu Bishr said “I heard ‘Abbad bin ‘Shurahbil a man of us from Banu Ghubar. He narrated the reast of the tradition to the same effect.”

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، قَالَ سَمِعْتُ عَبَّادَ بْنَ شُرَحْبِيلَ، - رَجُلاً مِنَّا مِنْ بَنِي غُبَرَ - بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2621
In-book reference : Book 15, Hadith 145
English translation : Book 14, Hadith 2615

(94) Chapter: Whoever Said That He Many Eat From What Has Fallen

(94) باب مَنْ قَالَ إِنَّهُ يَأْكُلُ مِمَّا سَقَطَ

Narrated The uncle of AbuRafi ibn Amr al-Ghifari:
I was a boy. I used to throw stones at the palm-trees of the Ansar. So I was brought to the Prophet (ﷺ) who said: O boy, why do you throw stones at the palm-trees? I said: eat (dates). He said: Do not throw stones at the palm trees, but eat what falls beneath them. He then wiped his head and said: O Allah, fill his belly.

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ - وَهَذَا لَفْظُ أَبِي بَكْرٍ - عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، قَالَ سَمِعْتُ ابْنَ أَبِي حَكَمٍ الْغِفَارِيَّ، يَقُولُ حَدَّثَتْنِي جَدَّتِي، عَنْ عَمِّ أَبِي رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ، قَالَ كُنْتُ غُلاَمًا أَرْمِي نَخْلَ الأَنْصَارِ فَأُتِيَ بِي النَّبِيُّ صلى الله عليه وسلم فَقَالَ " يَا غُلاَمُ لِمَ تَرْمِي النَّخْلَ " . قَالَ آكُلُ . قَالَ " فَلاَ تَرْمِ النَّخْلَ وَكُلْ مِمَّا يَسْقُطُ فِي أَسْفَلِهَا " . ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ " اللَّهُمَّ أَشْبِعْ بَطْنَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2622
In-book reference : Book 15, Hadith 146
English translation : Book 14, Hadith 2616

(95) Chapter: Regarding Whoever Said That He May Not Milk (An Animal Without Permission)

(95) باب فِيمَنْ قَالَ لاَ يَحْلِبُ

'Abd Allah bin Umar reported the Apostle of Allaah(ﷺ) as saying "One should not milk the cattle of anyone without his permission. Does anyone of you like that any one approaches his corn cell and its storage is broken and then the corn scatters away? Likewise, the teats of their Cattle store their food. Therefore none of you should milk the cattle of anyone without his permission."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ بِغَيْرِ إِذْنِهِ أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرَبَتُهُ فَتُكْسَرَ خِزَانَتُهُ فَيُنْتَثَلَ طَعَامُهُ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2623
In-book reference : Book 15, Hadith 147
English translation : Book 14, Hadith 2617

(96) Chapter: Regarding Obedience

(96) باب فِي الطَّاعَةِ

Ibn Juraij said "O ye who believe, Obey Allaah and obey the Apostle and those charged with authority amongst you." This verse was revealed about 'Abd Allaah bin Qais bin 'Adi whom the Prophet (ﷺ) sent along with a detachment. Ya'la narrated it to me from Sa'id bin Jubair on the authority of Ibn 'Abbas.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حَجَّاجٌ، قَالَ قَالَ ابْنُ جُرَيْجٍ { يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ } فِي عَبْدِ اللَّهِ بْنِ قَيْسِ بْنِ عَدِيٍّ بَعَثَهُ النَّبِيُّ صلى الله عليه وسلم فِي سَرِيَّةٍ أَخْبَرَنِيهِ يَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2624
In-book reference : Book 15, Hadith 148
English translation : Book 14, Hadith 2618

'Ali (Allaah be pleased with him) said "The Messenger of Allah(ﷺ) sent an army and appointed a man as a commander for them and he commanded them to listen to him and obey. He kindled fire and ordered them to jump into it. A group refused to enter into it and said "We escaped from the fire; a group intended to enter into it. When the Prophet (ﷺ) was informed about it, he said "Had they entered into it, they would have remained into it. There is no obedience in matters involving disobedience to Allaah. Obedience is in matters which are good and universally recognized.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلاً وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا فَأَجَّجَ نَارًا وَأَمَرَهُمْ أَنْ يَقْتَحِمُوا فِيهَا فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا إِنَّمَا فَرَرْنَا مِنَ النَّارِ وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوْ دَخَلُوهَا - أَوْ دَخَلُوا فِيهَا - لَمْ يَزَالُوا فِيهَا " . وَقَالَ " لاَ طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2625
In-book reference : Book 15, Hadith 149
English translation : Book 14, Hadith 2619

'Abd Allaah bin Masud reported the Apostle of Allaah(ﷺ) as saying "Listening and Obedience are binding on a Muslim whether he likes or dislikes, so long as he is not commanded for disobedience (to Allaah). If he is commanded to disobedience (to Allaah), no listening and disobedience are binding (on him).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2626
In-book reference : Book 15, Hadith 150
English translation : Book 14, Hadith 2620

Narrated Uqbah ibn Malik:

The Prophet (ﷺ) sent a detachment. I gave a sword to a man from among them. When he came back, he said: Would that you saw us how the Messenger of Allah (ﷺ) rebuked us, saying: When I sent out a man who does not fulfil my command, are you unable to appoint in his place one who will fulfil my command.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ عُقْبَةَ بْنِ مَالِكٍ، مِنْ رَهْطِهِ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً فَسَلَحْتُ رَجُلاً مِنْهُمْ سَيْفًا فَلَمَّا رَجَعَ قَالَ لَوْ رَأَيْتَ مَا لاَمَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " أَعَجَزْتُمْ إِذْ بَعَثْتُ رَجُلاً مِنْكُمْ فَلَمْ يَمْضِ لأَمْرِي أَنْ تَجْعَلُوا مَكَانَهُ مَنْ يَمْضِي لأَمْرِي " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2627
In-book reference : Book 15, Hadith 151
English translation : Book 14, Hadith 2621

(97) Chapter: What Has Been Ordered Regarding Keeping The Army Close Together (When Camping)

(97) باب مَا يُؤْمَرُ مِنَ انْضِمَامِ الْعَسْكَرِ وَسِعَتِهِ

Narrated AbuTha'labah al-Khushani:

When the people encamped, (the narrator Amr ibn Uthman al-Himsi) said: When the Messenger of Allah (ﷺ) encamped, the people scattered in the glens and wadis. The Messenger of Allah (ﷺ) said: Your scattering in these glens and wadis is only of the devil. They afterwards kept close together when they encamped to such an extent that it used to be said that if a cloth were spread over them, it would cover them all.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، وَيَزِيدُ بْنُ قُبَيْسٍ، - مِنْ أَهْلِ جَبَلَةَ سَاحِلِ حِمْصٍ وَهَذَا لَفْظُ يَزِيدَ - قَالاَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلاَءِ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ مِشْكَمٍ أَبَا عُبَيْدِ اللَّهِ يَقُولُ حَدَّثَنَا أَبُو ثَعْلَبَةَ الْخُشَنِيُّ قَالَ كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلاً - قَالَ عَمْرٌو كَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْزِلاً - تَفَرَّقُوا فِي الشِّعَابِ وَالأَوْدِيَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشِّعَابِ وَالأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ " . فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنْزِلاً إِلاَّ انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالُ لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2628
In-book reference : Book 15, Hadith 152
English translation : Book 14, Hadith 2622

Narrated Mu'adh ibn Anas al-Juhani:

I fought along with the Prophet (ﷺ) in such and such battles. The people occupied much space and encroached on the road. The Prophet (ﷺ) sent an announcer to announce among the people: Those who occupy much space or encroach on the road will not be credited with jihad.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أَسِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْخَثْعَمِيِّ، عَنْ فَرْوَةَ بْنِ مُجَاهِدٍ اللَّخْمِيِّ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، قَالَ غَزَوْتُ مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم غَزْوَةَ كَذَا وَكَذَا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ فَبَعَثَ نَبِيُّ اللَّهِ صلى الله عليه وسلم مُنَادِيًا يُنَادِي فِي النَّاسِ أَنَّ مَنْ ضَيَّقَ مَنْزِلاً أَوْ قَطَعَ طَرِيقًا فَلاَ جِهَادَ لَهُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2629
In-book reference : Book 15, Hadith 153
English translation : Book 14, Hadith 2623

Sahl bin Mu'adh reported on the authority of his father "We fought along with the Prophet of Allaah(ﷺ). The rest of the tradition is to the same effect."

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَسِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَرْوَةَ بْنِ مُجَاهِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ، قَالَ غَزَوْنَا مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم . بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 2630
In-book reference : Book 15, Hadith 154
English translation : Book 14, Hadith 2624

(98) Chapter: Regarding The Disapproval Of Desiring To Encounter The Enemy

(98) باب فِي كَرَاهِيَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ

Salim Abu Al Nadr, client of 'Umar bin 'Ubaid Allaah that is Ibn Ma'mar who Salim was his ('Umar's) secretary reported "When 'Abd Allah bin Abi Afwa went out to the Haruriyyah (Khawarij), he wrote to him ('Umar bin 'Ubaid Allaah), The Messenger of Allah(ﷺ) said on a ceratin day when he was fighting with the enemy. O people do not

desire to meet the enemy, ask Allaah, Most High, for health and security. When you meet them (the enemy) have patience and endurance, you should know that paradise is under the shade of swords. He then said "O Allaah, Who sends down the Book, makes the cloud to travel and rotes the confederates, tout them and give us victory over them."

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ - يَعْنِي ابْنَ مَعْمَرٍ وَكَانَ كَاتِبًا لَهُ - قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى حِينَ خَرَجَ إِلَى الْحَرُورِيَّةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ قَالَ " يَا أَيُّهَا النَّاسُ لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ تَعَالَى الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ " . ثُمَّ قَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2631
In-book reference : Book 15, Hadith 155
English translation : Book 14, Hadith 2625

(99) Chapter: What Supplication Is Made When Encountering The Enemy

(99) باب مَا يُدْعَى عِنْدَ اللِّقَاءِ

Narrated Anas ibn Malik:
When the Messenger of Allah (ﷺ) went on an expedition, he said: O Allah, Thou art my aider and helper; by Thee I move, by Thee I attack, and by Thee I fight.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبِي، حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا غَزَا قَالَ " اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أُقَاتِلُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2632
In-book reference : Book 15, Hadith 156
English translation : Book 14, Hadith 2626

(100) Chapter: Calling The Idolaters (To Accept Islam)

(100) باب فِي دُعَاءِ الْمُشْرِكِينَ

Ibn 'Awn said "I wrote to Nafi' asking him about summoning the polytheists (to Islam) at the time of fighting. So, he wrote to me "This was in the early days of Islam. The Prophet of Allaah(ﷺ) attacked Banu Al Mustaliq while they were inattentive and their cattle were drinking water. So their fighters were killed and the survivors (i.e., women and children) were taken prisoners. On that day Juwairiyyah daughter of Al Harith was obtained. 'Abd Allaah narrated this to me, he was in that army."
Abu Dawud said "This is a good tradition narrtted by Ibn 'Awn from Nafi' and no one shared him in narrating it."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنْ دُعَاءِ الْمُشْرِكِينَ، عِنْدَ الْقِتَالِ فَكَتَبَ إِلَىَّ أَنَّ ذَلِكَ كَانَ فِي أَوَّلِ الإِسْلاَمِ وَقَدْ أَغَارَ نَبِيُّ اللَّهِ صلى الله عليه وسلم عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَقَتَلَ مُقَاتِلَتَهُمْ وَسَبَى سَبْيَهُمْ وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ بِنْتَ الْحَارِثِ حَدَّثَنِي بِذَلِكَ عَبْدُ اللَّهِ وَكَانَ فِي ذَلِكَ الْجَيْشِ . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ نَبِيلٌ رَوَاهُ ابْنُ عَوْنٍ عَنْ نَافِعٍ وَلَمْ يُشْرِكْهُ فِيهِ أَحَدٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2633
In-book reference : Book 15, Hadith 157
English translation : Book 14, Hadith 2627

Anas said “The Prophet (ﷺ) used to attack at the time of the dawn prayer and hear. If he heard a call to prayer, he would refrain from them, otherwise would attack (them).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُغِيرُ عِنْدَ صَلاَةِ الصُّبْحِ وَكَانَ يَتَسَمَّعُ فَإِذَا سَمِعَ أَذَانًا أَمْسَكَ وَإِلاَّ أَغَارَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2634
In-book reference : Book 15, Hadith 158
English translation : Book 14, Hadith 2628

Narrated Isam al-Muzani:

The Messenger of Allah (ﷺ) sent us in a detachment and said (to us): If you see a mosque or hear a mu'adhdhin (calling to prayer), do not kill anyone.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ نَوْفَلِ بْنِ مُسَاحِقٍ، عَنِ ابْنِ عِصَامٍ الْمُزَنِيِّ، عَنْ أَبِيهِ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَرِيَّةٍ فَقَالَ " إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلاَ تَقْتُلُوا أَحَدًا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2635
In-book reference : Book 15, Hadith 159
English translation : Book 14, Hadith 2629

(101) Chapter: Deception During War

(101) باب الْمَكْرِ فِي الْحَرْبِ

Jabir reported the Apostle of Allaah(ﷺ) as saying “War is deception.”

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، أَنَّهُ سَمِعَ جَابِرًا، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْحَرْبُ خُدْعَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2636
In-book reference : Book 15, Hadith 160
English translation : Book 14, Hadith 2630

Narrated Ka'b ibn Malik:

When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception.
Abu Dawud said: Only Ma'mar has transmitted this tradition. By this he refers to his statement "War is deception" through this chain of narrators. He narrated it from the tradition of 'Amr b. Dinar from Jabir, and from the tradition of Ma'mar from Hammam b. Munabbih on the authority of Abu Hurairah.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ غَزْوَةً وَرَّى غَيْرَهَا وَكَانَ يَقُولُ " الْحَرْبُ خُدْعَةٌ " . قَالَ أَبُو دَاوُدَ لَمْ يَجِئْ بِهِ إِلاَّ مَعْمَرٌ يُرِيدُ قَوْلَهُ " الْحَرْبُ خُدْعَةٌ " . بِهَذَا الإِسْنَادِ إِنَّمَا يُرْوَى مِنْ حَدِيثِ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ وَمِنْ حَدِيثِ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ .

حكم: **صحيح ق دون الشطر الثاني** (الألباني)

Reference : Sunan Abi Dawud 2637
In-book reference : Book 15, Hadith 161
English translation : Book 14, Hadith 2631

(102) Chapter: Attacking The Enemy During The Night

(102) باب فِي الْبَيَاتِ

Narrated Salamah ibn al-Akwa':

The Messenger of Allah (ﷺ) appointed AbuBakr our commander and we fought with some people who were polytheists, and we attacked them at night, killing them. Our war-cry that night was "put to death; put to death." Salamah said: I killed that night with my hand polytheists belonging to seven houses.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، وَأَبُو عَامِرٍ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ أَمَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْنَا أَبَا بَكْرٍ - رضى الله عنه - فَغَزَوْنَا نَاسًا مِنَ الْمُشْرِكِينَ فَبَيَّتْنَاهُمْ نَقْتُلُهُمْ وَكَانَ شِعَارُنَا تِلْكَ اللَّيْلَةَ أَمِتْ أَمِتْ . قَالَ سَلَمَةُ فَقَتَلْتُ بِيَدِي تِلْكَ اللَّيْلَةَ سَبْعَةَ أَهْلِ أَبْيَاتٍ مِنَ الْمُشْرِكِينَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2638
In-book reference : Book 15, Hadith 162
English translation : Book 14, Hadith 2632

(103) Chapter: Staying In The Rear Guard

(103) باب فِي لُزُومِ السَّاقَةِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) used to keep to the rear when travelling and urge on the weak. He would take someone up behind him and make supplication for them all.

حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُمْ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَخَلَّفُ فِي الْمَسِيرِ فَيُزْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2639
In-book reference : Book 15, Hadith 163
English translation : Book 14, Hadith 2633

(104) Chapter: What The Idolates Are To Be Fought For (104) باب عَلَى مَا يُقَاتَلُ الْمُشْرِكُونَ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “ I am commanded to fight with men till they testify that there is no god but Allaah, when they do that they will keep their life and property safe from me, except what is due to them. (i.e., life and property) and their reckoning will be at Allaah’s hands.”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى " .

Grade : **Sahih Mutawatir** (Al-Albani) حكم: صحيح متواتر (الألباني)

Reference : Sunan Abi Dawud 2640
In-book reference : Book 15, Hadith 164
English translation : Book 14, Hadith 2634

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: I am commanded to fight with men till they testify that there is no god but Allah, and that Muhammad is His servant and His Apostle, face our qiblah (direction of prayer), eat what we slaughter, and pray like us. When they do that, their life and property are unlawful for us except what is due to them. They will have the same rights as the Muslims have, and have the same responsibilities as the Muslims have.

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا وَأَنْ يَأْكُلُوا ذَبِيحَتَنَا وَأَنْ يُصَلُّوا صَلاَتَنَا فَإِذَا فَعَلُوا ذَلِكَ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلاَّ بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ " .

حكم: صحيح خ نحوه دون قوله لهم ما ... إلا تعليقا (الألباني)

Reference : Sunan Abi Dawud 2641
In-book reference : Book 15, Hadith 165
English translation : Book 14, Hadith 2635

Anas bin Malik reported the Apostle of Allaah(ﷺ) as saying “ I am commanded to fight with the polytheists. The rest of the tradition is to the same effect as mentioned above.”

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ الْمُشْرِكِينَ " . بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2642
In-book reference : Book 15, Hadith 166
English translation : Book 14, Hadith 2636

Usamah bin Zaid said “The Messenger of Allah (ﷺ) sent us with a detachment to Al Huruqat. They learnt about us and fled away. But we found a man, when we attacked him he uttered “There is no god but Allaah, still we struck him till we killed him.” When I mentioned it to the Prophet (ﷺ) he said “Who will save you from “There is no god but Allaah” on the Day of Judgment? I said “Messenger of Allah (ﷺ), he uttered it for the fear of the weapon.” He said “Did you tear his heart so that you learnt whether he actually uttered it for this or not. Who will support you against “There is no god but Allaah”? He kept on repeating this till I wished I would have embraced Islam on that day.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى، قَالاَ حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً إِلَى الْحُرَقَاتِ فَنَذِرُوا بِنَا فَهَرَبُوا فَأَدْرَكْنَا رَجُلاً فَلَمَّا غَشَيْنَاهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ فَضَرَبْنَاهُ حَتَّى قَتَلْنَاهُ فَذَكَرْتُهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " مَنْ لَكَ بِلاَ إِلَهَ إِلاَّ اللَّهُ يَوْمَ الْقِيَامَةِ " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا مَخَافَةَ السِّلاَحِ . قَالَ " أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ مِنْ أَجْلِ ذَلِكَ قَالَهَا أَمْ لاَ مَنْ لَكَ بِلاَ إِلَهَ إِلاَّ اللَّهُ يَوْمَ الْقِيَامَةِ " . فَمَا زَالَ يَقُولُهَا حَتَّى وَدِدْتُ أَنِّي لَمْ أُسْلِمْ إِلاَّ يَوْمَئِذٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2643
In-book reference : Book 15, Hadith 167
English translation : Book 14, Hadith 2637

Al Miqdad bin Al Aswad reported that he said “Apostle of Allaah(ﷺ) tell me if I meet a man who is a disbeliever and he fights with me and cuts off one hand of mine with the sword and then takes refuge by a tree and says “I embraced Islam for Allah’s sake. Should I kill him, Apostle of Allaah(ﷺ) after he uttered it (the credo of Islam)? The Apostle of Allaah(ﷺ) said “Do not kill him”. I said “Apostle of Allaah(ﷺ), he cut off my hand. The Apostle of Allaah(ﷺ) said, Do not kill him. I f you kill him, he will become like you before you kill him and you will become like him before he uttered his credo which he has uttered now.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَىَّ بِالسَّيْفِ ثُمَّ لاَذَ مِنِّي بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ . أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ يَدِي . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2644
In-book reference : Book 15, Hadith 168
English translation : Book 14, Hadith 2638

(105) Chapter: The Prohibition Of Fighting A Person Who Seeks Protection By Prostrating

(105) باب النَّهْىِ عَنْ قَتْلِ، مَنِ اعْتَصَمَ بِالسُّجُودِ

Narrated Jarir ibn Abdullah:

The Messenger of Allah (ﷺ) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (ﷺ) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists. They asked: Why, Messenger of Allah? He said: Their fires should not be visible to one another.

Abu Dawud said: Hushaim, Ma'mar, Khalid b. al-Wasiti and a group of narrators have also narrated it, but did not mention Jarir.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً إِلَى خَثْعَمٍ فَاعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ " أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ " . قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ " لاَ تَرَاءَى نَارَاهُمَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ هُشَيْمٌ وَمُعْتَمِرٌ وَخَالِدٌ الْوَاسِطِيُّ وَجَمَاعَةٌ لَمْ يَذْكُرُوا جَرِيرًا .

حكم: صحيح دون جملة العقل (الألباني)

Reference : Sunan Abi Dawud 2645
In-book reference : Book 15, Hadith 169
English translation : Book 14, Hadith 2639

(106) Chapter: Fleeing On The Day Of The March

(106) باب فِي التَّوَلِّي يَوْمَ الزَّحْفِ

Ibn ‘Abbas said “When the verse “If there are twenty amongst you patient and persevering, they will vanquish two hundred” was revealed. It was heavy and troublesome for Muslims when Allaah prescribed for them that one (fighting Muslim) should not fly from ten (fighting Non-Muslims). Then a light commandment was revealed saying “For the present Allaah hath lightened your (task).” The narrator Abu Tawbah recited the verse to “they will vanquish two hundred.” When Allaah lightened the number, patient and perseverance also decreased according to the number lightened from them.”

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ خِرِّيتٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَزَلَتْ { إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ } فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فَرَضَ اللَّهُ عَلَيْهِمْ أَنْ لاَ يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ ثُمَّ إِنَّهُ جَاءَ تَخْفِيفٌ فَقَالَ { الآنَ خَفَّفَ اللَّهُ عَنْكُمْ } قَرَأَ أَبُو تَوْبَةَ إِلَى قَوْلِهِ { يَغْلِبُوا مِائَتَيْنِ } قَالَ فَلَمَّا خَفَّفَ اللَّهُ تَعَالَى عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ مَا خَفَّفَ عَنْهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2646
In-book reference : Book 15, Hadith 170
English translation : Book 14, Hadith 2640

Narrated Abdullah ibn Umar:

Ibn Umar was sent with a detachment of the Messenger of Allah (ﷺ). The people wheeled round in flight. He said: I was one of those who wheeled round in flight. When we stopped, we said (i.e. thought): How should we do? We have run away from the battlefield and deserve Allah's wrath. Then we said (thought): Let us enter Medina, stay there, and go there while no one sees us. So we entered (Medina) and thought: If we present ourselves before the Messenger of Allah (ﷺ), and if there is a change of repentance for us, we shall stay; if there is something else, we shall go away. So we sat down (waiting) for the Messenger of Allah (ﷺ) before the dawn prayer. When he came out, we stood up to him and said: We are the ones who have fled. He turned to us and said: No, you are the ones who return to fight after wheeling away. We then approached and kissed his hand, and he said; I am the main body of the Muslims.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّهُ، كَانَ فِي سَرِيَّةٍ مِنْ سَرَايَا رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَحَاصَ النَّاسُ حَيْصَةً فَكُنْتُ فِيمَنْ حَاصَ - قَالَ - فَلَمَّا بَرَزْنَا قُلْنَا كَيْفَ نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الزَّحْفِ وَبُؤْنَا بِالْغَضَبِ فَقُلْنَا نَدْخُلُ الْمَدِينَةَ فَنَتَثَبَّتُ فِيهَا وَنَذْهَبُ وَلاَ يَرَانَا أَحَدٌ - قَالَ - فَدَخَلْنَا فَقُلْنَا لَوْ عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقَمْنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ ذَهَبْنَا - قَالَ - فَجَلَسْنَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم قَبْلَ صَلاَةِ الْفَجْرِ فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا نَحْنُ الْفَرَّارُونَ فَأَقْبَلَ إِلَيْنَا فَقَالَ " لاَ بَلْ أَنْتُمُ الْعَكَّارُونَ " . قَالَ فَدَنَوْنَا فَقَبَّلْنَا يَدَهُ فَقَالَ " أَنَا فِئَةُ الْمُسْلِمِينَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2647
In-book reference : Book 15, Hadith 171
English translation : Book 14, Hadith 2641

Abu Sa'id said "The verse "If any do turn his back to them on such a day" was revealed on the day of the Battle of Badr."

حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ الْمِصْرِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ نَزَلَتْ فِي يَوْمِ بَدْرٍ { وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ} .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2648
In-book reference : Book 15, Hadith 172
English translation : Book 14, Hadith 2642

(107) Chapter: Regarding A Captive Being Compelled Into Disbelief

(107) باب فِي الأَسِيرِ يُكْرَهُ عَلَى الْكُفْرِ

Khabbab said "We came to the Apostle of Allaah(ﷺ) while he was reclining on an outer garment in the shade of the Ka'bah. Complaining to him we said "Do you not ask Allaah for help for us? And do you not pray to Allaah for us? He sat aright turning red in his face and said "A man before you (i.e., in ancient times) was caught and a pit was dug for him in the earth and then a saw was brought placed on his head and it was broken into two pieces but that did not turn him away from his religion. They were combed in iron combs in flesh and sinews above the bones. Even that did not turn them away from their religion. I swear by Allaah, Allaah will accomplish this affair until a rider will travel between San'a and Hadramaut and he will not fear anyone except Allaah, Most High(nor will he fear the attack of) a wolf on his sheep, but you are making haste.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، وَخَالِدٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ خَبَّابٍ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكَعْبَةِ فَشَكَوْنَا إِلَيْهِ فَقُلْنَا أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو اللَّهَ لَنَا فَجَلَسَ مُحْمَرًّا وَجْهُهُ فَقَالَ " قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الأَرْضِ ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُجْعَلُ عَلَى رَأْسِهِ فَيُجْعَلُ فِرْقَتَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ عَظْمِهِ مِنْ لَحْمٍ وَعَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مَا بَيْنَ صَنْعَاءَ وَحَضْرَمَوْتَ مَا يَخَافُ إِلاَّ اللَّهَ تَعَالَى وَالذِّئْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَعْجَلُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2649
In-book reference : Book 15, Hadith 173
English translation : Book 14, Hadith 2643

(108) Chapter: Ragarding The Judgement For The Spy When He Is A Muslim

(108) باب فِي حُكْمِ الْجَاسُوسِ إِذَا كَانَ مُسْلِمًا

'Ali said "The Apostle of Allaah(ﷺ) sent me Al Zubair and Al Miqdad and said "Go till you come to the meadow of Khakh for there Is a woman there travelling on a Camel who has a letter which you must take from her. We went off racing one another on our horses till we came to the meadow and when we found the woman, we aid "Bring out the letter. She said "I have no letter". I said "You must bring out the letter else we strip off your clothes". She then brought it out from the tresses and we took it to the Prophet(ﷺ). It was addressed from Hatib bin Abi Balta'ah to some of the polytheists(in Makkah) giving them some information about the Apostle of Allaah(ﷺ). He asked "What is this, Hatib? He replied, Apostle of Allaah(ﷺ) do not be hasty with me. I have been a man attached as an ally to the Quraish and am not one of them while those of the Quraish (i.e. the emigrants) have relationship with them by which they guarded their family in Makkah. As I did not have that advantage I wanted to give them some help for which they might guard my relations. I swear by Allaah I am not guilty of unbelief or apostasy (from my religion). The Apostle of Allaah(ﷺ) said "he has told you the truth. 'Umar said "Let me cut off this hypocrite's head. The Apostle of Allaah(ﷺ) said "He was present at Badr and what do you know, perhaps Allaah might look with pity on those who were present at Badr? And said "Do what you wish, I have forgiven you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، حَدَّثَهُ حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ، أَخْبَرَهُ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، - وَكَانَ كَاتِبًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ سَمِعْتُ عَلِيًّا، عَلَيْهِ السَّلاَمُ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ " انْطَلِقُوا حَتَّى

تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَانْطَلَقْنَا تَتَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِينَةِ فَقُلْنَا هَلُمِّي الْكِتَابَ . فَقَالَتْ مَا عِنْدِي مِنْ كِتَابٍ . فَقُلْتُ لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ . فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ النَّبِيَّ صلى الله عليه وسلم فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا هَذَا يَا حَاطِبُ " . فَقَالَ يَا رَسُولَ اللَّهِ لاَ تَعْجَلْ عَلَىَّ فَإِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وَإِنَّ قُرَيْشًا لَهُمْ بِهَا قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ قَرَابَتِي بِهَا وَاللَّهِ يَا رَسُولَ اللَّهِ مَا كَانَ بِي مِنْ كُفْرٍ وَلاَ ارْتِدَادٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَدَقَكُمْ " . فَقَالَ عُمَرُ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2650
In-book reference : Book 15, Hadith 174
English translation : Book 14, Hadith 2644

'Ali said "Hatib went and wrote to the people of Makkah that Muhammad (ﷺ) is going to proceed to them. This version has "She said "I have no letter. We made her Camel kneel down, but we did not find any letter with her. 'Ali said "By Him in Whose name oath is taken, I shall kill you or you should bring out the letter. He then narrated the rest of the tradition.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، بِهَذِهِ الْقِصَّةِ قَالَ انْطَلَقَ حَاطِبٌ فَكَتَبَ إِلَى أَهْلِ مَكَّةَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم قَدْ سَارَ إِلَيْكُمْ وَقَالَ فِيهِ قَالَتْ مَا مَعِي كِتَابٌ . فَانْتَحَيْنَاهَا فَمَا وَجَدْنَا مَعَهَا كِتَابًا فَقَالَ عَلِيٌّ وَالَّذِي يُحْلَفُ بِهِ لأَقْتُلَنَّكِ أَوْ لَتُخْرِجِنَّ الْكِتَابَ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2651
In-book reference : Book 15, Hadith 175
English translation : Book 14, Hadith 2645

(109) Chapter: Regarding A Spy That Is A Dhimmi

(109) باب فِي الْجَاسُوسِ الذِّمِّيِّ

Narrated Furat ibn Hayyan:

The Messenger of Allah (ﷺ) commanded to kill him: he was a spy of AbuSufyan and an ally of a man of the Ansar.

He passed a circle of the Ansar and said: I am a Muslim. A man from the Ansar said, Messenger of Allah, he is saying that he is a Muslim. The Messenger of Allah (ﷺ) said: There are people among you in whose faith we trust. Furat ibn Hayyan is one of them.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي مُحَمَّدُ بْنُ مُحَبَّبٍ أَبُو هَمَّامٍ الدَّلاَّلُ، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ فُرَاتِ بْنِ حَيَّانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِهِ وَكَانَ عَيْنًا لأَبِي سُفْيَانَ وَكَانَ حَلِيفًا لِرَجُلٍ مِنَ

الأَنْصَارِ فَمَرَّ بِحَلْقَةٍ مِنَ الأَنْصَارِ فَقَالَ إِنِّي مُسْلِمٌ . فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ إِنَّهُ يَقُولُ إِنِّي مُسْلِمٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْكُمْ رِجَالاً نَكِلُهُمْ إِلَى إِيمَانِهِمْ مِنْهُمْ فُرَاتُ بْنُ حَيَّانَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2652
In-book reference : Book 15, Hadith 176
English translation : Book 14, Hadith 2646

(110) Chapter: Regarding A Spy Who Is Under Protection (In A Muslim Territory)

(110) باب فِي الْجَاسُوسِ الْمُسْتَأْمَنِ

Ibn Salamah bin Al Akwa' repoted on the authority of his father. A spy of the polytheists came to the Prophet(ﷺ) when he was on a journey. He sat near his Companions and then slipped away. The Prophet(ﷺ) said "look for him and kill him". He said "I raced to him and killed him. I took his belongings which he (the Prophet) gave me.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم عَيْنٌ مِنَ الْمُشْرِكِينَ - وَهُوَ فِي سَفَرٍ - فَجَلَسَ عِنْدَ أَصْحَابِهِ ثُمَّ انْسَلَّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اطْلُبُوهُ فَاقْتُلُوهُ " . قَالَ فَسَبَقْتُهُمْ إِلَيْهِ فَقَتَلْتُهُ وَأَخَذْتُ سَلَبَهُ فَنَفَّلَنِي إِيَّاهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2653
In-book reference : Book 15, Hadith 177
English translation : Book 14, Hadith 2647

Salamh (bin Al Akwa') said "I went on an expedition with the Apostle of Allaah(ﷺ) against Hawazin and while we were having a meal in the forenoon and most of our people were on foot and some of us were weak, a man came on a red Camel. He took out a rope from the lion of the Camel and tied his Camel with it and began to take meal with the people. When he saw the weak condition of their people and lack of mounts he went out in a hurry to his Camel, untied it made it kneel down and sat on it and went off galloping it. A man of the tribe of Aslam followed him on a brown she Camel which was best of those of the people. I hastened out and I found him while the head of the she Camel was near the paddock of the she Camel. I then went ahead till I reached near the paddock of the Camel. I then went ahead till I caught the Camel's nose string. I made it kneel. When it placed its knee on the ground, I drew my sword and struck the man on his head and it fell down. I then brought the Camel leading it with (its equipment) on it. The Apostle of Allaah(ﷺ) came forward facing me and asked "Who killed the man? They (the people) said "Salamah bin Akwa'. He said "he gets all his spoil."

Harun said "This is Hashim's version.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، أَنَّ هَاشِمَ بْنَ الْقَاسِمِ، وَهِشَامًا، حَدَّثَاهُمْ قَالاَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنِي أَبِي قَالَ، غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم هَوَازِنَ - قَالَ - فَبَيْنَمَا نَحْنُ نَتَضَحَّى وَعَامَّتُنَا مُشَاةٌ وَفِينَا ضَعَفَةٌ إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَانْتَزَعَ طَلَقًا مِنْ حِقْوِ الْبَعِيرِ فَقَيَّدَ بِهِ جَمَلَهُ ثُمَّ جَاءَ يَتَغَدَّى مَعَ الْقَوْمِ فَلَمَّا رَأَى ضَعَفَتَهُمْ وَرِقَّةَ ظَهْرِهِمْ خَرَجَ يَعْدُو إِلَى جَمَلِهِ فَأَطْلَقَهُ ثُمَّ أَنَاخَهُ فَقَعَدَ عَلَيْهِ ثُمَّ خَرَجَ يَرْكُضُهُ وَاتَّبَعَهُ رَجُلٌ مِنْ أَسْلَمَ عَلَى نَاقَةٍ وَرْقَاءَ هِيَ أَمْثَلُ ظَهْرِ الْقَوْمِ -

قَالَ - فَخَرَجْتُ أَعْدُو فَأَدْرَكْتُهُ وَرَأْسُ النَّاقَةِ عِنْدَ وَرِكِ الْجَمَلِ وَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ ثُمَّ تَقَدَّمْتُ حَتَّى كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ فَلَمَّا وَضَعَ رُكْبَتَهُ بِالأَرْضِ اخْتَرَطْتُ سَيْفِي فَأَضْرِبَ رَأْسَهُ فَنَدَرَ فَجِئْتُ بِرَاحِلَتِهِ وَمَا عَلَيْهَا أَقُودُهَا فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ مُقْبِلاً فَقَالَ " مَنْ قَتَلَ الرَّجُلَ " . فَقَالُوا سَلَمَةُ بْنُ الأَكْوَعِ . قَالَ " لَهُ سَلَبُهُ أَجْمَعُ " . قَالَ هَارُونُ هَذَا لَفْظُ هَاشِمٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2654
In-book reference : Book 15, Hadith 178
English translation : Book 14, Hadith 2648

(111) Chapter: Regarding What Time Is Recommended For The Encounter

(111) باب فِي أَىِّ وَقْتٍ يُسْتَحَبُّ اللِّقَاءُ

Narrated An-Nu'man ibn Muqarrin:
I was present at fighting along with the Messenger of Allah (ﷺ), and when he did not fight at the beginning of the day, he waited till the sun had passed the meridian, the winds blew, and help came down.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، أَنَّ النُّعْمَانَ، - يَعْنِي ابْنَ مُقَرِّنٍ - قَالَ شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ أَخَّرَ الْقِتَالَ حَتَّى تَزُولَ الشَّمْسُ وَتَهُبَّ الرِّيَاحُ وَيَنْزِلَ النَّصْرُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2655
In-book reference : Book 15, Hadith 179
English translation : Book 14, Hadith 2649

(112) Chapter: Regarding The Order To Keep Silent At The Time Of The Encounter

(112) باب فِيمَا يُؤْمَرُ بِهِ مِنَ الصَّمْتِ عِنْدَ اللِّقَاءِ

Narrated Qays ibn Abbad:
The Companions of the Prophet (ﷺ), disliked shouting while fighting.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ كَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم يَكْرَهُونَ الصَّوْتَ عِنْدَ الْقِتَالِ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 2656
In-book reference : Book 15, Hadith 180
English translation : Book 14, Hadith 2650

A similar tradition has also been transmitted by Abu Bardah on the authority of his father from the Prophet (ﷺ).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ هَمَّامٍ، حَدَّثَنِي مَطَرٌ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2657
In-book reference : Book 15, Hadith 181
English translation : Book 14, Hadith 2651

(113) Chapter: Regarding A Man Walking During The Encounter

(113) باب فِي الرَّجُلِ يَتَرَجَّلُ عِنْدَ اللِّقَاءِ

Al Bara' said "When the Prophet (ﷺ) fought the polytheists in the battle of Hunain, they (the Muslims) retreated, he (the Prophet) came down from his mule and walked on foot.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا لَقِيَ النَّبِيُّ صلى الله عليه وسلم الْمُشْرِكِينَ يَوْمَ حُنَيْنٍ فَانْكَشَفُوا نَزَلَ عَنْ بَغْلَتِهِ فَتَرَجَّلَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2658
In-book reference : Book 15, Hadith 182
English translation : Book 14, Hadith 2652

(114) Chapter: Regarding Pride During Battle

(114) باب فِي الْخُيَلاَءِ فِي الْحَرْبِ

Narrated Jabir ibn Atik:

The Prophet (ﷺ) said: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt, and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا أَبَانُ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَتِيكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُبْغِضُ اللَّهُ فَأَمَّا الَّتِي يُحِبُّهَا اللَّهُ فَالْغَيْرَةُ فِي الرِّيبَةِ وَأَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُهَا اللَّهُ فَالْغَيْرَةُ فِي غَيْرِ رِيبَةٍ وَإِنَّ مِنَ الْخُيَلاَءِ مَا يُبْغِضُ اللَّهُ وَمِنْهَا مَا يُحِبُّ اللَّهُ فَأَمَّا الْخُيَلاَءُ الَّتِي يُحِبُّ اللَّهُ فَاخْتِيَالُ الرَّجُلِ نَفْسَهُ عِنْدَ الْقِتَالِ وَاخْتِيَالُهُ عِنْدَ الصَّدَقَةِ وَأَمَّا الَّتِي يُبْغِضُ اللَّهُ فَاخْتِيَالُهُ فِي الْبَغْىِ " . قَالَ مُوسَى " وَالْفَخْرِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2659
In-book reference : Book 15, Hadith 183

English translation : Book 14, Hadith 2653

(115) Chapter: Regarding A Man Being Taken Captive

(115) باب فِي الرَّجُلِ يُسْتَأْسَرُ

Abu Hurairah said “The Prophet (ﷺ) sent ten persons (on an expedition) and appointed ‘Asim bin Thabit their commander. About one hundred men of Hudhail who were archers came out to (attack) them. When ‘Asim felt their presence, they took cover in a hillock. They aid to them “Come down and surrender and we make a covenant and pact with you that we shall not kill any of you”. ‘Asim said “I do not come to the protection of a disbeliever. Then they shot them with arrows and killed ‘Asim in a company of seven persons. The other three persons came down to their covenant and pact. They were Khubaib, Zaid bin Al Lathnah and another man. When they overpowered them, they untied their bow strings and tied them with them”. The third person said “This is the first treachery. I swear by Allaah, I shall not accompany you. In them (my companions) is an example for me. They pulled him, but he refused to accompany them, so they killed him. Khubaib remained their captive until they agreed to kill him. He asked for a razor to shave his pubes. When they brought him outside to kill him. Khubaib said to them “Let me offer two rak’ahs of prayer”. He then said “I swear by Allaah, if you did not think that I did this out of fear. I would have increased (the number of rak’ahs).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - أَخْبَرَنَا ابْنُ شِهَابٍ، أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ الثَّقَفِيُّ، - حَلِيفُ بَنِي زُهْرَةَ - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةً عَيْنًا وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ فَنَفَرُوا لَهُمْ هُذَيْلٌ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ لَجَئُوا إِلَى قَرْدَدٍ فَقَالُوا لَهُمُ انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لاَ نَقْتُلَ مِنْكُمْ أَحَدًا فَقَالَ عَاصِمٌ أَمَّا أَنَا فَلاَ أَنْزِلُ فِي ذِمَّةِ كَافِرٍ . فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ وَنَزَلَ إِلَيْهِمْ ثَلاَثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ خُبَيْبٌ وَزَيْدُ بْنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا فَقَالَ الرَّجُلُ الثَّالِثُ هَذَا أَوَّلُ الْغَدْرِ وَاللَّهِ لاَ أَصْحَبُكُمْ إِنَّ لِي بِهَؤُلاَءِ لأُسْوَةً . فَجَرُّوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَقَتَلُوهُ فَلَبِثَ خُبَيْبٌ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ فَاسْتَعَارَ مُوسَى يَسْتَحِدُّ بِهَا فَلَمَّا خَرَجُوا بِهِ لِيَقْتُلُوهُ قَالَ لَهُمْ خُبَيْبٌ دَعُونِي أَرْكَعْ رَكْعَتَيْنِ ثُمَّ قَالَ وَاللَّهِ لَوْلاَ أَنْ تَحْسِبُوا مَا بِي جَزَعًا لَزِدْتُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2660
In-book reference : Book 15, Hadith 184
English translation : Book 14, Hadith 2654

Al Zuhri said “This tradition has been transmitted to me by ‘Amr bin Abu Sufyan bin Usaid bin Jariyat Al Thaqafi who was an ally of Banu Zuhrah and a companion of Abu Hurairah. He then narrated the tradition.”

حَدَّثَنَا ابْنُ عَوْفٍ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، - وَهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ فَذَكَرَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2661
In-book reference : Book 15, Hadith 185
English translation : Book 14, Hadith 2655

(116) Chapter: Regarding Lying In Ambush

(116) باب فِي الْكُمَنَاءِ

Al bara' bin Azib said "On the day of the battle of Uhud the Apostle of Allaah(ﷺ) appointed 'Abd Allaah bin Jubair commander of the archers who were fifty(in number). He said "If you see that the birds are snatching at us, do not move from this place of yours until I send for you and if you see that we defeated the people (the enemy) and trod them down, do not move until I send for you. Allaah then defeated them. He (narrator) said "I swear by Allaah, I saw women ascending the mountain. The companions of 'Abd Allaah bin Jubair said "Booty, O People, booty! Your companions vanquished, for what are you waiting?" 'Ad Allaah bin Jubair said "Have you forgotten what the Apostle of Allaah(ﷺ) had told you?" They said "We swear by Allaah. We shall come to the people and get the booty. So they came to them. Their faces were turned and they came defeated."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الرُّمَاةِ يَوْمَ أُحُدٍ - وَكَانُوا خَمْسِينَ رَجُلاً - عَبْدَ اللَّهِ بْنَ جُبَيْرٍ وَقَالَ " إِنْ رَأَيْتُمُونَا تَخَطَّفُنَا الطَّيْرُ فَلاَ تَبْرَحُوا مِنْ مَكَانِكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ " . قَالَ فَهَزَمَهُمُ اللَّهُ . قَالَ فَأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ عَلَى الْجَبَلِ فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ الْغَنِيمَةَ أَىْ قَوْمِ الْغَنِيمَةَ ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنَسِيتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالُوا وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ فَأَتَوْهُمْ فَصُرِفَتْ وُجُوهُهُمْ وَأَقْبَلُوا مُنْهَزِمِينَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2662
In-book reference : Book 15, Hadith 186
English translation : Book 14, Hadith 2656

(117) Chapter: Regarding Rows

(117) باب فِي الصُّفُوفِ

Abu Usaid reported the Apostle of Allaah(ﷺ) as saying to us at the battle of Badr when he drew up in rows. When they came near you, shoot arrows at them, but do not use all your arrows.

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ اصْطَفَفْنَا يَوْمَ بَدْرٍ " إِذَا أَكْثَبُوكُمْ - يَعْنِي إِذَا غَشُوكُمْ - فَارْمُوهُمْ بِالنَّبْلِ وَاسْتَبْقُوا نَبْلَكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2663
In-book reference : Book 15, Hadith 187

English translation : Book 14, Hadith 2657

(118) Chapter: Regarding Drawing Swords During The Encounter

(118) باب فِي سَلِّ السُّيُوفِ عِنْدَ اللِّقَاءِ

Narrated AbuUsayd as-Sa'idi:

The Prophet (ﷺ) said at the battle of Badr: When they come near you shoot arrows at them; and do not draw swords at them until they come near you.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا إِسْحَاقُ بْنُ نَجِيحٍ، - وَلَيْسَ بِالْمَلْطِيِّ - عَنْ مَالِكِ بْنِ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ بَدْرٍ ‏"‏ إِذَا أَكْثَبُوكُمْ فَارْمُوهُمْ بِالنَّبْلِ وَلاَ تَسُلُّوا السُّيُوفَ حَتَّى يَغْشَوْكُمْ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2664
In-book reference : Book 15, Hadith 188
English translation : Book 14, Hadith 2658

(119) Chapter: Regarding Duals

(119) باب فِي الْمُبَارَزَةِ

Narrated Ali ibn AbuTalib:

(At the battle of Badr) Utbah ibn Rabi'ah came forward followed by his son and his brother and cried out: Who will be engaged in single combat? Some young men of the Helpers responded to his call. He asked: Who are you? They told him. He said: We do not want you; we, in fact, want only our cousins. The Prophet (ﷺ) said: Get up Hamzah get up Ali; get up Ubaydah ibn al-Harith. Hamzah went forward to Utbah, I went forward to Shaybah; and after two blows had been exchanged between Ubaydah and al-Walid, they wounded one another severely; so we turned against al-Walid and killed him, and we carried Ubaydah away.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ، قَالَ تَقَدَّمَ - يَعْنِي عُتْبَةَ بْنَ رَبِيعَةَ - وَتَبِعَهُ ابْنُهُ وَأَخُوهُ فَنَادَى مَنْ يُبَارِزُ فَانْتَدَبَ لَهُ شَبَابٌ مِنَ الأَنْصَارِ فَقَالَ مَنْ أَنْتُمْ فَأَخْبَرُوهُ فَقَالَ لاَ حَاجَةَ لَنَا فِيكُمْ إِنَّمَا أَرَدْنَا بَنِي عَمِّنَا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ قُمْ يَا حَمْزَةُ قُمْ يَا عَلِيُّ قُمْ يَا عُبَيْدَةُ بْنَ الْحَارِثِ ‏"‏ ‏.‏ فَأَقْبَلَ حَمْزَةُ إِلَى عُتْبَةَ وَأَقْبَلْتُ إِلَى شَيْبَةَ وَاخْتُلِفَ بَيْنَ عُبَيْدَةَ وَالْوَلِيدِ ضَرْبَتَانِ فَأَثْخَنَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ ثُمَّ مِلْنَا عَلَى الْوَلِيدِ فَقَتَلْنَاهُ وَاحْتَمَلْنَا عُبَيْدَةَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2665
In-book reference : Book 15, Hadith 189
English translation : Book 14, Hadith 2659

(120) Chapter: Regarding The Prohibtion Of Mutilation

(120) باب فِي النَّهْىِ عَنِ الْمُثْلَةِ

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: The most merciful of the people in respect of killing are believers (in Allah).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَزِيَادُ بْنُ أَيُّوبَ، قَالاَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مُغِيرَةُ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَىِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعَفُّ النَّاسِ قِتْلَةً أَهْلُ الإِيمَانِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2666
In-book reference : Book 15, Hadith 190
English translation : Book 14, Hadith 2660

Narrated Samurah ibn Jundub:

Al-Hayyaj ibn Imran ibn Husayn reported that a slave of Imran ran away. He took a vow to Allah that if he overpowers him, he will cut off his head. He then sent me (to Samurah ibn Jundub) to ask him about this question for him. I came to Samurah ibn Jundub and asked him. He said: The Messenger of Allah (ﷺ) used to exhort us to give alms (sadaqah) and forbid us to mutilate (a slain). I then came to Imran ibn Husayn and asked him. He said: The Messenger of Allah (ﷺ) used to exhort us to give alms (sadaqah) and forbid us to mutilate (a slain).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الْهَيَّاجِ بْنِ عِمْرَانَ، أَنَّ عِمْرَانَ، أَبَقَ لَهُ غُلاَمٌ فَجَعَلَ لِلَّهِ عَلَيْهِ لَئِنْ قَدَرَ عَلَيْهِ لَيَقْطَعَنَّ يَدَهُ فَأَرْسَلَنِي لأَسْأَلَ لَهُ فَأَتَيْتُ سَمُرَةَ بْنَ جُنْدَبٍ فَسَأَلْتُهُ فَقَالَ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَحُثُّنَا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثْلَةِ فَأَتَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ فَسَأَلْتُهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَحُثُّنَا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثْلَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2667
In-book reference : Book 15, Hadith 191
English translation : Book 14, Hadith 2661

(121) Chapter: Regarding Killing Women

(121) باب فِي قَتْلِ النِّسَاءِ

‘Abd Allaah bin (mas’ud) said “A woman was found slain in one of the battles of the Apostle of Allaah(ﷺ). The Apostle of Allaah(ﷺ) forbade to kill women and children.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، وُجِدَتْ، فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صلى الله عليه وسلم مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَتْلَ النِّسَاءِ وَالصِّبْيَانِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2668
In-book reference : Book 15, Hadith 192
English translation : Book 14, Hadith 2662

Narrated Rabah ibn Rabi':

When we were with the Messenger of Allah (ﷺ) on an expedition, he saw some people collected together over something and sent a man and said: See, what are these people collected around? He then came and said: They are round a woman who has been killed. He said: This is not one with whom fighting should have taken place. Khalid ibn al-Walid was in charge of the van; so he sent a man and said: Tell Khalid not to kill a woman or a hired servant.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا عُمَرُ بْنُ الْمُرَقَّعِ بْنِ صَيْفِيِّ بْنِ رَبَاحٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّهِ، رَبَاحِ بْنِ رَبِيعٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَىْءٍ فَبَعَثَ رَجُلاً فَقَالَ " انْظُرْ عَلاَمَ اجْتَمَعَ هَؤُلاَءِ " فَجَاءَ فَقَالَ عَلَى امْرَأَةٍ قَتِيلٍ . فَقَالَ " مَا كَانَتْ هَذِهِ لِتُقَاتِلَ " . قَالَ وَعَلَى الْمُقَدِّمَةِ خَالِدُ بْنُ الْوَلِيدِ فَبَعَثَ رَجُلاً فَقَالَ " قُلْ لِخَالِدٍ لاَ يَقْتُلَنَّ امْرَأَةً وَلاَ عَسِيفًا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2669
In-book reference : Book 15, Hadith 193
English translation : Book 14, Hadith 2663

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: Kill the old men who are polytheists, but spare their children.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْتُلُوا شُيُوخَ الْمُشْرِكِينَ وَاسْتَبْقُوا شَرْخَهُمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2670
In-book reference : Book 15, Hadith 194
English translation : Book 14, Hadith 2664

Narrated Aisha, Ummul Mu'minin:

No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah (ﷺ) was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ لَمْ يُقْتَلْ مِنْ نِسَائِهِمْ - تَعْنِي بَنِي قُرَيْظَةَ - إِلاَّ امْرَأَةٌ إِنَّهَا لَعِنْدِي تُحَدِّثُ تَضْحَكُ ظَهْرًا وَبَطْنًا وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَقْتُلُ رِجَالَهُمْ بِالسُّيُوفِ إِذْ هَتَفَ هَاتِفٌ بِاسْمِهَا أَيْنَ فُلاَنَةُ قَالَتْ أَنَا . قُلْتُ وَمَا شَأْنُكِ قَالَتْ حَدَثٌ أَحْدَثْتُهُ . قَالَتْ فَانْطَلَقَ بِهَا فَضُرِبَتْ عُنُقُهَا فَمَا أَنْسَى عَجَبًا مِنْهَا أَنَّهَا تَضْحَكُ ظَهْرًا وَبَطْنًا وَقَدْ عَلِمَتْ أَنَّهَا تُقْتَلُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2671
In-book reference : Book 15, Hadith 195
English translation : Book 14, Hadith 2665

Al Sa'b bin Jaththamah said that he asked the Apostle of Allaah(ﷺ) about the polytheists whose settlemnst were attacked at night when some of their offspring and women were smitten. The Prophet(ﷺ) "They are of them. 'Amr bin Dinar used to say "they are regarded in the same way as their parents."

Al-Zuhri said:
Thereafter the Messenger of Allah (ﷺ) prohibited to kill women and children.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، أَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ فَيُصَابُ مِنْ ذَرَارِيِّهِمْ وَنِسَائِهِمْ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **هُمْ مِنْهُمْ** " . وَكَانَ عَمْرٌو - يَعْنِي ابْنَ دِينَارٍ - يَقُولُ هُمْ مِنْ آبَائِهِمْ . قَالَ الزُّهْرِيُّ ثُمَّ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ عَنْ قَتْلِ النِّسَاءِ وَالْوِلْدَانِ .

حكم: صحيح خ دون النهي عن القتل (الألباني)

Reference : Sunan Abi Dawud 2672
In-book reference : Book 15, Hadith 196
English translation : Book 14, Hadith 2666

(122) Chapter: Regarding The Abhorrance Of Burning The Enemy With Fire

(122) باب فِي كَرَاهِيَةِ حَرْقِ الْعَدُوِّ بِالنَّارِ

Narrated Hamzah al-Aslami:
The Messenger of Allah (ﷺ) appointed him commander over a detachment. He said: I went out along with it. He (the Prophet) said: If you find so-and-so, burn him with the fire. I then turned away, and he called me. So I returned to him, and he said: If you find so-and-so, kill him, and do not burn him, for no one punishes with fire except the Lord of the fire.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، حَدَّثَنِي مُحَمَّدُ بْنُ حَمْزَةَ الأَسْلَمِيُّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَّرَهُ عَلَى سَرِيَّةٍ قَالَ فَخَرَجْتُ فِيهَا وَقَالَ " إِنْ وَجَدْتُمْ فُلاَنًا فَاحْرِقُوهُ بِالنَّارِ " . فَوَلَّيْتُ فَنَادَانِي فَرَجَعْتُ إِلَيْهِ فَقَالَ " إِنْ وَجَدْتُمْ فُلاَنًا فَاقْتُلُوهُ وَلاَ تُحْرِقُوهُ فَإِنَّهُ لاَ يُعَذِّبُ بِالنَّارِ إِلاَّ رَبُّ النَّارِ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 2673
In-book reference : Book 15, Hadith 197
English translation : Book 14, Hadith 2667

Abu Hurairah said:

The Messenger of Allah (ﷺ) sent us along with a contingent, and said: If you find so-and-so. He then narrated the rest of the tradition to the same effect.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ، وَقُتَيْبَةُ، أَنَّ اللَّيْثَ بْنَ سَعْدٍ، حَدَّثَهُمْ عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْثٍ فَقَالَ ‏ "‏ إِنْ وَجَدْتُمْ فُلاَنًا وَفُلاَنًا ‏"‏ ‏.‏ فَذَكَرَ مَعْنَاهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2674
In-book reference : Book 15, Hadith 198
English translation : Book 14, Hadith 2668

Narrated Abdullah ibn Mas'ud:

We were with the Messenger of Allah (ﷺ) during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Messenger of Allah (ﷺ) came and said: Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked: Who has burnt this? We replied: We. He said: It is not proper to punish with fire except the Lord of fire.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ ابْنِ سَعْدٍ، - قَالَ غَيْرُ أَبِي صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعْدٍ، - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَفْرُشُ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا رُدُّوا وَلَدَهَا إِلَيْهَا ‏"‏ ‏.‏ وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا فَقَالَ ‏"‏ مَنْ حَرَّقَ هَذِهِ ‏"‏ ‏.‏ قُلْنَا نَحْنُ ‏.‏ قَالَ ‏"‏ إِنَّهُ لاَ يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلاَّ رَبُّ النَّارِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2675
In-book reference : Book 15, Hadith 199
English translation : Book 14, Hadith 2669

(123) Chapter: Regarding A Man Who Rents His Riding Animal For Half Or A Share (Of The Spoils)

(123) باب فِي الرَّجُلِ يُكْرِي دَابَّتَهُ عَلَى النِّصْفِ أَوِ السَّهْمِ

Narrated Wathilah ibn al-Asqa:

The Messenger of Allah (ﷺ) announced to go on expedition for Tabuk. I went to my family and then proceeded (on journey). The vanguard of the Companions of the Messenger of Allah (ﷺ) had already proceeded. So I began to announce loudly in Medina: Is there anyone who takes a man on his ride, and he will get his share (from the booty? An old man from the Ansar (Helpers) spoke loudly: We shall have his share if we take him with us on our mount by turns, and he will have his meal with us. I said: Yes. He said: So go on journey with Allah's blessing. I then proceeded along with my best companion and Allah gave us booty. Some she-camels were given to me as my share of booty. I

drove them till I reached him. He came out and sat on the rear part of the saddle of his camel. He then said: Drive them backward. He again said: Drive them forward. He then said: I find your she-camels very gentle. He said: This is your booty which I stipulated for you. He replied: Take your she-camels, my nephew; we did not intend (to get) your portion.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ أَبُو النَّضْرِ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنِي أَبُو زُرْعَةَ، يَحْيَى بْنُ أَبِي عَمْرٍو السَّيْبَانِيُّ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، أَنَّهُ حَدَّثَهُ عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، قَالَ نَادَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ فَخَرَجْتُ إِلَى أَهْلِي فَأَقْبَلْتُ وَقَدْ خَرَجَ أَوَّلُ صَحَابَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَطَفِقْتُ فِي الْمَدِينَةِ أُنَادِي أَلاَ مَنْ يَحْمِلُ رَجُلاً لَهُ سَهْمُهُ فَنَادَى شَيْخٌ مِنَ الأَنْصَارِ قَالَ لَنَا سَهْمُهُ عَلَى أَنْ نَحْمِلَهُ عَقَبَةً وَطَعَامُهُ مَعَنَا قُلْتُ نَعَمْ . قَالَ فَسِرْ عَلَى بَرَكَةِ اللَّهِ تَعَالَى . قَالَ فَخَرَجْتُ مَعَ خَيْرِ صَاحِبٍ حَتَّى أَفَاءَ اللَّهُ عَلَيْنَا فَأَصَابَنِي قَلاَئِصُ فَسُقْتُهُنَّ حَتَّى أَتَيْتُهُ فَخَرَجَ فَقَعَدَ عَلَى حَقِيبَةٍ مِنْ حَقَائِبِ إِبِلِهِ ثُمَّ قَالَ سُقْهُنَّ مُدْبِرَاتٍ . ثُمَّ قَالَ سُقْهُنَّ مُقْبِلاَتٍ . فَقَالَ مَا أَرَى قَلاَئِصَكَ إِلاَّ كِرَامًا - قَالَ - إِنَّمَا هِيَ غَنِيمَتُكَ الَّتِي شَرَطْتُ لَكَ . قَالَ خُذْ قَلاَئِصَكَ يَا ابْنَ أَخِي فَغَيْرَ سَهْمِكَ أَرَدْنَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2676
In-book reference : Book 15, Hadith 200
English translation : Book 14, Hadith 2670

(124) Chapter: Regarding Shackling Captives (124) باب فِي الأَسِيرِ يُوثَقُ

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “Our Lord Most High is charmed with people who will be led to Paradise in chains.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - أَخْبَرَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَقَدْ عَجِبَ رَبُّنَا عَزَّ وَجَلَّ مِنْ قَوْمٍ يُقَادُونَ إِلَى الْجَنَّةِ فِي السَّلاَسِلِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2677
In-book reference : Book 15, Hadith 201
English translation : Book 14, Hadith 2671

Narrated Jundub ibn Makith:

The Messenger of Allah (ﷺ) sent Abdullah ibn Ghalib al-Laythi along with a detachment and I was also with them. He ordered them to attach Banu al-Mulawwih from all sides at al-Kadid. So we went out and when we reached al-Kadid we met al-Harith ibn al-Barsa al-Laythi, and seized him. He said: I came with the intention of embracing Islam, and I came out to go to the Messenger of Allah (ﷺ). We said: If you are a Muslim, there is no harm if we keep you in chains for a day and night; and if you are not, we shall tie you with chains. So we tied him with chains.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ مُسْلِمِ بْنِ عَبْدِ اللَّهِ، عَنْ جُنْدُبِ بْنِ مَكِيثٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَبْدَ اللَّهِ بْنَ غَالِبٍ اللَّيْثِيَّ فِي سَرِيَّةٍ وَكُنْتُ فِيهِمْ وَأَمَرَهُمْ أَنْ يَشُنُّوا الْغَارَةَ عَلَى بَنِي الْمُلَوِّحِ بِالْكَدِيدِ فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِالْكَدِيدِ لَقِينَا الْحَارِثَ بْنَ الْبَرْصَاءِ اللَّيْثِيَّ فَأَخَذْنَاهُ فَقَالَ إِنَّمَا جِئْتُ أُرِيدُ الإِسْلاَمَ وَإِنَّمَا خَرَجْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْنَا إِنْ تَكُنْ مُسْلِمًا لَمْ يَضُرَّكَ رِبَاطُنَا يَوْمًا وَلَيْلَةً وَإِنْ تَكُنْ غَيْرَ ذَلِكَ نَسْتَوْثِقْ مِنْكَ فَشَدَدْنَاهُ وِثَاقًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2678
In-book reference : Book 15, Hadith 202
English translation : Book 14, Hadith 2672

Abu Hurairah said " The Apostle of Allaah(ﷺ) sent some horsemen to Najd and they brought a man of the Banu Hanifah called Thumamah bint Uthal who was the chief of the people of Al Yamamah and bound him to one of the pillars of the mosque. The Apostle of Allaah(ﷺ) came out to him and said "What are you expecting, Thumamah?". He replied "I expect good, Muhammad. If you kill (me), you will kill one whose blood will be avenged, if you show favor, you will show it to one who is grateful and if you want property and ask you will be given as much of it as you wish. The Apostle of Allaah(ﷺ) left him till the following day and asked him "What are you expecting, Thumamah?" He repeated the same words (in reply). The Apostle of Allaah(ﷺ)left him till the day after the following one and he mentioned the same words. The Apostle of Allaah(ﷺ) then said "Set Thumamah free." He went off to some palm trees near the mosque. He took a bath there and entered the mosque and said "I testify that there is no god but Allaah and I testify that Muhammd is His servant and His apostle. He then narrated the rest of the tradition. The narrator 'Isa said "Al Laith narrated to us". He said "a man of respect and reverence."

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، وَقُتَيْبَةُ، قَالَ قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَاذَا عِنْدَكَ يَا ثُمَامَةُ " . قَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ . فَتَرَكَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ الْغَدُ ثُمَّ قَالَ لَهُ " مَا عِنْدَكَ يَا ثُمَامَةُ " . فَأَعَادَ مِثْلَ هَذَا الْكَلاَمِ فَتَرَكَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَانَ بَعْدَ الْغَدِ فَذَكَرَ مِثْلَ هَذَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطْلِقُوا ثُمَامَةَ " . فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ فِيهِ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . وَسَاقَ الْحَدِيثَ . قَالَ عِيسَى أَخْبَرَنَا اللَّيْثُ وَقَالَ ذَا ذِمٍّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2679
In-book reference : Book 15, Hadith 203
English translation : Book 14, Hadith 2673

Narrated Sawdah daughter of Zam'ah:

Yahya ibn Abdullah said: When the captives (of the battle of Badr) were brought, Sawdah daughter of Zam'ah was present with the children of Afra' at the halting place of their camels, that is, Awf and Mu'awwidh sons of Afra'.
This happened before the prescription of veil for them. Sawdah said: I swear by Allah, I was with them when I came (from there to the people) and I was told: These are captives recently brought (here). I returned to my house, and the Messenger of Allah (ﷺ) was there, and AbuZayd Suhayl ibn Amr was in the corner of the apartment and his hands were tied up on his neck with a rope. He then narrated the rest of the tradition.
Abu Dawud said: They (the sons of 'Afra') killed Abu Jahl b. Hisham. They were deputed for him though they did not realize him: and they were killed in the battle of Badr.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، قَالَ حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - عَنِ ابْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، قَالَ قُدِمَ بِالأُسَارَى حِينَ قُدِمَ بِهِمْ وَسَوْدَةُ بِنْتُ زَمْعَةَ عِنْدَ آلِ عَفْرَاءَ فِي مُنَاخِهِمْ عَلَى عَوْفٍ وَمُعَوِّذٍ ابْنَىْ عَفْرَاءَ قَالَ وَذَلِكَ قَبْلَ أَنْ يُضْرَبَ عَلَيْهِنَّ الْحِجَابُ قَالَ تَقُولُ سَوْدَةُ وَاللَّهِ إِنِّي لَعِنْدَهُمْ إِذْ أَتَيْتُ فَقِيلَ هَؤُلاَءِ الأُسَارَى قَدْ أُتِيَ بِهِمْ . فَرَجَعْتُ إِلَى بَيْتِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِيهِ وَإِذَا أَبُو يَزِيدَ سُهَيْلُ بْنُ عَمْرٍو فِي نَاحِيَةِ الْحُجْرَةِ مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ بِحَبْلٍ . ثُمَّ ذَكَرَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ وَهُمَا قَتَلاَ أَبَا جَهْلِ بْنَ هِشَامٍ وَكَانَا انْتَدَبَا لَهُ وَلَمْ يَعْرِفَاهُ وَقُتِلاَ يَوْمَ بَدْرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2680
In-book reference : Book 15, Hadith 204
English translation : Book 14, Hadith 2674

(125) Chapter: Regarding Abusing And Beating A Captive, (And Confession)

(125) باب فِي الأَسِيرِ يُنَالُ مِنْهُ وَيُضْرَبُ وَيُقَرَّرُ

Anas said “The Apostle of Allaah(ﷺ) called on his Companions and they proceeded towards Badr. Suddenly they found the watering Camels of the Quraish, there was among them a black slave of Banu Al Hajjaj. The Companions of the Apostle of Allaah(ﷺ) seized him and began to ask “Where is Abu Sufyan?” He said “I swear by Allaah, I do not know anything about him, but this is the Quraish who have come here, among them are Abu Jahl, ‘Utbah, Shaibah the two sons of Rabi’ah and Umayyah bin Khalaf. When he aid this to them, they beat him and he began to say “Leave me, leave me. I shall tell you. When they left him he said “I know nothing about Abu Sufyan, but this is the Quraish who have come (here), among them are Abu Jahl, ‘Utbah, Shaibah the two sons of Rab’iah and Umayyah bin Khalaf who have come here. The Prophet (ﷺ) was praying and hearing all that (dialogue). When he finished, he said “By Him in Whose hand my soul is, you beat him when he speaks the truth to you and you leave him when he tells a lie. This is the Quraish who have come here to defend Abu Sufyan. Anas said, The Apostle of Allaah(ﷺ) said “This will be the place of falling of so and so tomorrow and he placed his hand on the ground. This will be the place of falling of so and so tomorrow and he put his hand on the ground. And this will be the place of falling of so and so tomorrow and he put his hand on the ground. He (Ansas) said “By Him in Whose hand my soul is, no one fell beyond the place of the hand of the Apostle of Allaah(ﷺ), The Apostle of Allaah(ﷺ) ordered for them, and they were caught by their feet and dragged and thrown in a well at Badr.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَدَبَ أَصْحَابَهُ فَانْطَلَقُوا إِلَى بَدْرٍ فَإِذَا هُمْ بِرَوَايَا قُرَيْشٍ فِيهَا عَبْدٌ أَسْوَدُ لِبَنِي الْحَجَّاجِ فَأَخَذَهُ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلُوا يَسْأَلُونَهُ أَيْنَ أَبُو سُفْيَانَ فَيَقُولُ وَاللَّهِ مَا لِي بِشَىْءٍ مِنْ أَمْرِهِ عِلْمٌ وَلَكِنْ هَذِهِ قُرَيْشٌ قَدْ جَاءَتْ فِيهِمْ أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلَفٍ . فَإِذَا قَالَ لَهُمْ ذَلِكَ ضَرَبُوهُ فَيَقُولُ دَعُونِي دَعُونِي أُخْبِرْكُمْ . فَإِذَا تَرَكُوهُ قَالَ وَاللَّهِ مَا لِي بِأَبِي سُفْيَانَ مِنْ عِلْمٍ وَلَكِنْ هَذِهِ قُرَيْشٌ قَدْ أَقْبَلَتْ فِيهِمْ أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلَفٍ قَدْ أَقْبَلُوا . وَالنَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَهُوَ يَسْمَعُ ذَلِكَ فَلَمَّا انْصَرَفَ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَتَضْرِبُونَهُ إِذَا صَدَقَكُمْ وَتَدَعُونَهُ إِذَا كَذَبَكُمْ هَذِهِ قُرَيْشٌ قَدْ أَقْبَلَتْ لِتَمْنَعَ أَبَا سُفْيَانَ " . قَالَ أَنَسٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا مَصْرَعُ فُلاَنٍ غَدًا " . وَوَضَعَ يَدَهُ عَلَى الأَرْضِ " وَهَذَا مَصْرَعُ فُلاَنٍ غَدًا " . وَوَضَعَ يَدَهُ عَلَى الأَرْضِ " وَهَذَا مَصْرَعُ فُلاَنٍ غَدًا " . وَوَضَعَ يَدَهُ عَلَى الأَرْضِ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا جَاوَزَ أَحَدٌ مِنْهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأُخِذَ بِأَرْجُلِهِمْ فَسُحِبُوا فَأُلْقُوا فِي قَلِيبِ بَدْرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2681
In-book reference : Book 15, Hadith 205
English translation : Book 14, Hadith 2675

(126) Chapter: Regarding Compelling A Captive To Accept Islam

(126) باب فِي الأَسِيرِ يُكْرَهُ عَلَى الإِسْلاَمِ

Narrated Abdullah ibn Abbas:

When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error."

Abu Dawud said: Muqlat means a woman whose children do not survive.

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ، قَالَ حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ اللَّهِ، - يَعْنِي السِّجِسْتَانِيَّ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَهَذَا، لَفْظُهُ ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتِ الْمَرْأَةُ تَكُونُ مِقْلاَتًا فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الأَنْصَارِ فَقَالُوا لاَ نَدَعُ أَبْنَاءَنَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { لاَ إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ } قَالَ أَبُو دَاوُدَ الْمِقْلاَتُ الَّتِي لاَ يَعِيشُ لَهَا وَلَدٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2682
In-book reference : Book 15, Hadith 206
English translation : Book 14, Hadith 2676

(127) Chapter: Killing A Captive Without Inviting Him To Islam

(127) باب قَتْلِ الأَسِيرِ وَلاَ يُعْرَضُ عَلَيْهِ الإِسْلاَمُ

Narrated Sa'd:

On the day when Mecca was conquered, the Messenger of Allah (ﷺ) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them.

He then narrated the tradition. He said: Ibn AbuSarh hid himself with Uthman ibn Affan. When the Messenger of Allah (ﷺ) called the people to take the oath of allegiance, he brought him and made him stand before the Messenger of Allah (ﷺ). He said: Messenger of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Messenger of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye.

Abu Dawud said: 'Abd Allah (b. Abi Sarh) was the foster brother of 'Uthman, and Walid b. 'Uqbah was his brother by mother, and 'Uthman inflicted on him hadd punishment when he drank wine.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ، قَالَ حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، قَالَ زَعَمَ السُّدِّيُّ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ أَمَّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ إِلاَّ أَرْبَعَةَ نَفَرٍ وَامْرَأَتَيْنِ وَسَمَّاهُمْ وَابْنُ أَبِي سَرْحٍ . فَذَكَرَ الْحَدِيثَ قَالَ وَأَمَّا ابْنُ أَبِي سَرْحٍ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ فَلَمَّا دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ إِلَى الْبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ بَايِعْ عَبْدَ اللَّهِ فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلاَثًا كُلُّ ذَلِكَ يَأْبَى فَبَايَعَهُ بَعْدَ ثَلاَثٍ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ " أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَآنِي كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ " . فَقَالُوا مَا نَدْرِي يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ أَلاَ أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ قَالَ " إِنَّهُ لاَ يَنْبَغِي لِنَبِيٍّ أَنْ تَكُونَ لَهُ خَائِنَةُ الأَعْيُنِ " . قَالَ أَبُو دَاوُدَ كَانَ عَبْدُ اللَّهِ أَخَا عُثْمَانَ مِنَ الرَّضَاعَةِ وَكَانَ الْوَلِيدُ بْنُ عُقْبَةَ أَخَا عُثْمَانَ لأُمِّهِ وَضَرَبَهُ عُثْمَانُ الْحَدَّ إِذْ شَرِبَ الْخَمْرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2683
In-book reference : Book 15, Hadith 207
English translation : Book 14, Hadith 2677

Narrated Sa'id ibn Yarbu' al-Makhzumi:

The Prophet (ﷺ) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam.

Abu Dawud said: I could not understand its chain of narrators from Ibn al-'Ala' as I liked.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعٍ الْمَخْزُومِيُّ، قَالَ حَدَّثَنِي جَدِّي، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ فَتْحِ مَكَّةَ " أَرْبَعَةٌ لاَ أُؤْمِنُهُمْ فِي حِلٍّ وَلاَ حَرَمٍ " . فَسَمَّاهُمْ . قَالَ وَقَيْنَتَيْنِ كَانَتَا لِمِقْيَسٍ فَقُتِلَتْ إِحْدَاهُمَا وَأُفْلِتَتِ الأُخْرَى فَأَسْلَمَتْ . قَالَ أَبُو دَاوُدَ لَمْ أَفْهَمْ إِسْنَادَهُ مِنِ ابْنِ الْعَلاَءِ كَمَا أُحِبُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 2684
In-book reference : Book 15, Hadith 208
English translation : Book 14, Hadith 2678

Anas bin Malik said “The Apostle of Allaah(ﷺ) entered Makkah in the year of the conquest (of Makkah) wearing a helmet on his head. When he took off it a man came to him and said “Ibn Akhtal is hanging with the curtains of the Ka’bah.” He said “Kill him”.

Abu Dawud said “The name of Ibn Akhtal is ‘Abd Allaah and Abu Barzat Al Aslami killed him.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ "**اقْتُلُوهُ**" . قَالَ أَبُو دَاوُدَ ابْنُ خَطَلٍ اسْمُهُ عَبْدُ اللَّهِ وَكَانَ أَبُو بَرْزَةَ الأَسْلَمِيُّ قَتَلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2685
In-book reference : Book 15, Hadith 209
English translation : Book 14, Hadith 2679

(128) Chapter: To Kill A Captive While Imprisioned

(128) باب فِي قَتْلِ الأَسِيرِ صَبْرًا

Narrated Abdullah ibn Mas'ud:

Ibrahim said: Ad-Dahhak ibn Qays intended to appoint Masruq as governor. Thereupon Umarah ibn Uqbah said to him: Are you appointing a man from the remnants of the murderers of Uthman? Masruq said to him: Ibn Mas'ud narrated to us, and he was trustworthy in respect of traditions, that when the Prophet (ﷺ) intended to kill your father, he said: Who will look after my children? He replied: Fire. I also like for you what the Messenger of Allah (ﷺ) liked for you.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الرَّقِّيُّ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، قَالَ أَرَادَ الضَّحَّاكُ بْنُ قَيْسٍ أَنْ يَسْتَعْمِلَ، مَسْرُوقًا فَقَالَ لَهُ عُمَارَةُ بْنُ عُقْبَةَ أَتَسْتَعْمِلُ رَجُلاً مِنْ بَقَايَا قَتَلَةِ عُثْمَانَ فَقَالَ لَهُ مَسْرُوقٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ - وَكَانَ فِي أَنْفُسِنَا مَوْثُوقَ الْحَدِيثِ - أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا أَرَادَ قَتْلَ أَبِيكَ قَالَ مَنْ لِلصِّبْيَةِ قَالَ "**النَّارُ**" . فَقَدْ رَضِيتُ لَكَ مَا رَضِيَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 2686
In-book reference : Book 15, Hadith 210
English translation : Book 14, Hadith 2680

(129) Chapter: To Kill A Captive With An Arrow

(129) باب فِي قَتْلِ الأَسِيرِ بِالنَّبْلِ

Narrated Ibn Ti'li:

We fought along with AbdurRahman ibn Khalid ibn al-Walid. Four infidels from the enemy were brought to him. He commanded about them and they were killed in confinement.

Abu Dawud said: The narrators other than Sa'id reported from Ibn Wahb in this tradition: "(killed him) with arrows in confinement." When Abu Ayyub al-Ansari was informed about it, he said: I heard the Messenger of Allah (ﷺ) prohibiting to kill in confinement. By Him in Whose hands my soul is, if there were a hen, I would not kill it in confinement. 'Abd al-Rahman b. Khalid b. al-Walid was informed about it (the Prophet's prohibition). He set four slaves free.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنِ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنِ ابْنِ تِعْلَى، قَالَ غَزَوْنَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ فَأُتِيَ بِأَرْبَعَةِ أَعْلاَجٍ مِنَ الْعَدُوِّ فَأَمَرَ بِهِمْ فَقُتِلُوا صَبْرًا . قَالَ أَبُو دَاوُدَ قَالَ لَنَا غَيْرُ سَعِيدٍ عَنِ ابْنِ وَهْبٍ فِي هَذَا الْحَدِيثِ قَالَ بِالنَّبْلِ صَبْرًا فَبَلَغَ ذَلِكَ أَبَا أَيُّوبَ الأَنْصَارِيَّ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ قَتْلِ الصَّبْرِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتْ دَجَاجَةٌ مَا صَبَرْتُهَا . فَبَلَغَ ذَلِكَ عَبْدَ الرَّحْمَنِ بْنَ خَالِدِ بْنِ الْوَلِيدِ فَأَعْتَقَ أَرْبَعَ رِقَابٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2687
In-book reference : Book 15, Hadith 211
English translation : Book 14, Hadith 2681

(130) Chapter: Regarding The Generosity In Freeing A Captive Without Any Ransom

(130) باب فِي الْمَنِّ عَلَى الأَسِيرِ بِغَيْرِ فِدَاءٍ

Anas said "Eighty Meccans came down from the mountain of Al Tan'im against the Prophet(ﷺ) and his Companions at the (time of the) dawn prayer to kill them. The Apostle of Allaah(ﷺ) took them captive without fighting and the Apostle of Allaah(ﷺ) set them free. Thereupon Allaah Most High sent down "He it is Who averted their hands from you and your hands from them in the valley of Makkah," till the end of the verse.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، قَالَ أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ ثَمَانِينَ، رَجُلاً مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ مِنْ جِبَالِ التَّنْعِيمِ عِنْدَ صَلاَةِ الْفَجْرِ لِيَقْتُلُوهُمْ فَأَخَذَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم سَلَمًا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ } إِلَى آخِرِ الآيَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2688
In-book reference : Book 15, Hadith 212
English translation : Book 14, Hadith 2682

Jubair bin Mut'im reported the Prophet (ﷺ) as saying about the prisoners taken at Badr. If Mut'im bin 'Adi had been alive and spoken to me about these filthy ones, I would have left them for him.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لأُسَارَى بَدْرٍ " لَوْ كَانَ مُطْعِمُ بْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِي فِي هَؤُلاَءِ النَّتْنَى لأَطْلَقْتُهُمْ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2689
In-book reference : Book 15, Hadith 213
English translation : Book 14, Hadith 2683

(131) Chapter: Regarding Ransoming Captives With Wealth

(131) باب فِي فِدَاءِ الأَسِيرِ بِالْمَالِ

'Umar bin Al Khattab said "During the battle of Badr, the Prophet (ﷺ) took ransom". Thereupon Allaah Most High sent down "It is not fitting for an Apostle that he should have prisoners of war until he hath thoroughly subdued the land. You look on the temporal goods of this world, but Allaah looketh to the Hereafter". And Allaah is exalted in might and Wise. Had it not been for a previous ordainment from Allaah, a severe penalty would have reached you for the (ransom) that you took. Allaah then made the spoils of war lawful.
Abu Dawud said "I heard that Ahmad bin Hanbal was asked about the name of Abu Nuh". He said "What will you do with his name? His name is a bad one.
Abu Dawud said "the name of Abu Nuh is Qurad. What is correct is that his name is 'Abd Al Rahman bin Ghazwan.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، قَالَ حَدَّثَنَا أَبُو نُوحٍ، قَالَ أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنَا سِمَاكٌ الْحَنَفِيُّ، قَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ فَأَخَذَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - الْفِدَاءَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ } إِلَى قَوْلِهِ { لَمَسَّكُمْ فِيمَا أَخَذْتُمْ } مِنَ الْفِدَاءِ ثُمَّ أَحَلَّ لَهُمُ اللَّهُ الْغَنَائِمَ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنِ اسْمِ أَبِي نُوحٍ فَقَالَ أَيْشٍ تَصْنَعُ بِاسْمِهِ اسْمُهُ اسْمٌ شَنِيعٌ . قَالَ أَبُو دَاوُدَ اسْمُ أَبِي نُوحٍ قُرَادٌ وَالصَّحِيحُ عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2690
In-book reference : Book 15, Hadith 214
English translation : Book 14, Hadith 2684

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) fixed the ransom of the people of pre-Islamic Arabia at four hundred dirhams per head on the day of the battle of Badr.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ الْعَيْشِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَعَلَ فِدَاءَ أَهْلِ الْجَاهِلِيَّةِ يَوْمَ بَدْرٍ أَرْبَعَمِائَةٍ .

حكم: صحيح دون الأربعمائة (الألباني)

Reference : Sunan Abi Dawud 2691

In-book reference : Book 15, Hadith 215
English translation : Book 14, Hadith 2685

Narrated Aisha, Ummul Mu'minin:

When the people of Mecca sent about ransoming their prisoners Zaynab sent some property to ransom Abul'As, sending among it a necklace of hers which Khadijah had had, and (which she) had given to her when she married Abul'As. When the Messenger of Allah (ﷺ) saw it, he felt great tenderness about it and said: If you consider that you should free her prisoner for her and return to her what belongs to her, (it will be well). They said: Yes. The Messenger of Allah (ﷺ) made an agreement with him that he should let Zaynab come to him, and the Messenger of Allah (ﷺ) sent Zayd ibn Harithah and a man of the Ansar (the Helpers) and said: Wait in the valley of Yajij till Zaynab passes you, then you should accompany her and bring her back.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَبِيهِ، عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ، قَالَتْ لَمَّا بَعَثَ أَهْلُ مَكَّةَ فِي فِدَاءِ أَسْرَاهُمْ بَعَثَتْ زَيْنَبُ فِي فِدَاءِ أَبِي الْعَاصِ بِمَالٍ وَبَعَثَتْ فِيهِ بِقِلاَدَةٍ لَهَا كَانَتْ عِنْدَ خَدِيجَةَ أَدْخَلَتْهَا بِهَا عَلَى أَبِي الْعَاصِ . قَالَتْ فَلَمَّا رَآهَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَقَّ لَهَا رِقَّةً شَدِيدَةً وَقَالَ " إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا وَتَرُدُّوا عَلَيْهَا الَّذِي لَهَا " . فَقَالُوا نَعَمْ . وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخَذَ عَلَيْهِ أَوْ وَعَدَهُ أَنْ يُخَلِّيَ سَبِيلَ زَيْنَبَ إِلَيْهِ وَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدَ بْنَ حَارِثَةَ وَرَجُلاً مِنَ الأَنْصَارِ فَقَالَ " كُونَا بِبَطْنِ يَأْجِجَ حَتَّى تَمُرَّ بِكُمَا زَيْنَبُ فَتَصْحَبَاهَا حَتَّى تَأْتِيَا بِهَا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2692
In-book reference : Book 15, Hadith 216
English translation : Book 14, Hadith 2686

Marwan and Al Miswar bin Makhramah told that when the deputation of the Hawazin came to the Muslims and asked the Apostle of Allaah(ﷺ) to return to them their property, the Apostle of Allaah(ﷺ) said to them “with me are those whom you see”. The speech dearest to me is the one which is true, so choose (one of the two) either the captives or the property. They said “We choose our captives. The Apostle of Allaah(ﷺ) stood up, extolled Allaah and then said “To proceed, your brethren have come repentant I have considered that I should return their captives to them, so let those of you who are willing to release the captives act accordingly, but those who wish to hold on to what they have till we give them some of the first booty Allaah gives us may do so. The people said “We are willing for that (to release their captives), Apostle of Allaah. The Apostle of Allaah(ﷺ) said “We cannot distinguish between those of you who have granted that and those who have not , so return till your headmen may tell us about your affair. The people then returned and their headmen spoke to them, then they informed that they were agreeable and had given their permission.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا عَمِّي، - يَعْنِي سَعِيدَ بْنَ الْحَكَمِ - قَالَ أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ وَذَكَرَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَعِي مَنْ تَرَوْنَ وَأَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ فَاخْتَارُوا إِمَّا السَّبْىَ وَإِمَّا الْمَالَ " . فَقَالُوا نَخْتَارُ سَبْيَنَا فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَثْنَى عَلَى اللَّهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ

إِخْوَانَكُمْ هَؤُلاَءِ جَاءُوا تَائِبِينَ وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذَلِكَ فَلْيَفْعَلْ وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ " . فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذَلِكَ لَهُمْ يَا رَسُولَ اللَّهِ . فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ " . فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ فَأَخْبَرُوهُمْ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2693
In-book reference : Book 15, Hadith 217
English translation : Book 14, Hadith 2687

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) then said: Return to them (Hawazin) their women and their sons. If any of you withholds anything from this booty, we have six camels for him from the first booty which Allah gives us. The Prophet (ﷺ) then approached a camel, and taking a hair from its hump said: O people, I get nothing of this booty, not even this (meanwhile raising his two fingers) but the fifth, and the fifth is returned to you, so hand over threads and needles. A man got up with a ball of hair in his hand and said: I took this to repair the cloth under a pack-saddle. The Messenger of Allah (ﷺ) said: You can have what belongs to me and to the Banu al-Muttalib. He said: If it produces the result that I now realise, I have no desire for it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، فِي هَذِهِ الْقِصَّةِ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُدُّوا عَلَيْهِمْ نِسَاءَهُمْ وَأَبْنَاءَهُمْ فَمَنْ مَسَكَ بِشَىْءٍ مِنْ هَذَا الْفَىْءِ فَإِنَّ لَهُ بِهِ عَلَيْنَا سِتَّ فَرَائِضَ مِنْ أَوَّلِ شَىْءٍ يُفِيئُهُ اللَّهُ عَلَيْنَا " . ثُمَّ دَنَا - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - مِنْ بَعِيرٍ فَأَخَذَ وَبَرَةً مِنْ سَنَامِهِ ثُمَّ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ لِي مِنَ الْفَىْءِ شَىْءٌ وَلاَ هَذَا " . وَرَفَعَ أُصْبُعَيْهِ " إِلاَّ الْخُمُسَ وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ فَأَدُّوا الْخِيَاطَ وَالْمِخْيَطَ " . فَقَامَ رَجُلٌ فِي يَدِهِ كُبَّةٌ مِنْ شَعْرٍ فَقَالَ أَخَذْتُ هَذِهِ لأُصْلِحَ بِهَا بَرْذَعَةً لِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكَ " . فَقَالَ أَمَّا إِذْ بَلَغَتْ مَا أَرَى فَلاَ أَرَبَ لِي فِيهَا . وَنَبَذَهَا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2694
In-book reference : Book 15, Hadith 218
English translation : Book 14, Hadith 2688

(132) Chapter: Regarding The Leader Remaining At The Battlefield After Victory Over The Enemy

(132) باب فِي الإِمَامِ يُقِيمُ عِنْدَ الظُّهُورِ عَلَى الْعَدُوِّ بِعَرْصَتِهِمْ

Abu Talhah said “When the Apostle of Allaah(ﷺ) prevailed on any people, he stayed three nights in the field. Ibn Al Muthanna said “When he prevailed over people, he liked to stay three nights in the field.”

Abu Dawud said “Yahya bin Sa’id used to object to this tradition for this is not from his early traditions because his memory was spoiled at the age of forty five. He narrated this tradition in the last days of his age.”
Abu Dawud said “ It is said that Waki ‘ recived this tradition from him when his memory was spoiled.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا رَوْحٌ، قَالَ حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا غَلَبَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثًا . قَالَ ابْنُ الْمُثَنَّى إِذَا غَلَبَ قَوْمًا أَحَبَّ أَنْ يُقِيمَ بِعَرْصَتِهِمْ ثَلاَثًا . قَالَ أَبُو دَاوُدَ كَانَ يَحْيَى بْنُ سَعِيدٍ يَطْعَنُ فِي هَذَا الْحَدِيثِ لأَنَّهُ لَيْسَ مِنْ قَدِيمِ حَدِيثِ سَعِيدٍ لأَنَّهُ تَغَيَّرَ سَنَةَ خَمْسٍ وَأَرْبَعِينَ وَلَمْ يُخْرِجْ هَذَا الْحَدِيثَ إِلاَّ بِأَخَرَةٍ . قَالَ أَبُو دَاوُدَ يُقَالُ إِنَّ وَكِيعًا حَمَلَ عَنْهُ فِي تَغَيُّرِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2695
In-book reference : Book 15, Hadith 219
English translation : Book 14, Hadith 2689

(133) Chapter: Regarding Separating Captives

(133) باب فِي التَّفْرِيقِ بَيْنَ السَّبْىِ

Narrated Ali ibn AbuTalib:
Ali separated between a slave-girl and her child. The Prophet (ﷺ) prohibited it and made the sale transactions withdrawn.
Abu Dawud said: The narrator Maimun (b. Abi Shaib) did not meet 'Ali. He (Maimun) was killed in the battle of Jamajim in 83 A.H.
Abu Dawud said: The battle of Harrah took place in 63 A.H., and Ibn al-Zubair was killed in 73 A.H.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ عَلِيٍّ، أَنَّهُ فَرَّقَ بَيْنَ جَارِيَةٍ وَوَلَدِهَا فَنَهَاهُ النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ وَرَدَّ الْبَيْعَ . قَالَ أَبُو دَاوُدَ وَمَيْمُونٌ لَمْ يُدْرِكْ عَلِيًّا قُتِلَ بِالْجَمَاجِمِ وَالْجَمَاجِمُ سَنَةُ ثَلاَثٍ وَثَمَانِينَ . قَالَ أَبُو دَاوُدَ وَالْحَرَّةُ سَنَةُ ثَلاَثٍ وَسِتِّينَ وَقُتِلَ ابْنُ الزُّبَيْرِ سَنَةَ ثَلاَثٍ وَسَبْعِينَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2696
In-book reference : Book 15, Hadith 220
English translation : Book 14, Hadith 2690

(134) Chapter: The Permissiong To Separate In The Case Of Those (Captives) Who Reached Puberty

(134) باب الرُّخْصَةِ فِي الْمُدْرِكِينَ يُفَرَّقُ بَيْنَهُمْ

Salamah said “We went out (on an expedition) with Abu Bakr. The Apostle of Allaah(ﷺ) appointed him commander over us. We attacked Fazarah and took them from all sides. I then saw a group of people which contained children and women. I shot an arrow towards them, but it fell between them and the mountain. They stood; I brought them to Abu Bakr. There was among them a woman of Fazarah. She wore a skin over her and her daughter who was the

most beautiful of the Arabs was with her. Abu Bakr gave her daughter to me as a reward. I came back to Madeenah. The Apostle of Allaah(ﷺ) met me and said to me “Give me the woman, Salamah. I said to him, I swear by Allaah, she is to my liking and I have not yet untied he garment. He kept silence, and when the next day came the Apostle of Allaah(ﷺ) met me in the market and said to me “Give me the woman, Salamah, by Allaah, your father. I said the Apostle of Allaah, I have not yet untied her garment. I swear by Allaah, she is now yours. He sent her to the people of Makkah who had (some Muslims) prisoners in their hands. They released them for this woman.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا عِكْرِمَةُ، قَالَ حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنِي أَبِي قَالَ، خَرَجْنَا مَعَ أَبِي بَكْرٍ وَأَمَّرَهُ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَغَزَوْنَا فَزَارَةَ فَشَنَنَّا الْغَارَةَ ثُمَّ نَظَرْتُ إِلَى عُنُقٍ مِنَ النَّاسِ فِيهِ الذُّرِّيَّةُ وَالنِّسَاءُ فَرَمَيْتُ بِسَهْمٍ فَوَقَعَ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ فَقَامُوا فَجِئْتُ بِهِمْ إِلَى أَبِي بَكْرٍ فِيهِمُ امْرَأَةٌ مِنْ فَزَارَةَ وَعَلَيْهَا قِشْعٌ مِنْ أَدَمٍ مَعَهَا بِنْتٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ فَنَفَّلَنِي أَبُو بَكْرٍ ابْنَتَهَا فَقَدِمْتُ الْمَدِينَةَ فَلَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " يَا سَلَمَةُ هَبْ لِيَ الْمَرْأَةَ " . فَقُلْتُ وَاللَّهِ لَقَدْ أَعْجَبَتْنِي وَمَا كَشَفْتُ لَهَا ثَوْبًا . فَسَكَتَ حَتَّى إِذَا كَانَ مِنَ الْغَدِ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السُّوقِ فَقَالَ " يَا سَلَمَةُ هَبْ لِيَ الْمَرْأَةَ لِلَّهِ أَبُوكَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كَشَفْتُ لَهَا ثَوْبًا وَهِيَ لَكَ . فَبَعَثَ بِهَا إِلَى أَهْلِ مَكَّةَ وَفِي أَيْدِيهِمْ أَسْرَى فَفَادَاهُمْ بِتِلْكَ الْمَرْأَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2697
In-book reference : Book 15, Hadith 221
English translation : Book 14, Hadith 2691

(135) Chapter: Regarding Muslims Wealth That The Enemy Acquires, Then Its Owner Finds In Among The Spoils

(135) باب فِي الْمَالِ يُصِيبُهُ الْعَدُوُّ مِنَ الْمُسْلِمِينَ ثُمَّ يُدْرِكُهُ صَاحِبُهُ فِي الْغَنِيمَةِ

Narrated Abdullah ibn Umar:

Nafi' said that a slave of Ibn Umar ran away to the enemy, and then the Muslims overpowered them. The Messenger of Allah (ﷺ) returned him to Ibn Umar and that was not distributed (as a part of booty).

Abu Dawud said: The other narrators said: Khalid b. al-Walid returned him to him (Ibd 'Umar).

حَدَّثَنَا صَالِحُ بْنُ سُهَيْلٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ أَبِي زَائِدَةَ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ غُلاَمًا، لاِبْنِ عُمَرَ أَبَقَ إِلَى الْعَدُوِّ فَظَهَرَ عَلَيْهِ الْمُسْلِمُونَ فَرَدَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى ابْنِ عُمَرَ وَلَمْ يُقْسَمْ . قَالَ أَبُو دَاوُدَ وَقَالَ غَيْرُهُ رَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2698
In-book reference : Book 15, Hadith 222
English translation : Book 14, Hadith 2692

Nafi said that a horse of Ibn ‘Umar went away and the enemy seized it. The Muslims overpowered them. Khalid bin Walid returned it to him after the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، وَالْحَسَنُ بْنُ عَلِيٍّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهَا الْعَدُوُّ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِأَرْضِ الرُّومِ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2699
In-book reference : Book 15, Hadith 223
English translation : Book 14, Hadith 2693

(136) Chapter: Regarding Slavs Of The Idolaters Who Join the Muslims And Accept Islam

(136) باب فِي عَبِيدِ الْمُشْرِكِينَ يَلْحَقُونَ بِالْمُسْلِمِينَ فَيُسْلِمُونَ

Narrated Ali ibn AbuTalib:

Some slaves (of the unbelievers) went out to the Messenger of Allah (ﷺ) on the day of al-Hudaybiyyah before treaty. Their masters wrote to him saying: O Muhammad, they have not gone out to you with an interest in your religion, but they have gone out to escape from slavery. Some people said: They have spoken the truth, Messenger of Allah, send them back to them. The Messenger of Allah (ﷺ) became angry and said: I do not see your restraining yourself from this action), group of Quraysh, but that Allah send someone to you who strike your necks. He then refused to return them, and said: They are emancipated (slaves) of Allah, the Exalted.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ خَرَجَ عِبْدَانٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم - يَعْنِي يَوْمَ الْحُدَيْبِيَةِ - قَبْلَ الصُّلْحِ فَكَتَبَ إِلَيْهِ مَوَالِيهِمْ فَقَالُوا يَا مُحَمَّدُ وَاللَّهِ مَا خَرَجُوا إِلَيْكَ رَغْبَةً فِي دِينِكَ وَإِنَّمَا خَرَجُوا هَرَبًا مِنَ الرِّقِّ فَقَالَ نَاسٌ صَدَقُوا يَا رَسُولَ اللَّهِ رُدَّهُمْ إِلَيْهِمْ . فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " مَا أُرَاكُمْ تَنْتَهُونَ يَا مَعْشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ عَلَى هَذَا " . وَأَبَى أَنْ يَرُدَّهُمْ وَقَالَ " هُمْ عُتَقَاءُ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2700
In-book reference : Book 15, Hadith 224
English translation : Book 14, Hadith 2694

(137) Chapter: Permitting Food In The Land Of The Enemy

(137) باب فِي إِبَاحَةِ الطَّعَامِ فِي أَرْضِ الْعَدُوِّ

Narrated Abdullah ibn Umar:

In the time of the Messenger of Allah (ﷺ) an army got food and honey and a fifth was not taken from them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ الزُّبَيْرِيُّ، قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ جَيْشًا، غَنِمُوا فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم طَعَامًا وَعَسَلاً فَلَمْ يُؤْخَذْ مِنْهُمُ الْخُمُسُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2701
In-book reference : Book 15, Hadith 225
English translation : Book 14, Hadith 2695

'Abd Allaah bin Mughaffal said "On the day of Khaibar a skin of fat was hanging. I came to it and clung to it. I then said (i.e., thought) I shall not give any one any of it today. I then turned round and saw the Apostle of Allaah(ﷺ) smiling at me.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَالْقَعْنَبِيُّ، قَالاَ حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدٍ، - يَعْنِي ابْنَ هِلاَلٍ - عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ دُلِّيَ جِرَابٌ مِنْ شَحْمٍ يَوْمَ خَيْبَرَ - قَالَ - فَأَتَيْتُهُ فَالْتَزَمْتُهُ - قَالَ - ثُمَّ قُلْتُ لاَ أُعْطِي مِنْ هَذَا أَحَدًا الْيَوْمَ شَيْئًا - قَالَ - فَالْتَفَتُّ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَبَسَّمُ إِلَيَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2702
In-book reference : Book 15, Hadith 226
English translation : Book 14, Hadith 2696

(138) Chapter: Regarding The Prohibition Of Plundering When Food Is Scarce In The Land Of The Enemy

(138) باب فِي النَّهْىِ عَنِ النُّهْبَى، إِذَا كَانَ فِي الطَّعَامِ قِلَّةٌ فِي أَرْضِ الْعَدُوِّ

Narrated AbdurRahman ibn Samurah ibn Kabul:

AbuLabid said: We were with AbdurRahman ibn Samurah ibn Kabul. The people got booty and plundered it. He stood and addressed (the people): I heard the Messenger of Allah (ﷺ) prohibiting getting property from the booty before its distribution. Therefore, they returned what they had taken, He then distributed it among them.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ أَبِي لُبَيْدٍ، قَالَ كُنَّا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ بِكَابُلَ فَأَصَابَ النَّاسُ غَنِيمَةً فَانْتَهَبُوهَا فَقَامَ خَطِيبًا فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ النُّهْبَى . فَرَدُّوا مَا أَخَذُوا فَقَسَمَهُ بَيْنَهُمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2703
In-book reference : Book 15, Hadith 227
English translation : Book 14, Hadith 2697

Narrated Abdullah ibn AbuAwfa:

Muhammad ibn AbulMujahid reported Abdullah ibn AbuAwfa as saying: I asked: Did you set aside the fifth of the food in the time of the Messenger of Allah (ﷺ)? He replied: On the day of Khaybar we captured food and a man would come and take as much food of it as needed and then go away.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ قُلْتُ هَلْ كُنْتُمْ تُخَمِّسُونَ - يَعْنِي الطَّعَامَ - فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَصَبْنَا طَعَامًا يَوْمَ خَيْبَرَ فَكَانَ الرَّجُلُ يَجِيءُ فَيَأْخُذُ مِنْهُ مِقْدَارَ مَا يَكْفِيهِ ثُمَّ يَنْصَرِفُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2704
In-book reference : Book 15, Hadith 228
English translation : Book 14, Hadith 2698

Narrated A man of the Ansar:

Kulayb reported from a man of the Ansar. He said: We went out with the Messenger of Allah (ﷺ) on a journey. The people suffered from intense need and strain. They gained booty and then plundered it. While our pots were boiling the Messenger of Allah (ﷺ) came walking with his bow touching the ground. He turned over our pots with his bow and smeared the meat with the soil, and said: "Plunder is more unlawful than carrion," or he said: "Carrion is more unlawful than plunder." The narrator Hannad was doubtful.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، - يَعْنِي ابْنَ كُلَيْبٍ - عَنْ أَبِيهِ، عَنْ رَجُلٍ، مِنَ الأَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَأَصَابَ النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ وَأَصَابُوا غَنَمًا فَانْتَهَبُوهَا فَإِنَّ قُدُورَنَا لَتَغْلِي إِذْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي عَلَى قَوْسِهِ فَأَكْفَأَ قُدُورَنَا بِقَوْسِهِ ثُمَّ جَعَلَ يُرَمِّلُ اللَّحْمَ بِالتُّرَابِ ثُمَّ قَالَ " إِنَّ النُّهْبَةَ لَيْسَتْ بِأَحَلَّ مِنَ الْمَيْتَةِ " . أَوْ قَالَ " إِنَّ الْمَيْتَةَ لَيْسَتْ بِأَحَلَّ مِنَ النُّهْبَةِ " . الشَّكُّ مِنْ هَنَّادٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2705
In-book reference : Book 15, Hadith 229
English translation : Book 14, Hadith 2699

(139) Chapter: Regarding Carrying Food Out Of The Land Of The Enemy

(139) باب فِي حَمْلِ الطَّعَامِ مِنْ أَرْضِ الْعَدُوِّ

Narrated One of the Companion:

Al-Qasim, the client of AbdurRahman, quoted one of the Companion of the Prophet (ﷺ) as saying: We would eat a camel on an expedition without dividing it, and when we returned to our dwellings our saddle-bags would be full with its flesh.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ ابْنَ حَرْشَفٍ الأَزْدِيَّ، حَدَّثَهُ عَنِ الْقَاسِمِ، مَوْلَى عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ، أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ كُنَّا نَأْكُلُ الْجَزَرَ فِي الْغَزْوِ وَلاَ نَقْسِمُهُ حَتَّى إِنْ كُنَّا لَنَرْجِعُ إِلَى رِحَالِنَا وَأَخْرِجَتُنَا مِنْهُ مُمْلأَةٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2706
In-book reference : Book 15, Hadith 230
English translation : Book 14, Hadith 2700

(140) Chapter: Regarding Selling Food When There Is Surplus For The People In The Land Of The Enemy

(140) باب فِي بَيْعِ الطَّعَامِ إِذَا فَضَلَ عَنِ النَّاسِ فِي أَرْضِ الْعَدُوِّ

Narrated Mu'adh ibn Jabal:

AbdurRahman ibn Ghanam said: We were stationed at the frontiers of the city of Qinnisrin with Shurahbil ibn as-Simt. When he conquered it, he got sheep and cows there. He distributed some of them amongst us, and deposited the rest of them in the spoils of war. I met Mu'adh ibn Jabal and mentioned it to him. Mu'adh said: we went on an expedition of Khaybar along with the Messenger of Allah (ﷺ) and we got spoils there. The Messenger of Allah (ﷺ) divided them among us and placed the rest of them in the booty.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ حَمْزَةَ، قَالَ حَدَّثَنَا أَبُو عَبْدِ الْعَزِيزِ، - شَيْخٌ مِنْ أَهْلِ الأُرْدُنِّ - عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، قَالَ رَابَطْنَا مَدِينَةَ قِنَّسْرِينَ مَعَ شُرَحْبِيلَ بْنِ السِّمْطِ فَلَمَّا فَتَحَهَا أَصَابَ فِيهَا غَنَمًا وَبَقَرًا فَقَسَمَ فِينَا طَائِفَةً مِنْهَا وَجَعَلَ بَقِيَّتَهَا فِي الْمَغْنَمِ فَلَقِيتُ مُعَاذَ بْنَ جَبَلٍ فَحَدَّثْتُهُ فَقَالَ مُعَاذٌ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم خَيْبَرَ فَأَصَبْنَا فِيهَا غَنَمًا فَقَسَمَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم طَائِفَةً وَجَعَلَ بَقِيَّتَهَا فِي الْمَغْنَمِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2707
In-book reference : Book 15, Hadith 231
English translation : Book 14, Hadith 2701

(141) Chapter: Regarding A Man Benefits From Something In The Spoils

(141) باب فِي الرَّجُلِ يَنْتَفِعُ مِنَ الْغَنِيمَةِ بِالشَّىْءِ

Narrated Ruwayfi' ibn Thabit al-Ansari:

The Prophet (ﷺ) said: He who believes in Allah and the Last Day must not ride on packhorse belonging to the booty of the Muslims and put it back when he has emaciated it; and he who believes in Allah and the Last Day must not wear a garment belonging to the booty of the Muslims and put it back when he made it threadbare.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - قَالَ أَبُو دَاوُدَ وَأَنَا لِحَدِيثِهِ، أَتْقَنُ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ، مَوْلَى تُجَيْبٍ عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الأَنْصَارِيِّ، أَنَّ

النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَبِالْيَوْمِ الآخِرِ فَلاَ يَرْكَبْ دَابَّةً مِنْ فَىْءِ الْمُسْلِمِينَ حَتَّى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَبِالْيَوْمِ الآخِرِ فَلاَ يَلْبَسْ ثَوْبًا مِنْ فَىْءِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2708
In-book reference : Book 15, Hadith 232
English translation : Book 14, Hadith 2702

(142) Chapter: Regarding The Permissibility Of Using The Weapons That Have Been Used For Fighting In The Battlefield

(142) باب فِي الرُّخْصَةِ فِي السِّلاَحِ يُقَاتَلُ بِهِ فِي الْمَعْرَكَةِ

Narrated Abdullah ibn Mas'ud:

I passed when AbuJahl had fallen as his foot was struck (with the swords). I said: O enemy of Allah, AbuJahl, Allah has disgraced a man who was far away from His mercy. I did not fear him at that moment. He replied: It is most strange that a man has been killed by his people. I struck him with a blunt sword. But it did not work, and then his sword fell down from his hand, I struck him with it until he became dead.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ يُوسُفَ بْنِ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيَّ - عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ، حَدَّثَنِي أَبُو عُبَيْدَةَ، عَنْ أَبِيهِ، قَالَ مَرَرْتُ فَإِذَا أَبُو جَهْلٍ صَرِيعٌ قَدْ ضُرِبَتْ رِجْلُهُ فَقُلْتُ يَا عَدُوَّ اللَّهِ يَا أَبَا جَهْلٍ قَدْ أَخْزَى اللَّهُ الأَخِرَ . قَالَ وَلاَ أَهَابُهُ عِنْدَ ذَلِكَ . فَقَالَ أَبْعَدُ مِنْ رَجُلٍ قَتَلَهُ قَوْمُهُ فَضَرَبْتُهُ بِسَيْفٍ غَيْرِ طَائِلٍ فَلَمْ يُغْنِ شَيْئًا حَتَّى سَقَطَ سَيْفُهُ مِنْ يَدِهِ فَضَرَبْتُهُ بِهِ حَتَّى بَرَدَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2709
In-book reference : Book 15, Hadith 233
English translation : Book 14, Hadith 2703

(143) Chapter: Regarding The Gravity Of Ghulul

(143) باب فِي تَعْظِيمِ الْغُلُولِ

Narrated Zayd ibn Khalid al-Juhani:

A man from the Companions of the Prophet (ﷺ) died on the day of Khaybar. They mentioned the matter to the Messenger of Allah. He said: Offer prayer over your companion. When the faces of the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah. We searched his belongings and found some Jewish beads not worth two dirhams.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَحْيَى بْنَ سَعِيدٍ، وَبِشْرَ بْنَ الْمُفَضَّلِ، حَدَّثَاهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَجُلاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم تُوُفِّيَ يَوْمَ خَيْبَرَ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " صَلُّوا عَلَى صَاحِبِكُمْ " . فَتَغَيَّرَتْ وُجُوهُ النَّاسِ لِذَلِكَ فَقَالَ " إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ " . فَفَتَّشْنَا مَتَاعَهُ فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ يَهُودَ لاَ يُسَاوِي دِرْهَمَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2710
In-book reference : Book 15, Hadith 234
English translation : Book 14, Hadith 2704

Abu Hurairah said “We went out along with the Apostle of Allaah(ﷺ) in the year of Khaibar. We did not get gold or silver in the booty of war except clothes, equipment and property. The Apostle of Allaah(ﷺ) sent (a detachment) towards Wadi Al Qura. The Apostle of Allaah(ﷺ) was presented a black slave called Mid’am. And while they were in Wadi Al Qura and Mid’am was unsaddling a Camel belonging to the Apostle of Allaah(ﷺ) he was struck by a random arrow which killed him. The people said “Congratulations to him, he will go to paradise. But the Apostle of Allaah(ﷺ) said “Not at all. By Him in Whose hand my soul is the cloak he took on the day of Khaibar from the spoils which was not among the shares divided will blaze with fire upon him. When they (the people) heard that, a man brought a sandal strap or two sandal straps to the Apostle of Allaah(ﷺ). The Apostle of Allaah(ﷺ) said “A sandal strap of fire or two sandal straps of fire.”

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ خَيْبَرَ فَلَمْ يَغْنَمْ ذَهَبًا وَلاَ وَرِقًا إِلاَّ الثِّيَابَ وَالْمَتَاعَ وَالأَمْوَالَ - قَالَ - فَوَجَّهَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَحْوَ وَادِي الْقُرَى وَقَدْ أُهْدِيَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم عَبْدٌ أَسْوَدُ يُقَالُ لَهُ مِدْعَمٌ حَتَّى إِذَا كَانُوا بِوَادِي الْقُرَى فَبَيْنَا مِدْعَمٌ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَهُ سَهْمٌ فَقَتَلَهُ فَقَالَ النَّاسُ هَنِيئًا لَهُ الْجَنَّةُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " كَلاَّ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا " . فَلَمَّا سَمِعُوا ذَلِكَ جَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " شِرَاكٌ مِنْ نَارٍ " . قَالَ " شِرَاكَانِ مِنْ نَارٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2711
In-book reference : Book 15, Hadith 235
English translation : Book 14, Hadith 2705

(144) Chapter: Regarding The Imam Leaving the Ghulul When It Is Minimal, And Not Burning The Equipment

(144) باب فِي الْغُلُولِ إِذَا كَانَ يَسِيرًا يَتْرُكُهُ الإِمَامُ وَلاَ يُحَرِّقُ رَحْلَهُ

Narrated Abdullah ibn Amr ibn al-'As:
When the Messenger of Allah (ﷺ) gained booty he ordered Bilal to make a public announcement. He made a public announcement, and when the people brought their booty, he would take a fifth and divide it. Thereafter a man brought a halter of hair and said: Messenger of Allah, this is a part of the booty we got. He asked: Have you heard Bilal making announcement three times? He replied: Yes. He asked: What did prevent you from bringing it? He made some excuse, to which he said: Be (as you are), you may bring it on the Day of Judgment, for I shall not accept it from you.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى قَالَ أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ، قَالَ حَدَّثَنِي عَامِرٌ، - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - عَنِ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَصَابَ غَنِيمَةً أَمَرَ بِلاَلاً فَنَادَى فِي النَّاسِ فَيَجِيئُونَ بِغَنَائِمِهِمْ فَيُخَمِّسُهُ وَيُقَسِّمُهُ فَجَاءَ رَجُلٌ بَعْدَ ذَلِكَ بِزِمَامٍ مِنْ شَعَرٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا فِيمَا كُنَّا أَصَبْنَاهُ مِنَ الْغَنِيمَةِ ‏.‏ فَقَالَ ‏"‏ أَسَمِعْتَ بِلاَلاً يُنَادِي ‏"‏ ‏.‏ ثَلاَثًا ‏.‏ قَالَ نَعَمْ ‏.‏ قَالَ ‏"‏ فَمَا مَنَعَكَ أَنْ تَجِيءَ بِهِ ‏"‏ ‏.‏ فَاعْتَذَرَ إِلَيْهِ فَقَالَ ‏"‏ كُنْ أَنْتَ تَجِيءُ بِهِ يَوْمَ الْقِيَامَةِ فَلَنْ أَقْبَلَهُ عَنْكَ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2712
In-book reference : Book 15, Hadith 236
English translation : Book 14, Hadith 2706

(145) Chapter: Regarding Punishing The One Who Commits Ghulul

(145) باب فِي عُقُوبَةِ الْغَالِّ

Narrated Umar ibn al-Khattab:

Salih ibn Muhammad ibn Za'idah (AbuDawud said: This Salih is AbuWaqid) said: We entered the Byzantine territory with Maslamah. A man who had been dishonest about booty was brought.

He (Maslamah) asked Salim about him. He said: I heard my father narrating from Umar ibn al-Khattab from the Prophet (ﷺ). He said: When you find a man who has been dishonest about booty, burn his property, and beat him.

He beat him. He said: We found in his property a copy of the Qur'an. He again asked Salim about it. He said: Sell it and give its price in charity.

حَدَّثَنَا النُّفَيْلِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ، قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، - قَالَ النُّفَيْلِيُّ الأَنْدَرَاوَرْدِيُّ - عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ، - قَالَ أَبُو دَاوُدَ وَصَالِحٌ هَذَا أَبُو وَاقِدٍ - قَالَ دَخَلْتُ مَعَ مَسْلَمَةَ أَرْضَ الرُّومِ فَأُتِيَ بِرَجُلٍ قَدْ غَلَّ فَسَأَلَ سَالِمًا عَنْهُ فَقَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ **إِذَا وَجَدْتُمُ الرَّجُلَ قَدْ غَلَّ فَأَحْرِقُوا مَتَاعَهُ وَاضْرِبُوهُ** ‏"‏ ‏.‏ قَالَ فَوَجَدْنَا فِي مَتَاعِهِ مُصْحَفًا فَسَأَلَ سَالِمًا عَنْهُ فَقَالَ بِعْهُ وَتَصَدَّقْ بِثَمَنِهِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2713
In-book reference : Book 15, Hadith 237
English translation : Book 14, Hadith 2707

Salih bin Muhammad said “We went out on an expedition with Al Walid bin Hisham and Salim bin ‘Abd Allaah bin ‘Umat and ‘Umar bin ‘Abd Al Aziz were with us. A man had been dishonest about booty. Al Walid ordered to burn his property and it was circulated (among the people). He did not give him his share.

Abu Dawud said “This is sounder of the two traditions. Others narrated that Al Walid bin Hashim burnt the Camel saddle of Ziyad bin Sa’d “He had been dishonest about booty and he beat him.”

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى الأَنْطَاكِيُّ قَالَ أَخْبَرَنَا أَبُو إِسْحَاقَ، عَنْ صَالِحِ بْنِ مُحَمَّدٍ، قَالَ غَزَوْنَا مَعَ الْوَلِيدِ بْنِ هِشَامٍ وَمَعَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَغَلَّ رَجُلٌ مَتَاعًا فَأَمَرَ الْوَلِيدُ بِمَتَاعِهِ فَأُحْرِقَ وَطِيفَ بِهِ وَلَمْ يُعْطِهِ سَهْمَهُ . قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ الْحَدِيثَيْنِ رَوَاهُ غَيْرُ وَاحِدٍ أَنَّ الْوَلِيدَ بْنَ هِشَامٍ حَرَّقَ رَحْلَ زِيَادِ بْنِ سَعْدٍ - وَكَانَ قَدْ غَلَّ - وَضَرَبَهُ .

Grade : **Da'if Maqtu'** (Al-Albani) حكم: **ضعيف مقطوع** (الألباني)

Reference : Sunan Abi Dawud 2714
In-book reference : Book 15, Hadith 238
English translation : Book 14, Hadith 2708

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ), AbuBakr and Umar burned the belongings of anyone who had been dishonest about booty and beat him.

Abu Dawud said: 'Ali b. Bahr added on the authority of al-Walid, and I did not hear (a tradition) from him: And they denied him his share."

Abu Dawud said: This tradition has also been transmitted by al-Walid b. 'Utbah from 'Abd al-Wahhab b. Najdah; They said: This has been transmitted by al-Walid, from Zuhair b. Muhammad, from 'Amr b. Shu'aib. 'Abd al-Wahhab b. Najdah al-Huti did not mention the words "He denied him his share" (as narrated by 'Ali b. Bahr from al-Walid).

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، قَالَ حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ، قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ حَرَّقُوا مَتَاعَ الْغَالِّ وَضَرَبُوهُ . قَالَ أَبُو دَاوُدَ وَزَادَ فِيهِ عَلِيُّ بْنُ بَحْرٍ عَنِ الْوَلِيدِ - وَلَمْ أَسْمَعْهُ مِنْهُ - وَمَنَعُوهُ سَهْمَهُ . قَالَ أَبُو دَاوُدَ وَحَدَّثَنَا بِهِ الْوَلِيدُ بْنُ عُتْبَةَ وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ قَالاَ حَدَّثَنَا الْوَلِيدُ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ قَوْلَهُ وَلَمْ يَذْكُرْ عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ مَنْعَ سَهْمَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2715
In-book reference : Book 15, Hadith 239
English translation : Book 14, Hadith 2709

(146) Chapter: The Prohibition Of Harboring A Person Who Committed Ghulul

(146) باب النَّهْىِ عَنِ السَّتْرِ، عَلَى مَنْ غَلَّ

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: To begin with, anyone who conceals one who has been dishonest about booty is like him.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، قَالَ حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، قَالَ حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ أَمَّا بَعْدُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ كَتَمَ غَالاًّ فَإِنَّهُ مِثْلُهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2716
In-book reference : Book 15, Hadith 240
English translation : Book 14, Hadith 2710

(147) Chapter: Regarding The Salab (Spoils) Being Given To The Person Who Killed

(147) باب فِي السَّلَبِ يُعْطَى الْقَاتِلُ

Abu Qatadah said “We went out with the Apostle of Allaah(ﷺ) in the year of Hunain. And when the armies met, the Muslims suffered a reverse. I saw one of the polytheists prevailing over a Muslim, so I went round him till I came to him from behind and struck him with my sword at the vein between his neck and shoulder. He came towards me and closed with me, so that I felt death was near, but he was overtaken by death and let me go. I then caught upon on “Umar bin Al Khattab and said to him “What is the matter with the people?” He said “It is what Allaah has commanded. Then the people returned and the Apostle of Allaah(ﷺ)sat down and said “If anyone kills a man and can prove it, he will get his spoil. I stood up and said “Who will testify for me? I then sat down.” He said again “If anyone kills a man and can prove it, he will get his spoil. I stood up and said “Who will testify for me? I then sat down.” He then said the same for the third time. I then stood up. The Apostle of Allaah(ﷺ) said “What is the matter with you, Abu Qatadah? I told him the story. A man from the people said “He has spoken the truth, and I have this spoil with me, so make him agreeable (to take something in exchange). Abu Bakr said “In that case I swear by Allaah that he must not do so. One of the Allaah’s heroes does not fight for Allaah and his Apostle and then give you his spoil. The Apostle of Allaah(ﷺ) said “He has spoken the truth, hand it over to him. Abu Qatadah said “he handed it over to me, I sold the coat of mail and brought a garden among Banu Salamh. This was the first property I acquired in the Islamic period.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي عَامِ حُنَيْنٍ فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ - قَالَ - فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ قَدْ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ - قَالَ - فَاسْتَدَرْتُ لَهُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ فَضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ فَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ أَمْرُ اللَّهِ . ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ " . قَالَ فَقُمْتُ ثُمَّ قُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ذَلِكَ الثَّانِيَةَ " مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ " قَالَ فَقُمْتُ ثُمَّ قُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ذَلِكَ الثَّالِثَةَ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكَ يَا أَبَا قَتَادَةَ " . قَالَ فَاقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ صَدَقَ يَا رَسُولَ اللَّهِ وَسَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي فَأَرْضِهِ مِنْهُ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ لاَهَا اللَّهِ إِذًا يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَدَقَ فَأَعْطِهِ إِيَّاهُ " . فَقَالَ أَبُو قَتَادَةَ فَأَعْطَانِيهِ فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2717

In-book reference : Book 15, Hadith 241
English translation : Book 14, Hadith 2711

Anas reported the Apostle of Allaah(ﷺ) as saying "He who kills and infidel gets his spoil." Abu Talhah killed twenty men that day meaning the day of Hunain and got their spoils. Abu Talhah met Umm Sulaim who had a dagger with her. He asked "What is with you, Umm Sulaim"? She replied "I swear by Allaah, I intended that if anyone came near me I would pierce his belly with it. Abu Talhah informed the Apostle of Allaah(ﷺ)about it.

Abu Dawud said "This is good (hasan) tradition."
Abu Dawud said "By this was meant dagger. The weapon used by the Non – Arabs in those days was dagger."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ - يَعْنِي يَوْمَ حُنَيْنٍ - " مَنْ قَتَلَ كَافِرًا فَلَهُ سَلَبُهُ " . فَقَتَلَ أَبُو طَلْحَةَ يَوْمَئِذٍ عِشْرِينَ رَجُلاً وَأَخَذَ أَسْلاَبَهُمْ وَلَقِيَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ وَمَعَهَا خِنْجَرٌ فَقَالَ يَا أُمَّ سُلَيْمٍ مَا هَذَا مَعَكِ قَالَتْ أَرَدْتُ وَاللَّهِ إِنْ دَنَا مِنِّي بَعْضُهُمْ أَبْعَجُ بِهِ بَطْنَهُ . فَأَخْبَرَ بِذَلِكَ أَبُو طَلْحَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ حَسَنٌ . قَالَ أَبُو دَاوُدَ أَرَدْنَا بِهَذَا الْخِنْجَرَ وَكَانَ سِلاَحَ الْعَجَمِ يَوْمَئِذٍ الْخِنْجَرُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2718
In-book reference : Book 15, Hadith 242
English translation : Book 14, Hadith 2712

(148) Chapter: Regarding The Imam Denying The Spoils (Salab To The Person Who Killed, If He Sees Fit To, And The Horse And Weapon Are Parts Of The Spoils (Salab)

(148) باب فِي الإِمَامِ يَمْنَعُ الْقَاتِلَ السَّلَبَ إِنْ رَأَى وَالْفَرَسُ وَالسِّلاَحُ مِنَ السَّلَبِ

'Awf bin malik Al Ashja'I said "I went out with Zaid bin Harith in the battle of Mutah. For the reinforcement of the Muslim army a man from the people of Yemen accompanied me. He had only his sword with him. A man from the Muslims slaughtered a Camel. The man for the reinforcement asked him for a part of its skin which he gave him. He made it like the shape of a shield. We went on and met the Byzantine armies. There was a man among them on a reddish horse with a golden saddle and golden weapons. This Byzantinian soldiers began to attack the Muslims desperately. The man for reinforcement sat behind a rock for (attacking) him. He hamstrung his horse and overpowered him and then killed him. He took his horse and weapons. When Allah, Most High, bestowed victory on the Muslims. Khalid bin Al Walid sent for him and took his spoils. 'Awf said "I came to him and said "Khalid, do you know that the Apostle of Allaah(ﷺ) had decided to give spoils to the killer? He said "Yes, I thought it abundant. I said "You should return it to him, or I shall tell you about it before the Apostle of Allaah(ﷺ). But he refused to return it. 'Awf said "We then assembled with the Apostle of Allaah(ﷺ). I told him the story of the man of reinforcement and what Khalid had done. The Apostle of Allaah(ﷺ) said "Khalid, what made you do the work you have done?" He said "Apostle of Allaah(ﷺ), I considered it to be abundant. The Apostle of Allaah(ﷺ) said "Khalid, return it to him what you have taken from him." 'Awf said "I said to him "here you are, Khalid. Did I not keep my word? The Apostle of Allaah(ﷺ) said "What is that? I then informed him." He said "The Apostle of Allaah(ﷺ) became angry and said

“Khalid, do not return it to him. Are you going to leave my commanders? You may take from them what is best for you and eave to them what is worst.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ خَرَجْتُ مَعَ زَيْدِ بْنِ حَارِثَةَ فِي غَزْوَةِ مُؤْتَةَ فَرَافَقَنِي مَدَدِيٌّ مِنْ أَهْلِ الْيَمَنِ لَيْسَ مَعَهُ غَيْرُ سَيْفِهِ فَنَحَرَ رَجُلٌ مِنَ الْمُسْلِمِينَ جَزُورًا فَسَأَلَهُ الْمَدَدِيُّ طَائِفَةً مِنْ جِلْدِهِ فَأَعْطَاهُ إِيَّاهُ فَاتَّخَذَهُ كَهَيْئَةِ الدَّرَقِ وَمَضَيْنَا فَلَقِينَا جُمُوعَ الرُّومِ وَفِيهِمْ رَجُلٌ عَلَى فَرَسٍ لَهُ أَشْقَرَ عَلَيْهِ سَرْجٌ مُذْهَبٌ وَسِلاَحٌ مُذْهَبٌ فَجَعَلَ الرُّومِيُّ يُغْرِي بِالْمُسْلِمِينَ فَقَعَدَ لَهُ الْمَدَدِيُّ خَلْفَ صَخْرَةٍ فَمَرَّ بِهِ الرُّومِيُّ فَعَرْقَبَ فَرَسَهُ فَخَرَّ وَعَلاَهُ فَقَتَلَهُ وَحَازَ فَرَسَهُ وَسِلاَحَهُ فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ لِلْمُسْلِمِينَ بَعَثَ إِلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَأَخَذَ مِنَ السَّلَبِ قَالَ عَوْفٌ فَأَتَيْتُهُ فَقُلْتُ يَا خَالِدُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِالسَّلَبِ لِلْقَاتِلِ قَالَ بَلَى وَلَكِنِّي اسْتَكْثَرْتُهُ . قُلْتُ لَتَرُدَّنَّهُ عَلَيْهِ أَوْ لأُعَرِّفَنَّكَهَا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَبَى أَنْ يَرُدَّ عَلَيْهِ قَالَ عَوْفٌ فَاجْتَمَعْنَا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَصَصْتُ عَلَيْهِ قِصَّةَ الْمَدَدِيِّ وَمَا فَعَلَ خَالِدٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا خَالِدُ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ " قَالَ يَا رَسُولَ اللَّهِ اسْتَكْثَرْتُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا خَالِدُ رُدَّ عَلَيْهِ مَا أَخَذْتَ مِنْهُ " . قَالَ عَوْفٌ فَقُلْتُ لَهُ دُونَكَ يَا خَالِدُ أَلَمْ أَفِ لَكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا ذَلِكَ " فَأَخْبَرْتُهُ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا خَالِدُ لاَ تَرُدَّ عَلَيْهِ هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي لَكُمْ صِفْوَةُ أَمْرِهِمْ وَعَلَيْهِمْ كَدَرُهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2719
In-book reference : Book 15, Hadith 243
English translation : Book 14, Hadith 2713

The tradition mentioned above has also been transmitted by ‘Awf bin Malik Al Ashja’I through a different chain of narrators.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ سَأَلْتُ ثَوْرًا عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِي عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، نَحْوَهُ .

Reference : Sunan Abi Dawud 2720
In-book reference : Book 15, Hadith 244
English translation : Book 14, Hadith 2714

(149) Chapter: The Spoils(Salab) Are Not Be Subjected To The Khumus

(149) باب فِي السَّلَبِ لاَ يُخَمَّسُ

Narrated Awf ibn Malik al-Ashja'i ; Khalid ibn al-Walid:

The Messenger of Allah (ﷺ) gave judgement that the killer should have what was taken from the man he killed, and did not make this subject to division into fifths.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، وَخَالِدِ بْنِ الْوَلِيدِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِالسَّلَبِ لِلْقَاتِلِ وَلَمْ يُخَمِّسِ السَّلَبَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2721
In-book reference : Book 15, Hadith 245
English translation : Book 14, Hadith 2715

(150) Chapter: Whoever Finishes Off A Severly Wounded Person, He Is Granted Some Of His Spoils

(150) باب مَنْ أَجَازَ عَلَى جَرِيحٍ مُثْخَنٍ يُنَفَّلُ مِنْ سَلَبِهِ

Narrated Abdullah ibn Mas'ud:

At the battle of Badr the Messenger of Allah gave me AbuJahl's sword, as I had killed him.

حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، قَالَ حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ نَفَّلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ بَدْرٍ سَيْفَ أَبِي جَهْلٍ كَانَ قَتَلَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2722
In-book reference : Book 15, Hadith 246
English translation : Book 14, Hadith 2716

(151) Chapter: Regarding Whoever Comes After The Spoils Of War Are Distributed, Then There Is No Share For Him

(151) باب فِيمَنْ جَاءَ بَعْدَ الْغَنِيمَةِ لاَ سَهْمَ لَهُ

Narrated Sa'id ibn al-'As:

The Messenger of Allah (ﷺ) sent AbuSa'id ibn al-'As with an expedition from Medina towards Najd. Aban ibn Sa'id and his companions came to the Messenger of Allah (ﷺ) at Khaybar after it had been captured. The girths of their horses were made of palm fibres. Aban said: Give us a share (from the booty), Messenger of Allah. AbuHurayrah said: I said: Do not give them a share, Messenger of Allah. Aban said: Why are you talking so, Wabr. You have come to us from the peak of Dal. The Prophet (ﷺ) said: Sit down, Aban. The Messenger of Allah (ﷺ) did not give any share to them (from the booty).

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَنَّ عَنْبَسَةَ بْنَ سَعِيدٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يُحَدِّثُ سَعِيدَ بْنَ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَانَ بْنَ سَعِيدِ بْنِ الْعَاصِ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قِبَلَ نَجْدٍ فَقَدِمَ أَبَانُ بْنُ سَعِيدٍ وَأَصْحَابُهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِخَيْبَرَ بَعْدَ أَنْ فَتَحَهَا وَإِنَّ حُزُمَ خَيْلِهِمْ

لِيفُ فَقَالَ أَبَانُ اقْسِمْ لَنَا يَا رَسُولَ اللَّهِ . قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لاَ تَقْسِمْ لَهُمْ يَا رَسُولَ اللَّهِ . فَقَالَ أَبَانُ أَنْتَ بِهَا يَا وَبْرُ تَحَدَّرُ عَلَيْنَا مِنْ رَأْسِ ضَالٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اجْلِسْ يَا أَبَانُ " . وَلَمْ يَقْسِمْ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2723
In-book reference : Book 15, Hadith 247
English translation : Book 14, Hadith 2717

Abu Hurairah said "I came to Madeenah when the Abu Apostle of Allaah(ﷺ) was in Khaibar, after it was captured. I asked him to give me a share from the booty. A son of Sa'id bin Al 'As spoke and said "Do not give him any share, Apostle of Allaah(ﷺ). I said "This is the killer of Ibn Qauqal." (The son of) Sa'id bin Al 'As said "Oh, how wonderful! A Wabr who came down to us from the peak of Dal blames me of having killed a Muslim whom Allaah honored at my hands and did not disgrace me at his hands.

Abu Dawud said "They were about ten persons. Six of them were killed and the remaining returned.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، وَسَأَلَهُ، إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَحَدَّثَنَاهُ الزُّهْرِيُّ، أَنَّهُ سَمِعَ عَنْبَسَةَ بْنَ سَعِيدٍ الْقُرَشِيَّ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَدِمْتُ الْمَدِينَةَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بِخَيْبَرَ حِينَ افْتَتَحَهَا فَسَأَلْتُهُ أَنْ يُسْهِمَ لِي فَتَكَلَّمَ بَعْضُ وُلْدِ سَعِيدِ بْنِ الْعَاصِ فَقَالَ لاَ تُسْهِمْ لَهُ يَا رَسُولَ اللَّهِ . قَالَ فَقُلْتُ هَذَا قَاتِلُ ابْنِ قَوْقَلٍ فَقَالَ سَعِيدُ بْنُ الْعَاصِ يَا عَجَبًا لِوَبْرٍ قَدْ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَالٍ يُعَيِّرُنِي بِقَتْلِ امْرِئٍ مُسْلِمٍ أَكْرَمَهُ اللَّهُ عَلَى يَدَىَّ وَلَمْ يُهِنِّي عَلَى يَدَيْهِ . قَالَ أَبُو دَاوُدَ هَؤُلاَءِ كَانُوا نَحْوَ عَشَرَةٍ فَقُتِلَ مِنْهُمْ سِتَّةٌ وَرَجَعَ مَنْ بَقِيَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2724
In-book reference : Book 15, Hadith 248
English translation : Book 14, Hadith 2718

Abu Nusa said "We arrived just at the moment when the Apostle of Allaah(ﷺ) conquered Khaibar and he allotted us a portion (or he said he gave us some of it). He allotted nothing to anyone who was not present at the conquest of Khaybar, giving shares only to those who were present with him except for those who were in our ship, Ja'far and his companions to whom he gave (a portion) something along with them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَدِمْنَا فَوَافَقْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ فَأَسْهَمَ لَنَا أَوْ قَالَ فَأَعْطَانَا مِنْهَا وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلاَّ لِمَنْ شَهِدَ مَعَهُ إِلاَّ أَصْحَابَ سَفِينَتِنَا جَعْفَرٌ وَأَصْحَابُهُ فَأَسْهَمَ لَهُمْ مَعَهُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2725
In-book reference : Book 15, Hadith 249
English translation : Book 14, Hadith 2719

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) stood up, i.e. on the day of Badr, and said: Uthman has gone off on the business of Allah and His Apostle, and I shall take the oath of allegiance on his behalf. The Messenger of Allah (ﷺ) then allotted him a share, but did not do so for anyone else who was absent.

حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ كُلَيْبِ بْنِ وَائِلٍ، عَنْ هَانِئِ بْنِ قَيْسٍ، عَنْ حَبِيبِ بْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عُمَرَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ - يَعْنِي يَوْمَ بَدْرٍ - فَقَالَ " إِنَّ عُثْمَانَ انْطَلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِ اللَّهِ وَإِنِّي أُبَايِعُ لَهُ " . فَضَرَبَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَهْمٍ وَلَمْ يَضْرِبْ لأَحَدٍ غَابَ غَيْرُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2726
In-book reference : Book 15, Hadith 250
English translation : Book 14, Hadith 2720

(152) Chapter: Regarding A Woman And A Slave Being Given Something From The Spoils

(152) باب فِي الْمَرْأَةِ وَالْعَبْدِ يُحْذَيَانِ مِنَ الْغَنِيمَةِ

Narrated Abdullah ibn Abbas:

Yazid ibn Hurmuz said: Najdah wrote to Ibn Abbas asking him about such-and-such, and such-and-such, and he mentioned some things; he (asked) about a slave whether he would get something from the spoils; and he (asked) about women whether they used to go out (on expeditions) along with the Messenger of Allah (ﷺ), and whether they would be allotted a share, Ibn Abbas said: Had I not apprehended a folly, I would not have written (a reply) to him. As for the slave, he was given a little of the spoils (as a reward from the booty); as to the women, they would treat the wounded and supply water.

حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ زَائِدَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ كَذَا، وَكَذَا، وَذَكَرَ، أَشْيَاءَ وَعَنِ الْمَمْلُوكِ، أَلَهُ فِي الْفَىْءِ شَىْءٌ وَعَنِ النِّسَاءِ، هَلْ كُنَّ يَخْرُجْنَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَهَلْ لَهُنَّ نَصِيبٌ فَقَالَ ابْنُ عَبَّاسٍ لَوْلاَ أَنْ يَأْتِيَ أُحْمُوقَةً مَا كَتَبْتُ إِلَيْهِ أَمَّا الْمَمْلُوكُ فَكَانَ يُحْذَى وَأَمَّا النِّسَاءُ فَقَدْ كُنَّ يُدَاوِينَ الْجَرْحَى وَيَسْقِينَ الْمَاءَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2727
In-book reference : Book 15, Hadith 251
English translation : Book 14, Hadith 2721

Yazid bin Humruz said “Najdah Al Hururi wrote to Ibn ‘Abbas asking him whether the women participated in battle along with the Apostle of Allaah(ﷺ) and whether they were allotted a share from the spoils. I (Yazid bin Hurmuz) wrote a letter on behalf of Ibn ‘Abbas to Najdah. They participated in the battle along with the Apostle of Allaah(ﷺ), but no portion (from the spoils) was allotted to them, they were given only a little of it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالَ حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، - يَعْنِي الْوَهْبِيَّ - حَدَّثَنَا ابْنُ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، وَالزُّهْرِيُّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ النِّسَاءِ، هَلْ كُنَّ يَشْهَدْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ صلى الله

عليه وسلم وَهَلْ كَانَ يُضْرَبُ لَهُنَّ بِسَهْمٍ قَالَ فَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ قَدْ كُنَّ يَحْضُرْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَّا أَنْ يُضْرَبَ لَهُنَّ بِسَهْمٍ فَلاَ وَقَدْ كَانَ يُرْضَخُ لَهُنَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2728
In-book reference : Book 15, Hadith 252
English translation : Book 14, Hadith 2722

Narrated Umm Ziyad:

Hashraj ibn Ziyad reported on the authority of his grandmother that she went out with the Messenger of Allah (ﷺ) for the battle of Khaybar. They were six in number including herself.
(She said): When the Messenger of Allah (ﷺ) was informed about it, he sent for us. We came to him, and found him angry.
He said: With whom did you come out, and by whose permission did you come out?
We said: Messenger of Allah, we have come out to spin the hair, by which we provide aid in the cause of Allah. We have medicine for the wounded, we hand arrows (to the fighters), and supply drink made of wheat or barley.
He said: Stand up. When Allah bestowed victory of Khaybar on him, he allotted shares to us from spoils that he allotted to the men. He (Hashraj ibn Ziyad) said: I said to her: Grandmother, what was that? She replied: Dates.
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، وَغَيْرُهُ، أَخْبَرَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ حَدَّثَنَا رَافِعُ بْنُ سَلَمَةَ بْنِ زِيَادٍ، حَدَّثَنِي حَشْرَجُ بْنُ زِيَادٍ، عَنْ جَدَّتِهِ أُمِّ أَبِيهِ، أَنَّهَا خَرَجَتْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ خَيْبَرَ سَادِسَ سِتِّ نِسْوَةٍ فَبَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَبَعَثَ إِلَيْنَا فَجِئْنَا فَرَأَيْنَا فِيهِ الْغَضَبَ فَقَالَ " مَعَ مَنْ خَرَجْتُنَّ وَبِإِذْنِ مَنْ خَرَجْتُنَّ " . فَقُلْنَا يَا رَسُولَ اللَّهِ خَرَجْنَا نَغْزِلُ الشَّعَرَ وَنُعِينُ بِهِ فِي سَبِيلِ اللَّهِ وَمَعَنَا دَوَاءُ الْجَرْحَى وَنُنَاوِلُ السِّهَامَ وَنَسْقِي السَّوِيقَ فَقَالَ " قُمْنَ " حَتَّى إِذَا فَتَحَ اللَّهُ عَلَيْهِ خَيْبَرَ أَسْهَمَ لَنَا كَمَا أَسْهَمَ لِلرِّجَالِ . قَالَ فَقُلْتُ لَهَا يَا جَدَّةُ وَمَا كَانَ ذَلِكَ قَالَتْ تَمْرًا .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2729
In-book reference : Book 15, Hadith 253
English translation : Book 14, Hadith 2723

Narrated Umayr, client of AbulLahm:

I was present at Khaybar along with my masters who spoke about me to the Messenger of Allah (ﷺ). He ordered about me, and a sword was girded on me and I was trailing it. He was then informed that I was a slave. He, therefore, ordered that I should be given some inferior goods.
Abu Dawud said: This means that he (the Prophet) did not allot a portion of the spoils.
Abu Dawud said: Abu 'Ubaid said: As he (the narrator Abi al-Lahm) made eating meat unlawful on himself, he was called Abi al-Lahm (one who hates meat).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، قَالَ حَدَّثَنِي عُمَيْرٌ، مَوْلَى آبِي اللَّحْمِ قَالَ شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي فَكَلَّمُوا فِيَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِي فَقُلِّدْتُ سَيْفًا فَإِذَا أَنَا أَجُرُّهُ فَأُخْبِرَ أَنِّي مَمْلُوكٌ فَأَمَرَ لِي بِشَىْءٍ مِنْ خُرْثِيِّ الْمَتَاعِ . قَالَ أَبُو دَاوُدَ مَعْنَاهُ أَنَّهُ لَمْ يُسْهِمْ لَهُ . قَالَ أَبُو دَاوُدَ وَقَالَ أَبُو عُبَيْدٍ كَانَ حَرَّمَ اللَّحْمَ عَلَى نَفْسِهِ فَسُمِّيَ آبِي اللَّحْمِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2730
In-book reference : Book 15, Hadith 254
English translation : Book 14, Hadith 2724

Narrated Jabir ibn Abdullah:

I supplied water to my companions on the day of Badr.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ كُنْتُ أَمِيحُ أَصْحَابِي الْمَاءَ يَوْمَ بَدْرٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2731
In-book reference : Book 15, Hadith 255
English translation : Book 14, Hadith 2725

(153) Chapter: Regarding An Idolater Being Alloted A

(153) باب فِي الْمُشْرِكِ يُسْهَمُ لَهُ

A’ishah said (this is the version of narrator Yahya). A man from the polytheists accompanied the Prophet (ﷺ) to fight along with him. He said “Go back. Both the narrators (Musaddad and Yahya) then agreed. The Prophet said “We do not want any help from a polytheist.”

حَدَّثَنَا مُسَدَّدٌ، وَيَحْيَى بْنُ مَعِينٍ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ مَالِكٍ، عَنِ الْفُضَيْلِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَ يَحْيَى أَنَّ رَجُلاً، مِنَ الْمُشْرِكِينَ لَحِقَ بِالنَّبِيِّ صلى الله عليه وسلم لِيُقَاتِلَ مَعَهُ فَقَالَ " ارْجِعْ " . ثُمَّ اتَّفَقَا فَقَالَ " إِنَّا لاَ نَسْتَعِينُ بِمُشْرِكٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2732
In-book reference : Book 15, Hadith 256
English translation : Book 14, Hadith 2726

(154) Chapter: Alloting Two Shares For The Horse

(154) باب فِي سُهْمَانِ الْخَيْلِ

Ibn ‘Umar said “The Apostle of Allaah(ﷺ) allotted three portions for a man and his horse, one for him and two for his horse.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَسْهَمَ لِرَجُلٍ وَلِفَرَسِهِ ثَلاَثَةَ أَسْهُمٍ سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2733
In-book reference : Book 15, Hadith 257
English translation : Book 14, Hadith 2727

Narrated AbuUmrah (al-Ansari?):

We four persons, came to the Messenger of Allah (ﷺ), and we (i.e. each one of us) had horses. He therefore, allotted one portion for each of us, and two portions for his horse.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنِي الْمَسْعُودِيُّ، حَدَّثَنِي أَبُو عَمْرَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَرْبَعَةَ نَفَرٍ وَمَعَنَا فَرَسٌ فَأَعْطَى كُلَّ إِنْسَانٍ مِنَّا سَهْمًا وَأَعْطَى لِلْفَرَسِ سَهْمَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2734
In-book reference : Book 15, Hadith 258
English translation : Book 14, Hadith 2728

The tradition mentioned above has also been transmitted by Abu ‘Umrah through a different chain of narrators to the same effect. But this version has “Three Persons” and added “To the horseman three portions.”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ رَجُلٍ، مِنْ آلِ أَبِي عَمْرَةَ عَنْ أَبِي عَمْرَةَ، بِمَعْنَاهُ إِلاَّ أَنَّهُ قَالَ ثَلاَثَةَ نَفَرٍ . زَادَ فَكَانَ لِلْفَارِسِ ثَلاَثَةُ أَسْهُمٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2735
In-book reference : Book 15, Hadith 259
English translation : Book 14, Hadith 2729

(155) Chapter: Regarding Giving Only One Portion (For The Horse)

(155) باب فِيمَنْ أَسْهَمَ لَهُ سَهْمًا

Narrated Mujammi' ibn Jariyah al-Ansari:

Mujammi' was one of the Qur'an-reciters (qaris), and he said: We were present with the Messenger of Allah (ﷺ) at al-Hudaybiyyah. When we returned, the people were driving their camels quickly.

The people said to one another: What is the matter with them?

They said: Revelation has come down to the Prophet (ﷺ). We also proceeded with the people, galloping (our camels). We found the Prophet (ﷺ) standing on his riding-animal at Kura' al-Ghamim.

When the people gathered near him, he recited: "Verily We have granted thee a manifest victory.

A man asked: Is this a victory, Messenger of Allah? He replied: Yes. By Him in Whose hands the soul of Muhammad is, this is a victory. Khaybar was divided among those who had been at al-Hudaybiyyah, and the Messenger of Allah (ﷺ) divided it into eighteen portions. The army consisted of one thousand five hundred men, of which three hundred were cavalry, and he gave two shares to a horseman and one to a foot-soldier.

Abu Dawud said: Abu Mu'awiyah's tradition is sounder, and it is one which is followed. I think the error is in the tradition of Mujammi', because he said: "three hundred horsemen." when there were only two hundred.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ مُجَمِّعِ بْنِ يَزِيدَ الأَنْصَارِيُّ، قَالَ سَمِعْتُ أَبِي يَعْقُوبَ بْنَ مُجَمِّعٍ، يَذْكُرُ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الأَنْصَارِيِّ، عَنْ عَمِّهِ، مُجَمِّعِ بْنِ جَارِيَةَ الأَنْصَارِيِّ وَكَانَ أَحَدَ الْقُرَّاءِ الَّذِينَ قَرَءُوا الْقُرْآنَ قَالَ شَهِدْنَا الْحُدَيْبِيَةَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا انْصَرَفْنَا عَنْهَا إِذَا النَّاسُ يَهُزُّونَ الأَبَاعِرَ فَقَالَ بَعْضُ النَّاسِ لِبَعْضٍ مَا لِلنَّاسِ قَالُوا أُوحِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَخَرَجْنَا مَعَ النَّاسِ نُوجِفُ فَوَجَدْنَا النَّبِيَّ صلى الله عليه وسلم وَاقِفًا عَلَى رَاحِلَتِهِ عِنْدَ كُرَاعِ الْغَمِيمِ فَلَمَّا اجْتَمَعَ عَلَيْهِ النَّاسُ قَرَأَ عَلَيْهِمْ { إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا } فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَتْحٌ هُوَ قَالَ " نَعَمْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ لَفَتْحٌ " . فَقُسِّمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَةِ فَقَسَّمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ثَمَانِيَةَ عَشَرَ سَهْمًا وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسَمِائَةٍ فِيهِمْ ثَلاَثُمِائَةِ فَارِسٍ فَأَعْطَى الْفَارِسَ سَهْمَيْنِ وَأَعْطَى الرَّاجِلَ سَهْمًا . قَالَ أَبُو دَاوُدَ حَدِيثُ أَبِي مُعَاوِيَةَ أَصَحُّ وَالْعَمَلُ عَلَيْهِ وَأَرَى الْوَهَمَ فِي حَدِيثِ مُجَمِّعٍ أَنَّهُ قَالَ ثَلاَثُمِائَةِ فَارِسٍ وَكَانُوا مِائَتَىْ فَارِسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2736
In-book reference : Book 15, Hadith 260
English translation : Book 14, Hadith 2730

(156) Chapter: Regarding The Nafl

(156) باب فِي النَّفْلِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) said on the day of Badr: He who does such-and-such, will have such-and such. The young men came forward and the old men remained standing near the banners, and they did not move from there. When Allah bestowed victory on them, the old men said: We were support for you. If you had been defeated, you would have returned to us. Do not take this booty alone and we remain (deprived of it). The young men refused (to give), and said: The Messenger of Allah (ﷺ) has given it to us. Then Allah sent down: "They ask thee concerning (things taken as) spoils of war, Say: (Such) spoils are at the disposal of Allah and the Apostle......Just as they Lord ordered thee out of thy house in truth, even though a party among the believers disliked it." This proved good for them. Similarly obey me. I know the consequence of this better than you.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، قَالَ أَخْبَرَنَا خَالِدٌ، عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ بَدْرٍ " مَنْ فَعَلَ كَذَا وَكَذَا فَلَهُ مِنَ النَّفْلِ كَذَا وَكَذَا " قَالَ فَتَقَدَّمَ الْفِتْيَانُ وَلَزِمَ الْمَشْيَخَةُ الرَّايَاتِ فَلَمْ يَبْرَحُوهَا فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِمْ قَالَتِ الْمَشْيَخَةُ كُنَّا رِدْءًا لَكُمْ لَوِ انْهَزَمْتُمْ لَفِئْتُمْ إِلَيْنَا فَلاَ تَذْهَبُوا بِالْمَغْنَمِ وَنَبْقَى فَأَبَى الْفِتْيَانُ وَقَالُوا جَعَلَهُ رَسُولُ اللَّهِ صلى الله

عليه وسلم لَنَا فَأَنْزَلَ اللَّهُ { يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ } إِلَى قَوْلِهِ { كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ } يَقُولُ فَكَانَ ذَلِكَ خَيْرًا لَهُمْ فَكَذَلِكَ أَيْضًا فَأَطِيعُونِي فَإِنِّي أَعْلَمُ بِعَاقِبَةِ هَذَا مِنْكُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2737
In-book reference : Book 15, Hadith 261
English translation : Book 14, Hadith 2731

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) said on the day of Badr: He who kills a man will get such-and-such, and he who captivates a man will get such-and-such. The narrator then transmitted the rest of the tradition in a similar manner. The tradition of Khalid is more perfect.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ بَدْرٍ " مَنْ قَتَلَ قَتِيلاً فَلَهُ كَذَا وَكَذَا وَمَنْ أَسَرَ أَسِيرًا فَلَهُ كَذَا وَكَذَا " ثُمَّ سَاقَ نَحْوَهُ وَحَدِيثُ خَالِدٍ أَتَمُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2738
In-book reference : Book 15, Hadith 262
English translation : Book 14, Hadith 2732

The tradition mentioned above has been transmitted by Dawud with a different chain of narrators. He said "The Apostle of Allaah(ﷺ) apportioned it (spoils of war) equally. The tradition of Khalid is more perfect.

حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ، حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، قَالَ أَخْبَرَنِي دَاوُدُ، بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ فَقَسَّمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالسَّوَاءِ . وَحَدِيثُ خَالِدٍ أَتَمُّ .

Reference : Sunan Abi Dawud 2739
In-book reference : Book 15, Hadith 263
English translation : Book 14, Hadith 2733

Mus'ab bin Sa'd reported on the authority of his father (Sa'ad bin Abi Waqqas) "I brought a sword to the Prophet(ﷺ) on the day of the Badr and I said (to him) Apostle of Allaah(ﷺ) , Allaah has healed up my breast from the enemy today, so give me this sword. He said "This sword is neither mine nor yours. I then went away saying "today this will be given to a man who has not been put to trial like me. Meanwhile a messenger and came to me and said "Respond, I thought something was revealed about me owing to my speech. I came and the Prophet (ﷺ) said to me "You asked me for this sword, but this was neither mine nor yours. Now Allaah has given it to me, hence it is yours. He then recited "they ask thee concerning (things taken as) spoils of war. Say "(Such) spoils are at the disposal of Allaah and the Apostle.

Abu Dawud said "According to the reading of the Qur'an of Ibn Mas'ud the verse goes. They ask thee concerning (things taken as) spoils of war.

حَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي بَكْرٍ، عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ جِئْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ بَدْرٍ بِسَيْفٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي الْيَوْمَ مِنَ الْعَدُوِّ فَهَبْ لِي هَذَا السَّيْفَ . قَالَ " إِنَّ هَذَا السَّيْفَ لَيْسَ لِي وَلاَ لَكَ " فَذَهَبْتُ وَأَنَا أَقُولُ يُعْطَاهُ الْيَوْمَ مَنْ لَمْ يُبْلِ بَلاَئِي . فَبَيْنَا أَنَا إِذْ جَاءَنِي الرَّسُولُ فَقَالَ أَجِبْ . فَظَنَنْتُ أَنَّهُ نَزَلَ فِيَّ شَىْءٌ بِكَلاَمِي فَجِئْتُ فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " إِنَّكَ سَأَلْتَنِي هَذَا السَّيْفَ وَلَيْسَ هُوَ لِي وَلاَ لَكَ وَإِنَّ اللَّهَ قَدْ جَعَلَهُ لِي فَهُوَ لَكَ ثُمَّ قَرَأَ { يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرَّسُولِ } إِلَى آخِرِ الآيَةِ " . قَالَ أَبُو دَاوُدَ قِرَاءَةُ ابْنِ مَسْعُودٍ يَسْأَلُونَكَ النَّفْلَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2740
In-book reference : Book 15, Hadith 264
English translation : Book 14, Hadith 2734

(157) Chapter: Regarding The Nafl In The Case Of Detachement Of The Army

(157) باب فِي نَفْلِ السَّرِيَّةِ تَخْرُجُ مِنَ الْعَسْكَرِ

Narrated Abdullah ibn Umar:
The Messenger of Allah (ﷺ) sent us along with an army towards Najd, and he sent a detachment of that army (to face the enemy). The whole army got twelve camels per head as their portion, but he gave the detachment one additional camel (apart from the division made to the army). Thus they got thirteen camels each (as a reward).

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، ح وَحَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الأَنْطَاكِيُّ، قَالَ حَدَّثَنَا مُبَشِّرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ - الْمَعْنَى، - كُلُّهُمْ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي جَيْشٍ قِبَلَ نَجْدٍ وَانْبَعَثَتْ سَرِيَّةٌ مِنَ الْجَيْشِ فَكَانَ سُهْمَانُ الْجَيْشِ اثْنَىْ عَشَرَ بَعِيرًا اثْنَىْ عَشَرَ بَعِيرًا وَنَفَّلَ أَهْلَ السَّرِيَّةِ بَعِيرًا بَعِيرًا فَكَانَتْ سُهْمَانُهُمْ ثَلاَثَةَ عَشَرَ ثَلاَثَةَ عَشَرَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2741
In-book reference : Book 15, Hadith 265
English translation : Book 14, Hadith 2735

Al Walid bin Muslim said “I narrated this tradition (mentioned above) to Ibn Al Mubarak and said “And similarly it has been narrated by Ibn Abi Farwah to us on the authority of Nafi’(as narrated by Shu’aib). He (Ibn Al Mubarak) said “Those whom you have named cannot be equal to Malik i.e, Malik bin Anas.

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ الدِّمَشْقِيُّ، قَالَ قَالَ الْوَلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ - حَدَّثْتُ ابْنَ الْمُبَارَكِ، بِهَذَا الْحَدِيثِ قُلْتُ وَكَذَا حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ، عَنْ نَافِعٍ، قَالَ لاَ تَعْدِلْ مَنْ سَمَّيْتَ بِمَالِكٍ هَكَذَا أَوْ نَحْوَهُ يَعْنِي مَالِكَ بْنَ أَنَسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2742
In-book reference : Book 15, Hadith 266
English translation : Book 14, Hadith 2736

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) sent a detachment to Najd. I went out along with them, and got abundant riches. Our commander gave each of us a camel as a reward. We then came upon the Messenger of Allah (ﷺ) and he divided the spoils of war among us. Each of us received twelve camels after taking a fifth of it. The Messenger of Allah (ﷺ) did not take account of our companion (i.e. the commander of the army), nor did he blame him for what he had done. Thus each man of us had received thirteen camels with the reward he gave.

حَدَّثَنَا هَنَّادٌ، قَالَ حَدَّثَنَا عَبْدَةُ، - يَعْنِي ابْنَ سُلَيْمَانَ الْكِلاَبِيَّ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً إِلَى نَجْدٍ فَخَرَجْتُ مَعَهَا فَأَصَبْنَا نَعَمًا كَثِيرًا فَنَفَّلَنَا أَمِيرُنَا بَعِيرًا بَعِيرًا لِكُلِّ إِنْسَانٍ ثُمَّ قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَسَّمَ بَيْنَنَا غَنِيمَتَنَا فَأَصَابَ كُلُّ رَجُلٍ مِنَّا اثْنَىْ عَشَرَ بَعِيرًا بَعْدَ الْخُمُسِ وَمَا حَاسَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالَّذِي أَعْطَانَا صَاحِبُنَا وَلاَ عَابَ عَلَيْهِ بَعْدَ مَا صَنَعَ فَكَانَ لِكُلِّ رَجُلٍ مِنَّا ثَلاَثَةَ عَشَرَ بَعِيرًا بِنَفْلِهِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2743
In-book reference : Book 15, Hadith 267
English translation : Book 14, Hadith 2737

Nafi’ reported on the authority of ‘Abd Allaah bin ‘Umar “The Apostle of Allaah(ﷺ) sent a detachment towards Najd. ‘Abd Allaah bin ‘Umar also accompanied it. They gained a large number of Camels as a booty. Their portion was twelve Camels each and they were rewarded (in addition) one Camel each. The version of Ibn Mawhab added “The Apostle of Allaah(ﷺ) did not change it”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، قَالاَ حَدَّثَنَا اللَّيْثُ، - الْمَعْنَى - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قِبَلَ نَجْدٍ فَغَنِمُوا إِبِلاً كَثِيرَةً فَكَانَتْ سُهْمَانُهُمُ اثْنَىْ عَشَرَ بَعِيرًا وَنُفِّلُوا بَعِيرًا بَعِيرًا ‏.‏ زَادَ ابْنُ مَوْهَبٍ فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2744
In-book reference : Book 15, Hadith 268
English translation : Book 14, Hadith 2738

‘Abd Allaah (bin ‘Umar) said “The Apostle of Allaah(ﷺ) sent us along with a detachment. The share of each was twelve Camels. The Apostle of Allaah(ﷺ) gave each one of us a Camel as a reward.

Abu Dawud said “Burd bin Sinan narrated a similar tradition from Nafi’ as narrated by ‘Ubaid Allaah. Ayyub also narrated from Nafi’ a similar tradition, but his version goes “We were rewarded one Camel each. He did not mention the Prophet (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَرِيَّةٍ فَبَلَغَتْ سُهْمَانُنَا اثْنَىْ عَشَرَ بَعِيرًا وَنَفَّلَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَعِيرًا بَعِيرًا . قَالَ أَبُو دَاوُدَ رَوَاهُ بُرْدُ بْنُ سِنَانٍ عَنْ نَافِعٍ مِثْلَ حَدِيثِ عُبَيْدِ اللَّهِ وَرَوَاهُ أَيُّوبُ عَنْ نَافِعٍ مِثْلَهُ إِلاَّ أَنَّهُ قَالَ وَنُفِّلْنَا بَعِيرًا بَعِيرًا . لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2745
In-book reference : Book 15, Hadith 269
English translation : Book 14, Hadith 2739

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) used to give to some of the detachments he sent out (something extra) for themselves in particular apart from the division made to the whole army. The fifth is necessary in all that.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، ح وَحَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، قَالَ حَدَّثَنِي حُجَيْنٌ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً النَّفْلَ سِوَى قَسْمِ عَامَّةِ الْجَيْشِ وَالْخُمُسُ فِي ذَلِكَ وَاجِبٌ كُلُّهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2746
In-book reference : Book 15, Hadith 270
English translation : Book 14, Hadith 2740

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) went out on the day of Badr along with three hundred and fifteen (men). The Messenger of Allah (ﷺ) said: O Allah, they are on foot, provide mount for them; O Allah , they are naked, clothe them; O Allah, they are hungry, provide food for them. Allah then bestowed victory on them. They returned when they were clothed. There was no man of them but he returned with one or two camels; they were clothed and ate to their fill.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا حُيَىٌّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمَ بَدْرٍ فِي ثَلاَثِمِائَةٍ وَخَمْسَةَ عَشَرَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **اللَّهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمُ اللَّهُمَّ إِنَّهُمْ عُرَاةٌ فَاكْسُهُمُ اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعْهُمْ** " . فَفَتَحَ اللَّهُ لَهُ يَوْمَ بَدْرٍ فَانْقَلَبُوا حِينَ انْقَلَبُوا وَمَا مِنْهُمْ رَجُلٌ إِلاَّ وَقَدْ رَجَعَ بِجَمَلٍ أَوْ جَمَلَيْنِ وَاكْتَسَوْا وَشَبِعُوا .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2747
In-book reference : Book 15, Hadith 271
English translation : Book 14, Hadith 2741

(158) Chapter: Regarding Whoever Said That The Khumus Is Before The Nafl

(158) باب فِيمَنْ قَالَ الْخُمُسُ قَبْلَ النَّفْلِ

Narrated Habib ibn Maslamah al-Fihri:

The Messenger of Allah (ﷺ) would give a third of the spoils after he would keep off the fifth.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ الشَّامِيِّ، عَنْ مَكْحُولٍ، عَنْ زِيَادِ بْنِ جَارِيَةَ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنَفِّلُ الثُّلُثَ بَعْدَ الْخُمُسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2748
In-book reference : Book 15, Hadith 272
English translation : Book 14, Hadith 2742

Narrated Habib ibn Maslamah:

The Messenger of Allah (ﷺ) used to give a quarter of the booty as reward after the fifty had been kept off, and a third after the fifth had been kept off when he returned.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُشَمِيُّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنِ ابْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُنَفِّلُ الرُّبُعَ بَعْدَ الْخُمُسِ وَالثُّلُثَ بَعْدَ الْخُمُسِ إِذَا قَفَلَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2749
In-book reference : Book 15, Hadith 273
English translation : Book 14, Hadith 2743

Narrated Habib ibn Maslamah al-Fihri:

Makhul said: I was the slave of a woman of Banu Hudhayl; afterwards she emancipated me. I did not leave Egypt until I had acquired all the knowledge that seemed to me to exist there.
I then came to al-Hijaz and I did not leave it until I had acquired all the knowledge that seemed to be available.
Then I came to al-Iraq, and I did not leave it until I had acquired all the knowledge that seemed to be available.
I then came to Syria, and besieged it. I asked everyone about giving rewards from the booty. I did not find anyone who could tell me anything about it.
I then met an old man called Ziyad ibn Jariyah at-Tamimi. I asked him: Have you heard anything about giving rewards from the booty? He replied: Yes. I heard Maslamah al-Fihri say: I was present with the Prophet (ﷺ).

He gave a quarter of the spoils on the outward journey and a third on the return journey.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ، وَمَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيَّانِ، - الْمَعْنَى - قَالاَ حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ سَمِعْتُ أَبَا وَهْبٍ، يَقُولُ سَمِعْتُ مَكْحُولاً، يَقُولُ كُنْتُ عَبْدًا بِمِصْرَ لاِمْرَأَةٍ مِنْ بَنِي هُذَيْلٍ فَأَعْتَقَتْنِي فَمَا خَرَجْتُ مِنْ مِصْرَ وَبِهَا عِلْمٌ إِلاَّ حَوَيْتُ عَلَيْهِ فِيمَا أُرَى ثُمَّ أَتَيْتُ الْحِجَازَ فَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلاَّ حَوَيْتُ عَلَيْهِ فِيمَا أُرَى ثُمَّ أَتَيْتُ الْعِرَاقَ فَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلاَّ حَوَيْتُ عَلَيْهِ فِيمَا أُرَى ثُمَّ أَتَيْتُ الشَّامَ فَغَرْبَلْتُهَا كُلُّ ذَلِكَ أَسْأَلُ عَنِ النَّفْلِ فَلَمْ

أَجِدْ أَحَدًا يُخْبِرُنِي فِيهِ بِشَىْءٍ حَتَّى أَتَيْتُ شَيْخًا يُقَالُ لَهُ زِيَادُ بْنُ جَارِيَةَ التَّمِيمِيُّ فَقُلْتُ لَهُ هَلْ سَمِعْتَ فِي النَّفْلِ شَيْئًا قَالَ نَعَمْ سَمِعْتُ حَبِيبَ بْنَ مَسْلَمَةَ الْفِهْرِيَّ يَقُولُ شَهِدْتُ النَّبِيَّ صلى الله عليه وسلم نَفَّلَ الرُّبُعَ فِي الْبَدْأَةِ وَالثُّلُثَ فِي الرَّجْعَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2750
In-book reference : Book 15, Hadith 274
English translation : Book 14, Hadith 2744

(159) Chapter: The Spoils Acquired By A Detachment Should Be Divided Among The Whole Army

(159) باب فِي السَّرِيَّةِ تَرُدُّ عَلَى أَهْلِ الْعَسْكَرِ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community. Those who have quick mounts should return to those who have slow mounts, and those who got out along with a detachment (should return) to those who are stationed. A believer shall not be killed for an unbeliever, nor a confederate within the term of confederation with him.

Ibn Ishaq did not mention retaliation and equality in respect of blood.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ إِسْحَاقَ، - هُوَ مُحَمَّدٌ - بِبَعْضِ هَذَا ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنِي هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، جَمِيعًا عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ وَمُتَسَرِّعُهُمْ عَلَى قَاعِدِهِمْ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ " . وَلَمْ يَذْكُرِ ابْنُ إِسْحَاقَ الْقَوَدَ وَالتَّكَافُؤَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2751
In-book reference : Book 15, Hadith 275
English translation : Book 14, Hadith 2745

Salamah (bin Al ‘Akwa) said “Abd Al rahman bin ‘Uyainah raided the Camels of the Apostle of Allaah(ﷺ) and killed their herdsman. He and some people who were with him on horses proceeded on driving them away. I turned my face towards Madeenah and shouted three times. A morning raid, I then went after the people shooting arrows at them and hamstringing them (their beasts). When a horseman returned to me, I sat in the foot of a tree till there was no riding beast of the Prophet (ﷺ) created by Allaah which I had not kept behind my back. They threw away more than thirty lance and thirty cloaks to lighten themselves. Then ‘Uyainah came to them with reinforcement and said “A few of you should go to him. Four of them stood and came to me. They ascended a mountain. Then they came near me till they could hear my voice. I told them “Do you know me?” They said “Who are you? I replied “I am Ibn Al ‘Akwa. By Him Who honored the face of Muhammad (ﷺ) if any man of you pursues he cannot catch me and if I pursue him, I will not miss him. This went on with me till I saw the horsemen of the Apostle of Allaah(ﷺ) coming through the trees. Al Akhram Al Asadi was at their head. He then joined ‘Abd Al Rahman bin ‘Uyainah and ‘Abd Al Rahman turned over him. They attacked each other with lances. Al Akhram hamstrung ‘Abd Al Rahman’s horse and ‘Abd Al Rahman pierced a lance in his body and killed him. ‘Abd al Rahman then returned on the horse of Al

Akhram. I then came to the Apostle of Allaah(ﷺ) who was present at the same water from where I drove them away and which is known as Dhu Qarad. The Prophet (ﷺ) was among five hundred people. He then gave me two portions a horseman's and a footman's.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ أَغَارَ عَبْدُ الرَّحْمَنِ بْنُ عُيَيْنَةَ عَلَى إِبِلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَتَلَ رَاعِيَهَا وَخَرَجَ يَطْرُدُهَا هُوَ وَأُنَاسٌ مَعَهُ فِي خَيْلٍ فَجَعَلْتُ وَجْهِي قِبَلَ الْمَدِينَةِ ثُمَّ نَادَيْتُ ثَلاَثَ مَرَّاتٍ يَا صَبَاحَاهُ . ثُمَّ اتَّبَعْتُ الْقَوْمَ فَجَعَلْتُ أَرْمِي وَأَعْقِرُهُمْ فَإِذَا رَجَعَ إِلَىَّ فَارِسٌ جَلَسْتُ فِي أَصْلِ شَجَرَةٍ حَتَّى مَا خَلَقَ اللَّهُ شَيْئًا مِنْ ظَهْرِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ جَعَلْتُهُ وَرَاءَ ظَهْرِي وَحَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلاَثِينَ رُمْحًا وَثَلاَثِينَ بُرْدَةً يَسْتَخِفُّونَ مِنْهَا ثُمَّ أَتَاهُمْ عُيَيْنَةُ مَدَدًا فَقَالَ لِيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ . فَقَامَ إِلَىَّ أَرْبَعَةٌ مِنْهُمْ فَصَعِدُوا الْجَبَلَ فَلَمَّا أَسْمَعْتُهُمْ قُلْتُ أَتَعْرِفُونِي قَالُوا وَمَنْ أَنْتَ قُلْتُ أَنَا ابْنُ الأَكْوَعِ وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ صلى الله عليه وسلم لاَ يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكُنِي وَلاَ أَطْلُبُهُ فَيَفُوتُنِي . فَمَا بَرِحْتُ حَتَّى نَظَرْتُ إِلَى فَوَارِسِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَخَلَّلُونَ الشَّجَرَ أَوَّلُهُمُ الأَخْرَمُ الأَسَدِيُّ فَيَلْحَقُ بِعَبْدِ الرَّحْمَنِ بْنِ عُيَيْنَةَ وَيَعْطِفُ عَلَيْهِ عَبْدُ الرَّحْمَنِ فَاخْتَلَفَا طَعْنَتَيْنِ فَعَقَرَ الأَخْرَمُ عَبْدَ الرَّحْمَنِ وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ فَتَحَوَّلَ عَبْدُ الرَّحْمَنِ عَلَى فَرَسِ الأَخْرَمِ فَيَلْحَقُ أَبُو قَتَادَةَ بِعَبْدِ الرَّحْمَنِ فَاخْتَلَفَا طَعْنَتَيْنِ فَعَقَرَ بِأَبِي قَتَادَةَ وَقَتَلَهُ أَبُو قَتَادَةَ فَتَحَوَّلَ أَبُو قَتَادَةَ عَلَى فَرَسِ الأَخْرَمِ ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمَاءِ الَّذِي جَلَّيْتُهُمْ عَنْهُ ذُو قَرَدٍ فَإِذَا نَبِيُّ اللَّهِ صلى الله عليه وسلم فِي خَمْسِمِائَةٍ فَأَعْطَانِي سَهْمَ الْفَارِسِ وَالرَّاجِلِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2752
In-book reference : Book 15, Hadith 276
English translation : Book 14, Hadith 2746

(160) Chapter: Regarding The Nafl Of Gold And Silver, And From The Spoils Gained In The Beginning (Of The Battle)

(160) باب فِي النَّفْلِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمِنْ أَوَّلِ مَغْنَمٍ

Narrated Ma'an ibn Yazid:

AbulJuwayriyyah al-Jarmi said: I found a red pitcher containing dinars in Byzantine territory during the reign of Mu'awiyah. A man from the Companions of the Prophet (ﷺ) belonging to Banu Sulaym was our ruler. He was called Ma'an ibn Yazid. I brought it to him. He apportioned it among the Muslims. He gave me the same portion which he gave to one of them. He then said: Had I not heard the Messenger of Allah (ﷺ) say: There is no reward except after taking the fifth (from the booty), I would have given you (the reward). He then presented his own share to me, but I refused.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ، قَالَ أَصَبْتُ بِأَرْضِ الرُّومِ جَرَّةً حَمْرَاءَ فِيهَا دَنَانِيرُ فِي إِمْرَةِ مُعَاوِيَةَ وَعَلَيْنَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ

مَعْنُ بْنُ يَزِيدَ فَأَتَيْتُهُ بِهَا فَقَسَمَهَا بَيْنَ الْمُسْلِمِينَ وَأَعْطَانِي مِنْهَا مِثْلَ مَا أَعْطَى رَجُلاً مِنْهُمْ ثُمَّ قَالَ لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ نَفْلَ إِلاَّ بَعْدَ الْخُمُسِ " . لأَعْطَيْتُكَ . ثُمَّ أَخَذَ يَعْرِضُ عَلَىَّ مِنْ نَصِيبِهِ فَأَبَيْتُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2753
In-book reference : Book 15, Hadith 277
English translation : Book 14, Hadith 2747

The tradition mentioned above has also been transmitted by ‘Asim bin Kulaib through a different chain of narrators to the same effect.

حَدَّثَنَا هَنَّادٌ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ أَبِي عَوَانَةَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، بِإِسْنَادِهِ وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 2754
In-book reference : Book 15, Hadith 278
English translation : Book 14, Hadith 2748

(161) Chapter: Regarding The Imam Taking Something From The Fa'i For Himself

(161) باب فِي الإِمَامِ يَسْتَأْثِرُ بِشَىْءٍ مِنَ الْفَىْءِ لِنَفْسِهِ

Narrated Amr ibn Abasah:

The Messenger of Allah (ﷺ) led us in prayer facing a camel which had been taken in booty, and when he had given the salutation, he took a hair from the camel's side and said: I have no right as much as this of your booty, but only to the fifth. and the fifth is returned to you.

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ الأَسْوَدَ، قَالَ سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى بَعِيرٍ مِنَ الْمَغْنَمِ فَلَمَّا سَلَّمَ أَخَذَ وَبَرَةً مِنْ جَنْبِ الْبَعِيرِ ثُمَّ قَالَ " وَلاَ يَحِلُّ لِي مِنْ غَنَائِمِكُمْ مِثْلُ هَذَا إِلاَّ الْخُمُسَ وَالْخُمُسُ مَرْدُودٌ فِيكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2755
In-book reference : Book 15, Hadith 279
English translation : Book 14, Hadith 2749

(162) Chapter: Regarding Fulfilling The Covenant

(162) باب فِي الْوَفَاءِ بِالْعَهْدِ

Ibn ‘Umar reported the Apostle of Allaah(ﷺ) as saying “A banner will be hoisted for a treacherous man on the Day of Judgment, it will then be announced. This is a treachery of so and so, son of so and so.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ فَيُقَالُ هَذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2756
In-book reference : Book 15, Hadith 280
English translation : Book 14, Hadith 2750

(163) Chapter: Regarding The Imam Is The Shield Of The Covenant

(163) باب فِي الإِمَامِ يُسْتَجَنُّ بِهِ فِي الْعُهُودِ

Abu Hurarirah reported the Apostle of Allaah(ﷺ) as saying "A Muslim ruler is shield by which a battle is fought."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الإِمَامُ جُنَّةٌ يُقَاتَلُ بِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2757
In-book reference : Book 15, Hadith 281
English translation : Book 14, Hadith 2751

Narrated AbuRafi':

The Quraysh sent me to the Messenger of Allah (ﷺ), and when I saw the Messenger of Allah (ﷺ), Islam was cast into my heart, so I said: Messenger of Allah, I swear by Allah, I shall never return to them. The Messenger of Allah (ﷺ) replied: I do not break a covenant or imprison messengers, but return, and if you feel the same as you do just now, come back. So I went away, and then came to the Prophet (ﷺ) and accepted Islam.

The narrator Bukair said: He informed me that Abu Rafi' was a Copt.

Abu Dawud said: This was valid in those days, but today it is not valid.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ، أَنَّ أَبَا رَافِعٍ، أَخْبَرَهُ قَالَ بَعَثَتْنِي قُرَيْشٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أُلْقِيَ فِي قَلْبِي الإِسْلاَمُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لاَ أَرْجِعُ إِلَيْهِمْ أَبَدًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لاَ أَخِيسُ بِالْعَهْدِ وَلاَ أَحْبِسُ الْبُرُدَ وَلَكِنِ ارْجِعْ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي فِي نَفْسِكَ الآنَ فَارْجِعْ " . قَالَ فَذَهَبْتُ ثُمَّ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَسْلَمْتُ . قَالَ بُكَيْرٌ وَأَخْبَرَنِي أَنَّ أَبَا رَافِعٍ كَانَ قِبْطِيًّا . قَالَ أَبُو دَاوُدَ هَذَا كَانَ فِي ذَلِكَ الزَّمَانِ فَأَمَّا الْيَوْمَ فَلاَ يَصْلُحُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2758
In-book reference : Book 15, Hadith 282
English translation : Book 14, Hadith 2752

(164) Chapter: Regarding There Being A Covenant Between The Imam And The Enemy, And He Advances Towards Them (To Attack)

(164) باب فِي الإِمَامِ يَكُونُ بَيْنَهُ وَبَيْنَ الْعَدُوِّ عَهْدٌ فَيَسِيرُ إِلَيْهِ

Narrated Amr ibn Abasah:

Sulaym ibn Amir, a man of Himyar, said: There was a covenant between Mu'awiyah and the Byzantines, and he was going towards their country, and when the covenant came to an end, he attacked them. A man came on a horse, or a packhorse saying, Allah is Most Great, Allah is Most Great; let there be faithfulness and not treachery. And when they looked they found that he was Amr ibn Abasah. Mu'awiyah sent for him and questioned him (about that). He said: I heard the Messenger of Allah (ﷺ) say: When one has covenant with people he must not strengthen or loosen it till its term comes to an end or he brings it to an end in agreement with them (to make both the parties equal). So Mu'awiyah returned.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْفَيْضِ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، - رَجُلٍ مِنْ حِمْيَرَ - قَالَ كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ نَحْوَ بِلاَدِهِمْ حَتَّى إِذَا انْقَضَى الْعَهْدُ غَزَاهُمْ فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَوْ بِرْذَوْنٍ وَهُوَ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَفَاءٌ لاَ غَدْرٌ فَنَظَرُوا فَإِذَا عَمْرُو بْنُ عَبَسَةَ فَأَرْسَلَ إِلَيْهِ مُعَاوِيَةُ فَسَأَلَهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلاَ يَشُدُّ عُقْدَةً وَلاَ يَحُلُّهَا حَتَّى يَنْقَضِيَ أَمَدُهَا أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ " . فَرَجَعَ مُعَاوِيَةُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2759
In-book reference : Book 15, Hadith 283
English translation : Book 14, Hadith 2753

(165) Chapter: Regarding Fulfilling The Agreement For One Who Has A Covenant, And The Sanctity Of His Protection

(165) باب فِي الْوَفَاءِ لِلْمُعَاهِدِ وَحُرْمَةِ ذِمَّتِهِ

Narrated AbuBakrah:

The Prophet (ﷺ) said: If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2760
In-book reference : Book 15, Hadith 284
English translation : Book 14, Hadith 2754

(166) Chapter: Regarding Sending Messengers

(166) باب فِي الرُّسُلِ

Narrated Nu'aym ibn Mas'ud:

I heard the Messenger of Allah (ﷺ) say when he read the letter of Musaylimah: What do you believe yourselves? They said: We believe as he believes. He said: I swear by Allah that were it not that messengers are not killed, I would cut off your heads.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ كَانَ مُسَيْلِمَةُ كَتَبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ وَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ شَيْخٍ مِنْ أَشْجَعَ يُقَالُ لَهُ سَعْدُ بْنُ طَارِقٍ عَنْ سَلَمَةَ بْنِ نُعَيْمِ بْنِ

مَسْعُودٍ الأَشْجَعِيِّ عَنْ أَبِيهِ نُعَيْمٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لَهُمَا حِينَ قَرَآ كِتَابَ مُسَيْلِمَةَ " مَا تَقُولاَنِ أَنْتُمَا " قَالاَ نَقُولُ كَمَا قَالَ . قَالَ " أَمَا وَاللَّهِ لَوْلاَ أَنَّ الرُّسُلَ لاَ تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2761
In-book reference : Book 15, Hadith 285
English translation : Book 14, Hadith 2755

Narrated Abdullah ibn Mas'ud:

Harithah ibn Mudarrib said that he came to Abdullah ibn Mas'ud and said (to him): There is no enmity between me and any of the Arabs. I passed a mosque of Banu Hanifah. They (the people) believed in Musaylimah. Abdullah (ibn Mas'ud) sent for them. They were brought, and he asked them to repent, except Ibn an-Nawwahah. He said to him: I heard the Messenger of Allah (ﷺ) say: Were it not that you were not a messenger, I would behead you. But today you are not a messenger. He then ordered Qarazah ibn Ka'b (to kill him). He beheaded him in the market. Anyone who wants to see Ibn an-Nawwahah slain in the market (he may see him).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، أَنَّهُ أَتَى عَبْدَ اللَّهِ فَقَالَ مَا بَيْنِي وَبَيْنَ أَحَدٍ مِنَ الْعَرَبِ حِنَةٌ وَإِنِّي مَرَرْتُ بِمَسْجِدٍ لِبَنِي حَنِيفَةَ فَإِذَا هُمْ يُؤْمِنُونَ بِمُسَيْلِمَةَ . فَأَرْسَلَ إِلَيْهِمْ عَبْدُ اللَّهِ فَجِيءَ بِهِمْ فَاسْتَتَابَهُمْ غَيْرَ ابْنِ النَّوَّاحَةِ قَالَ لَهُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْلاَ أَنَّكَ رَسُولٌ لَضَرَبْتُ عُنُقَكَ " . فَأَنْتَ الْيَوْمَ لَسْتَ بِرَسُولٍ فَأَمَرَ قَرَظَةَ بْنَ كَعْبٍ فَضَرَبَ عُنُقَهُ فِي السُّوقِ ثُمَّ قَالَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى ابْنِ النَّوَّاحَةِ قَتِيلاً بِالسُّوقِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2762
In-book reference : Book 15, Hadith 286
English translation : Book 14, Hadith 2756

(167) Chapter: Regarding Protection Granted By A Woman

(167) باب فِي أَمَانِ الْمَرْأَةِ

Ibn ‘Abbas said “Umm Hani daughter of Abu Talib told me that in the year of the conquest she gave protection to a man from the polytheists. She came to the Prophet (ﷺ) and mentioned it to him. He said “We have given security to those to whom you have given it.”

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَتْنِي أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ، أَنَّهَا أَجَارَتْ رَجُلاً مِنَ الْمُشْرِكِينَ يَوْمَ الْفَتْحِ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَتْ لَهُ ذَلِكَ فَقَالَ " قَدْ أَجَرْنَا مَنْ أَجَرْتِ وَأَمَّنَّا مَنْ أَمَّنْتِ " .

حكم: صحيح ق دون قوله وأمنا (الألباني)

Reference : Sunan Abi Dawud 2763
In-book reference : Book 15, Hadith 287

English translation : Book 14, Hadith 2757

Narrated Aisha, Ummul Mu'minin:

A woman would give security from the believers and it would be allowed.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَتِ الْمَرْأَةُ لَتُجِيرُ عَلَى الْمُؤْمِنِينَ فَيَجُوزُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2764
In-book reference : Book 15, Hadith 288
English translation : Book 14, Hadith 2758

(168) Chapter: Regarding Treaties With The Enemy

(168) باب فِي صُلْحِ الْعَدُوِّ

Al Miswar bin Makhramah said :

The Messenger of Allah (ﷺ) came out in the year of al-Hudaibbiyyah with over ten hundreds of Companions and when he came to Dhu al Hulaifah. He garlanded and marked the sacrificial animals, and entered the sacred state of Umrah. He then went on with the tradition. The Prophet moved on and when he came to the mountain, pass by which one descends (to Mecca) to them, his riding-beast knelt down, and the people said twice: Go on, go on, al-Qaswa has become jaded. The Prophet (May peace be upon him) said: She has not become jaded and that is not a characteristic of hers, but He Who restrained the elephant has restrained her. He then said: By Him in Whose hand my soul is, they will not ask any me good thing by which they honor which God has made sacred without my giving them it. He then urged her and she leaped up and he turned aside from them, and stopped at the farthest side of al-Hudaibiyyah at a pool with little water. Meanwhile Budail bin Warqa al-Khuza'I came, and 'Urwah bin Mas'ud joined him. He began to speak to the Prophet (ﷺ). Whenever he spoke to the Prophet (ﷺ), he caught his beard. Al Mughriah bin Shu'bah was standing beside the Prophet (ﷺ).He had a sword with him, wearing a helmet. He (Al Mughriah) struck his ('Urwah's) hand with the lower end of his sheath, and said: Keep away your hand from his beard. 'Urwah then raised his hand and asked: Who is this? They replied: Al-Mughirah bin Shu'bah. He said: O treacherous one! Did I not use my offices in your treachery? In pre-Islamic days Al-Mughirah bin Shu'bah accompanied some people and murdered them, and took their property. He then came (to the Prophet) and embraced Islam. The Prophet (ﷺ) said: As for Islam we accepted it, but as to the property, as it has been taken by treachery, we have no need of it. He went on with the tradition the Prophet (ﷺ) said: Write down: This is what Muhammad, the Messenger of Allah, has decided. He then narrated the tradition. Suhail then said: And that a man will not come to you from us, even if he follows your religion, without you sending him back to us. When he finished drawing up the document, the Prophet (ﷺ) said to his Companions: Get up and sacrifice and then shave. Thereafter some believing women who were immigrants came. (Allah sent down: O yea who believe, when believing women come to you as emigrants). Allah most high forbade them to send them back, but ordered them to restore the dower. He then returned to Medina. Abu Basir a man from the Quraish (who was a Muslim), came to him. And they sent (two men) to look for him; so he handed him over to the two men. They took him away, and when they reached Dhu Al Hulaifah and alighted to eat some dates which they had, Abu Basir said to one of the men : I swear by Allah so-

and-so, that I think this sword of yours is a fine one; the other drew the sword and said : Yes I have tried it. Abu Basir said: Let me look at it. He let him have it and he struck him till he died, whereupon the other fled and came to Medina, and running entered the mosque. The Prophet (may peace be upon him) said: This man has seen something frightful. He said: I swear by Allah that my Companion has been killed, and im as good as dead. Abu Basir then arrived and said: Allah has fulfilled your covenant. You returned me to them, but Allah saved me from them. The Prophet (ﷺ) said: Woe to his mother, stirrer up of war! Would that he had someone (i.e. some kinsfolk). When he heard that he knew that he would send him back to them, so he went out and came to the seashore. Abu Jandal escaped and joined Abu Basir till a band of them collected.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، أَنَّ مُحَمَّدَ بْنَ ثَوْرٍ، حَدَّثَهُمْ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشَرَةَ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ . وَسَاقَ الْحَدِيثَ قَالَ وَسَارَ النَّبِيُّ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهِ رَاحِلَتُهُ فَقَالَ النَّاسُ حَلْ حَلْ خَلأَتِ الْقَصْوَاءُ . مَرَّتَيْنِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا خَلأَتْ وَمَا ذَلِكَ لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ " . ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونِي الْيَوْمَ خُطَّةً يُعَظِّمُونَ بِهَا حُرُمَاتِ اللَّهِ إِلاَّ أَعْطَيْتُهُمْ إِيَّاهَا " . ثُمَّ زَجَرَهَا فَوَثَبَتْ فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَةِ عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ فَجَاءَهُ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ ثُمَّ أَتَاهُ - يَعْنِي عُرْوَةَ بْنَ مَسْعُودٍ - فَجَعَلَ يُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم فَكُلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى النَّبِيِّ صلى الله عليه وسلم وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمِغْفَرُ فَضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ وَقَالَ أَخِّرْ يَدَكَ عَنْ لِحْيَتِهِ . فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ مَنْ هَذَا قَالُوا الْمُغِيرَةُ بْنُ شُعْبَةَ . فَقَالَ أَىْ غُدَرُ أَوَلَسْتُ أَسْعَى فِي غَدْرَتِكَ وَكَانَ الْمُغِيرَةُ صَحِبَ قَوْمًا فِي الْجَاهِلِيَّةِ فَقَتَلَهُمْ وَأَخَذَ أَمْوَالَهُمْ ثُمَّ جَاءَ فَأَسْلَمَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا الإِسْلاَمُ فَقَدْ قَبِلْنَا وَأَمَّا الْمَالُ فَإِنَّهُ مَالُ غَدْرٍ لاَ حَاجَةَ لَنَا فِيهِ " . فَذَكَرَ الْحَدِيثَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ " . وَقَصَّ الْخَبَرَ فَقَالَ سُهَيْلٌ وَعَلَى أَنَّهُ لاَ يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَيْنَا . فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا " . ثُمَّ جَاءَ نِسْوَةٌ مُؤْمِنَاتٌ مُهَاجِرَاتٌ الآيَةَ فَنَهَاهُمُ اللَّهُ أَنْ يَرُدُّوهُنَّ وَأَمَرَهُمْ أَنْ يَرُدُّوا الصَّدَاقَ ثُمَّ رَجَعَ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ - يَعْنِي فَأَرْسَلُوا فِي طَلَبِهِ - فَدَفَعَهُ إِلَى الرَّجُلَيْنِ فَخَرَجَا بِهِ حَتَّى إِذَا بَلَغَا ذَا الْحُلَيْفَةِ نَزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ فَقَالَ أَبُو بَصِيرٍ لأَحَدِ الرَّجُلَيْنِ وَاللَّهِ إِنِّي لأَرَى سَيْفَكَ هَذَا يَا فُلاَنُ جَيِّدًا . فَاسْتَلَّهُ الآخَرُ فَقَالَ أَجَلْ قَدْ جَرَّبْتُ بِهِ فَقَالَ أَبُو بَصِيرٍ أَرِنِي أَنْظُرْ إِلَيْهِ فَأَمْكَنَهُ مِنْهُ فَضَرَبَهُ حَتَّى بَرَدَ وَفَرَّ الآخَرُ حَتَّى أَتَى الْمَدِينَةَ فَدَخَلَ الْمَسْجِدَ يَعْدُو فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ رَأَى هَذَا ذُعْرًا " . فَقَالَ قَدْ قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ فَجَاءَ أَبُو بَصِيرٍ فَقَالَ قَدْ أَوْفَى اللَّهُ ذِمَّتَكَ فَقَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ نَجَّانِي اللَّهُ مِنْهُمْ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَيْلَ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ " . فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ فَخَرَجَ حَتَّى أَتَى سِيفَ الْبَحْرِ وَيَنْفَلِتُ أَبُو جَنْدَلٍ فَلَحِقَ بِأَبِي بَصِيرٍ حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2765
In-book reference : Book 15, Hadith 289

English translation : Book 14, Hadith 2759

Al Miswar bin Makhramah and Marwan bin Al Hakam said “They agreed to abandon war for ten years during which the people which have security on the basis that there should be sincerity between them and that there should be not theft or treachery.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ ابْنَ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُمُ اصْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً وَأَنَّهُ لاَ إِسْلاَلَ وَلاَ إِغْلاَلَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2766
In-book reference : Book 15, Hadith 290
English translation : Book 14, Hadith 2760

Narrated Dhu Mikhbar:

Hassan ibn Atiyyah said: Makhul and Ibn Zakariyya went to Khalid ibn Ma'dan, and I also went along with them. He reported a tradition on the authority of Jubayr ibn Nufayr. He said: Go with us to Dhu Mikhbar, a man from the Companions of the Prophet (ﷺ). We came to him and Jubayr asked him about peace. He said: I heard the Messenger of Allah (ﷺ) say: You will make a secure peace with the Byzantines, then you and they will fight an enemy behind you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، قَالَ مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّاءَ إِلَى خَالِدِ بْنِ مَعْدَانَ وَمِلْتُ مَعَهُمَا فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ قَالَ جُبَيْرٌ انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ - رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم - فَأَتَيْنَاهُ فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُدْنَةِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا وَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2767
In-book reference : Book 15, Hadith 291
English translation : Book 14, Hadith 2761

(169) Chapter: To Attack The Enemy By Surprise And To Imitate Them

(169) باب فِي الْعَدُوِّ يُؤْتَى عَلَى غِرَّةٍ وَيُتَشَبَّهُ بِهِمْ

Jabir reported:

The Messenger of Allah (may peace be upon him) said : Who will pursue Ka’b bin Al-Ashraf, for he has caused trouble to Allah and His Apostle? Muhammad bin Maslamah stood up and said: I (shall do), Messenger of Allah. Do you want that I should kill him? He said: Yes. He said: So permit me to say something (against you). He said: Yes say. He then came to him (Ka’b b. al-Ashraf) and said to him: This man has asked us for sadaqah (alms) and has put us into trouble. He (Ka’b) said: You will be more grieved. He (Muhammad bin Maslamah) said: We have followed

him and we do not like to forsake him until we see what will be the consequences of his matter. We wished if you could lend us one or two wasqs. Ka'b said: What will you mortgage with me? He asked: what do you want from us? He replied : your Women. They said: Glory be to Allah: You are the most beautiful of the Arabs. If we mortgage our women with you, that will be a disgrace for us. He said "The mortgage your children." They said "Glory be to Allaah, a son of us may abuse saying "You were mortgaged for one or two wasqs." They said "We shall mortgage or coat of mail with you. By this he meant arms". He said "Yes, when he came to him, he called him and he came out while he used perfume and his head was spreading fragrance. When he at with him and he came there accompanied by three or four persons who mentioned his perfume. He said "I have such and such woman with me. She is most fragrant of the women among the people. He (Muhammad bin Maslamah) asked "Do you permit me so that I may smell? He said "Yes. He then entered his hand through his hair and smell it." He said "May I repeat?" He said "Yes. He again entered his hand through his hair. When he got his complete control, he said "Take him. So he struck him until they killed him."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ " . فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ أَتُحِبُّ أَنْ أَقْتُلَهُ قَالَ " نَعَمْ " . قَالَ فَأْذَنْ لِي أَنْ أَقُولَ شَيْئًا . قَالَ " نَعَمْ قُلْ " . فَأَتَاهُ فَقَالَ إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا الصَّدَقَةَ وَقَدْ عَنَّانَا قَالَ وَأَيْضًا لَتَمَلُّنَّهُ . قَالَ اتَّبَعْنَاهُ فَنَحْنُ نَكْرَهُ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَىِّ شَىْءٍ يَصِيرُ أَمْرُهُ وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ . قَالَ كَعْبٌ أَىَّ شَىْءٍ تَرْهَنُونِي قَالَ وَمَا تُرِيدُ مِنَّا قَالَ نِسَاءَكُمْ قَالُوا سُبْحَانَ اللَّهِ أَنْتَ أَجْمَلُ الْعَرَبِ نَرْهَنُكَ نِسَاءَنَا فَيَكُونُ ذَلِكَ عَارًا عَلَيْنَا . قَالَ فَتَرْهَنُونِي أَوْلاَدَكُمْ . قَالُوا سُبْحَانَ اللَّهِ يُسَبُّ ابْنُ أَحَدِنَا فَيُقَالُ رُهِنْتَ بِوَسْقٍ أَوْ وَسْقَيْنِ . قَالُوا نَرْهَنُكَ اللأْمَةَ يُرِيدُ السِّلاَحَ قَالَ نَعَمْ . فَلَمَّا أَتَاهُ نَادَاهُ فَخَرَجَ إِلَيْهِ وَهُوَ مُتَطَيِّبٌ يَنْضَخُ رَأْسُهُ فَلَمَّا أَنْ جَلَسَ إِلَيْهِ وَقَدْ كَانَ جَاءَ مَعَهُ بِنَفَرٍ ثَلاَثَةٍ أَوْ أَرْبَعَةٍ فَذَكَرُوا لَهُ قَالَ عِنْدِي فُلاَنَةُ وَهِيَ أَعْطَرُ نِسَاءِ النَّاسِ . قَالَ تَأْذَنُ لِي فَأَشُمُّ قَالَ نَعَمْ . فَأَدْخَلَ يَدَهُ فِي رَأْسِهِ فَشَمَّهُ قَالَ أَعُودُ قَالَ نَعَمْ فَأَدْخَلَ يَدَهُ فِي رَأْسِهِ فَلَمَّا اسْتَمْكَنَ مِنْهُ قَالَ دُونَكُمْ . فَضَرَبُوهُ حَتَّى قَتَلُوهُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2768
In-book reference : Book 15, Hadith 292
English translation : Book 14, Hadith 2762

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Faith prevented assassination. A believer should not assassinate.

حَدَّثَنَا مُحَمَّدُ بْنُ حُزَابَةَ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ مَنْصُورٍ - حَدَّثَنَا أَسْبَاطُ الْهَمْدَانِيُّ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الإِيمَانُ قَيَّدَ الْفَتْكَ لاَ يَفْتِكُ مُؤْمِنٌ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 2769
In-book reference : Book 15, Hadith 293
English translation : Book 14, Hadith 2763

(170) Chapter: Regarding Saying "Allahu Akbar" When Reaching Every High Ground During A Journey

(170) باب فِي التَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فِي الْمَسِيرِ

'Abd Allah bin 'Umar said "When the Apostle of Allaah(ﷺ) returned from an expedition, Hajj or 'Umrah on every rising piece of ground he would say three times "Allaah is Most Great" and he would say "There is no god bt Allaah alone who has no partner, to Whom the dominion belongs, to Whom praise is due, and Who is Omnipotent, serving, prostrating ourselves before our Lord and expressing praise. Allaah alone has kept his word, helped His servant and routed the confederate.

حَدَّثَنِي الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ وَيَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ " .

Grade : **Sahih** (Al-Albani) | حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2770
In-book reference : Book 15, Hadith 294
English translation : Book 14, Hadith 2764

(171) Chapter: Regarding The Permission For Returning From The Battle After It Had Been Prohibited

(171) باب فِي الإِذْنِ فِي الْقُفُولِ بَعْدَ النَّهْىِ

Ibn 'Abbas said "The verse "Those who believe in Allaah and the Last Day ask thee for no exemption from fighting with their goods and persons" was abrogated by the verse "Only those are believers who believe in Allaah and His Apostle....For Allaah is Oft-Forgiving, Most Merciful."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { لاَ يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ } الآيَةَ نَسَخَتْهَا الَّتِي فِي النُّورِ { إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ } إِلَى قَوْلِهِ { غَفُورٌ رَحِيمٌ } .

Grade : **Hasan** (Al-Albani) | حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2771
In-book reference : Book 15, Hadith 295
English translation : Book 14, Hadith 2765

(172) Chapter: On Sending A Person Carrying Good News

(172) باب فِي بَعْثَةِ الْبُشَرَاءِ

Jarir (bin 'Abd Allaah) said "The Apostle of Allaah(ﷺ) said to me "Why do you not give me rest from Dhu Al Khulasah? He went there and burned it. He then sent a man from Ahmas to the Prophet (ﷺ) to give him good tidings. His surname was Artah.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ " . فَأَتَاهَا فَحَرَّقَهَا ثُمَّ بَعَثَ رَجُلاً مِنْ أَحْمَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم يُبَشِّرُهُ يُكْنَى أَبَا أَرْطَاةَ .

حكم: صحيح ق بأتم منه (الألباني)

Reference : Sunan Abi Dawud 2772
In-book reference : Book 15, Hadith 296
English translation : Book 14, Hadith 2766

(173) Chapter: Regarding Giving A Present To The One Who Delivers Good News

(173) باب فِي إِعْطَاءِ الْبَشِيرِ

Ka'ab bin Malik said "When the Prophet(ﷺ) arrived from a journey, he first went to a mosque where he prayed two rak'ahs after which he sat in it and gave audience to the people. The narrator Ibn Al Sarh then narrated the rest of the tradition. He said "The Apostle of Allaah(ﷺ) forbade the Muslims to speak to any three of us. When considerable time had passed on me, I ascended the wall of Abu Qatadah who was my cousin. I saluted him, but, I swear by Allaah he did not return my salutation. I then offered the dawn prayer on the fiftieth day on the roof of one of our houses. I then hear d a crier say "Ka'ab bin Mailk, have good news". When the man whose voice I heard came to me giving me good news, I took off my garments and clothed him. I went on till I entered the mosque. The Apostle of Allaah(ﷺ) was sitting there. Talhah bin 'Ubaid Allaah stood up and hastened to me till he shook hands with me and greeted me.

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ . وَقَصَّ ابْنُ السَّرْحِ الْحَدِيثَ قَالَ وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ حَتَّى إِذَا طَالَ عَلَىَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ مَا رَدَّ عَلَىَّ السَّلاَمَ ثُمَّ صَلَّيْتُ الصُّبْحَ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا فَسَمِعْتُ صَارِخًا يَا كَعْبُ بْنَ مَالِكٍ أَبْشِرْ . فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَىَّ فَكَسَوْتُهُمَا إِيَّاهُ فَانْطَلَقْتُ حَتَّى إِذَا دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ فَقَامَ إِلَىَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي .

حكم: صحيح ق مطولا بقصة غزوة تبوك (الألباني)

Reference : Sunan Abi Dawud 2773
In-book reference : Book 15, Hadith 297
English translation : Book 14, Hadith 2767

(174) Chapter: Regarding Prostration Out Of Gratitude

(174) باب فِي سُجُودِ الشُّكْرِ

Narrated AbuBakrah:

When anything came to the Prophet (ﷺ) which caused pleasure (or, by which he was made glad), he prostrated himself in gratitude to Allah.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِي بَكْرَةَ، بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ أَخْبَرَنِي أَبِي عَبْدُ الْعَزِيزِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا جَاءَهُ أَمْرُ سُرُورٍ أَوْ بُشِّرَ بِهِ خَرَّ سَاجِدًا شَاكِرًا لِلَّهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2774
In-book reference : Book 15, Hadith 298
English translation : Book 14, Hadith 2768

Narrated Sa'd ibn AbuWaqqas:

We went out with the Messenger of Allah (ﷺ) from Mecca making for Medina. When we were near Azwara', he alighted, then raised his hands, and made supplication to Allah for a time, after which he prostrated himself, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he prostrated himself, remaining a long time in prostration.

He then stood up and raised his hands for a time, after which he prostrated himself. Ahmad mentioned it three times.

He then said: I begged my Lord and made intercession for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people and He gave me the remaining third, so I prostrated myself in gratitude to my Lord.

Abu Dawud said: When Ahmad b. Salih narrated this tradition to us, he omitted the name of Ash'ath b. Ishaq, but Musa b. Sahl al-Ramli narrated it to us through him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ، عَنِ ابْنِ عُثْمَانَقَالَ أَبُو دَاوُدَ وَهُوَ يَحْيَى بْنُ الْحَسَنِ بْنِ عُثْمَانَ عَنِ الأَشْعَثِ بْنِ إِسْحَاقَ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَا نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلاً ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلاً ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا ذَكَرَهُ أَحْمَدُ ثَلاَثًا قَالَ " إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا شُكْرًا لِرَبِّي ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لأُمَّتِي فَأَعْطَانِي الثُّلُثَ الآخَرَ فَخَرَرْتُ سَاجِدًا لِرَبِّي " . قَالَ أَبُو دَاوُدَ أَشْعَثُ بْنُ إِسْحَاقَ أَسْقَطَهُ أَحْمَدُ بْنُ صَالِحٍ حِينَ حَدَّثَنَا بِهِ فَحَدَّثَنِي بِهِ عَنْهُ مُوسَى بْنُ سَهْلٍ الرَّمْلِيُّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2775
In-book reference : Book 15, Hadith 299
English translation : Book 14, Hadith 2769

(175) Chapter: Regarding At-Turuq (Returning From A Journey To The Family At Night)

(175) باب فِي الطُّرُوقِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) disapproved that a man should come to his family during the night (after returning from a journey).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2776
In-book reference : Book 15, Hadith 300
English translation : Book 14, Hadith 2770

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: The best time for a man to go in to his family on return from a journey is at the beginning of the night.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2777
In-book reference : Book 15, Hadith 301
English translation : Book 14, Hadith 2771

Jabir bin 'Abd Allaah said "We were on a journey with the Apostle of Allaah(ﷺ). When we were going to come to our family, he said "Stay till we enter during the night, so that the disheveled woman combs herself and the woman whose husband has been away cleans herself.

Abu Dawud aid "Al Zuhri said "(this prohibition applies) when one arrives after the night prayer.
Abu dawud said "There is no harm in coming (to one's family) after the sunset prayer.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَلَمَّا ذَهَبْنَا لِنَدْخُلَ قَالَ " أَمْهِلُوا حَتَّى نَدْخُلَ لَيْلاً لِكَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ " . قَالَ أَبُو دَاوُدَ قَالَ الزُّهْرِيُّ الطُّرُوقُ بَعْدَ الْعِشَاءِ . قَالَ أَبُو دَاوُدَ وَبَعْدَ الْمَغْرِبِ لاَ بَأْسَ بِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2778
In-book reference : Book 15, Hadith 302
English translation : Book 14, Hadith 2772

(176) Chapter: Regarding Reception

(176) باب فِي التَّلَقِّي

Al Sai'ib bin Yazid said "When the Prophet(ﷺ) turned from the battle of Tabuk to Madeenah, the people received him, I met him along with the children at Thaniyyat Al Wada'.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ مِنْ غَزْوَةِ تَبُوكَ تَلَقَّاهُ النَّاسُ فَلَقِيتُهُ مَعَ الصِّبْيَانِ عَلَى ثَنِيَّةِ الْوَدَاعِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2779
In-book reference : Book 15, Hadith 303
English translation : Book 14, Hadith 2773

(177) Chapter: Regarding What Is Recommended Of Spending All The Supplies In Battle Upon The Return Of The Warrior

(177) باب فِيمَا يُسْتَحَبُّ مِنْ إِنْفَاذِ الزَّادِ فِي الْغَزْوِ إِذَا قَفَلَ

Anas bin Malik said "A youth of Aslam said "Apostle of Allaah(ﷺ), I wish to go on an expedition, but I have no property to make myself equipped. He said "go to so and so Ansari who prepared equipment(for the battle), but he fell ill and tell him that the Apostle of Allaah(ﷺ) has conveyed his regards to you, and then tell him "Give him all the equipment you have made. He came to him and told him that. He said to his wife "O so and so, give him all the equipment I have made and do not detain anything from him. I swear by Allaah, if you detain anything from him, Allaah will not bless it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ فَتًى، مِنْ أَسْلَمَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْجِهَادَ وَلَيْسَ لِي مَالٌ أَتَجَهَّزُ بِهِ . قَالَ " اذْهَبْ إِلَى فُلاَنٍ الأَنْصَارِيِّ فَإِنَّهُ كَانَ قَدْ تَجَهَّزَ فَمَرِضَ فَقُلْ لَهُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقْرِئُكَ السَّلاَمَ وَقُلْ لَهُ ادْفَعْ إِلَىَّ مَا تَجَهَّزْتَ بِهِ " . فَأَتَاهُ فَقَالَ لَهُ ذَلِكَ فَقَالَ لاِمْرَأَتِهِ يَا فُلاَنَةُ ادْفَعِي لَهُ مَا جَهَّزْتِنِي بِهِ وَلاَ تَحْبِسِي مِنْهُ شَيْئًا فَوَاللَّهِ لاَ تَحْبِسِينَ مِنْهُ شَيْئًا فَيُبَارِكَ اللَّهُ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2780
In-book reference : Book 15, Hadith 304
English translation : Book 14, Hadith 2774

(178) Chapter: Regarding The Salat Performed Upon Returning From A Journey

(178) باب فِي الصَّلاَةِ عِنْدَ الْقُدُومِ مِنَ السَّفَرِ

Ka'ab bin Malik said "The Prophet (ﷺ) used to arrive from a journey in the daytime. Al Hasan said "During the forenoon." When he arrived from a journey he went first to the mosque where he prayed two rak'ahs after which he sat in it and gave audience to the people.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَالْحَسَنُ بْنُ عَلِيٍّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَمِّهِ، عُبَيْدِ اللَّهِ بْنِ كَعْبٍ عَنْ أَبِيهِمَا، كَعْبِ

بْنِ مَالِكٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَقْدِمُ مِنْ سَفَرٍ إِلاَّ نَهَارًا . قَالَ الْحَسَنُ فِي الضُّحَى فَإِذَا قَدِمَ مِنْ سَفَرٍ أَتَى الْمَسْجِدَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2781
In-book reference : Book 15, Hadith 305
English translation : Book 14, Hadith 2775

Narrated Abdullah ibn Umar:

When the Messenger of Allah (ﷺ) arrived from his hajj, he entered Medina, and made (his camel) kneel down at the gate of his mosque; and he entered it and offered two rak'ahs of prayer; he then returned to his home. Nafi' said: Ibn Umar also used to do so.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ أَقْبَلَ مِنْ حَجَّتِهِ دَخَلَ الْمَدِينَةَ فَأَنَاخَ عَلَى بَابِ مَسْجِدِهِ ثُمَّ دَخَلَهُ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ إِلَى بَيْتِهِ . قَالَ نَافِعٌ فَكَانَ ابْنُ عُمَرَ كَذَلِكَ يَصْنَعُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2782
In-book reference : Book 15, Hadith 306
English translation : Book 14, Hadith 2776

(179) Chapter: Regarding Wages For The One Who Distributes The Spoils

(179) باب فِي كِرَاءِ الْمَقَاسِمِ

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) said: Beware of the wages of a distributor of booty (qusamah). We asked: What is qusamah (wages of a distributor)? He said: It means a thing which is shared by the people, and then it is reduced.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا الزَّمْعِيُّ، عَنِ الزُّبَيْرِ بْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاَلَ " إِيَّاكُمْ وَالْقُسَامَةَ " . قَالَ فَقُلْنَا وَمَا الْقُسَامَةُ قَالَ " الشَّىْءُ يَكُونُ بَيْنَ النَّاسِ فَيَجِيءُ فَيَنْتَقِصُ مِنْهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2783
In-book reference : Book 15, Hadith 307
English translation : Book 14, Hadith 2777

Narrated Ata' ibn Yasar:

Ata' reported a similar tradition (to No 2777) from the Prophet (ﷺ).

This version adds: a man is appointed on groups of people, and takes (wages) from the share of this, and from the share of this.

حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ شَرِيكٍ، - يَعْنِي ابْنَ أَبِي نَمِرٍ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ . قَالَ " الرَّجُلُ يَكُونُ عَلَى الْفِئَامِ مِنَ النَّاسِ فَيَأْخُذُ مِنْ حَظِّ هَذَا وَحَظِّ هَذَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2784
In-book reference : Book 15, Hadith 308
English translation : Book 14, Hadith 2778

(180) Chapter: Engaging In Trade During Battle

(180) باب فِي التِّجَارَةِ فِي الْغَزْوِ

Narrated A man from the Companions of the Prophet:

Ubaydullah ibn Salman reported on the authority of a man from the Companions of the Prophet (ﷺ): When we conquered Khaybar, they (the people) took out their spoils which contained equipment and captives. The people began to buy and sell their spoils. When the Messenger of Allah (ﷺ) prayed, a man came to him and said: Messenger of Allah, I have gained today so much so that no one gained from this valley. He asked: Woe unto you, how much did you gain? He replied: I kept on selling and buying until I gained three hundred uqiyahs. The Messenger of Allah (ﷺ) said: I tell you a man who gained better than you. He asked: What is that, Messenger of Allah? He replied! Two rak'ahs (of supererogatory prayer) after the (obligatory) prayer.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، - يَعْنِي ابْنَ سَلاَّمٍ - أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَلْمَانَ، أَنَّ رَجُلاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم حَدَّثَهُ قَالَ لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْىِ فَجَعَلَ النَّاسُ يَتَبَايَعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ حِينَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ رَبِحْتُ رِبْحًا مَا رَبِحَ الْيَوْمَ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ " وَيْحَكَ وَمَا رَبِحْتَ " . قَالَ مَا زِلْتُ أَبِيعُ وَأَبْتَاعُ حَتَّى رَبِحْتُ ثَلاَثَمِائَةِ أُوقِيَّةٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أُنَبِّئُكَ بِخَيْرِ رَجُلٍ رَبِحَ " . قَالَ مَا هُوَ يَا رَسُولَ اللَّهِ قَالَ " رَكْعَتَيْنِ بَعْدَ الصَّلاَةِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2785
In-book reference : Book 15, Hadith 309
English translation : Book 14, Hadith 2779

(181) Chapter: Regarding Carrying Weapons To The Land Of The Enemy

(181) باب فِي حَمْلِ السِّلاَحِ إِلَى أَرْضِ الْعَدُوِّ

Narrated Dhul-Jawshan:

A man of ad-Dabab, said: When the Prophet (ﷺ) became free from the people of Badr I brought to him a colt of my mare called al-Qarha' I said: Muhammad, I have brought a colt of a al-Qarha' , so that you may take it. He said: I have no need of it. If you wish that I give you a select coat of mail from (the spoils of) Badr, I shall do it. I said: I cannot give you today a colt in exchange. He said: Then I have no need of it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، أَخْبَرَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ ذِي الْجَوْشَنِ، - رَجُلٍ مِنَ الضِّبَابِ - قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بَعْدَ أَنْ فَرَغَ مِنْ أَهْلِ بَدْرٍ بِابْنِ فَرَسٍ لِي يُقَالُ لَهَا الْقَرْحَاءُ فَقُلْتُ يَا مُحَمَّدُ إِنِّي قَدْ جِئْتُكَ بِابْنِ الْقَرْحَاءِ لِتَتَّخِذَهُ قَالَ " لاَ حَاجَةَ لِي فِيهِ وَإِنْ شِئْتَ أَنْ أُقِيضَكَ بِهِ الْمُخْتَارَةَ مِنْ دُرُوعِ بَدْرٍ فَعَلْتُ " . قُلْتُ مَا كُنْتُ أُقِيضُهُ الْيَوْمَ بِغُرَّةٍ . قَالَ " فَلاَ حَاجَةَ لِي فِيهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2786
In-book reference : Book 15, Hadith 310
English translation : Book 14, Hadith 2780

(182) Chapter: Regarding Residing In The Land Of Shirk

(182) باب فِي الإِقَامَةِ بِأَرْضِ الشِّرْكِ

Narrated Samurah ibn Jundub:

To proceed, the Messenger of Allah (ﷺ) said: Anyone who associates with a polytheist and lives with him is like him.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ، حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَمَّا بَعْدُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2787
In-book reference : Book 15, Hadith 311
English translation : Book 14, Hadith 2781

16 - Sacrifice (Kitab Al-Dahaya) (2788 - 2843)

كتاب الضحايا

(1) Chapter: What Has Been Reported Regarding The Obligation Of The Sacrifices

(1) باب مَا جَاءَ فِي إِيجَابِ الأَضَاحِي

Narrated Mikhnaf ibn Sulaym:

We were staying with the Messenger of Allah (ﷺ) at Arafat; he said: O people, every family must offer a sacrifice and an atirah. Do you know what the atirah is? It is what you call the Rajab sacrifice.

Abu Dawud said: 'Atirah has been abrogated, and this tradition is an abrogated one.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، ح وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا بِشْرٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ، عَنْ عَامِرٍ أَبِي رَمْلَةَ، قَالَ أَخْبَرَنَا مِخْنَفُ بْنُ سُلَيْمٍ، قَالَ وَنَحْنُ وُقُوفٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَاتٍ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أُضْحِيَةً وَعَتِيرَةً أَتَدْرُونَ مَا الْعَتِيرَةُ هَذِهِ الَّتِي يَقُولُ النَّاسُ الرَّجَبِيَّةُ " . قَالَ أَبُو دَاوُدَ الْعَتِيرَةُ مَنْسُوخَةٌ هَذَا خَبَرٌ مَنْسُوخٌ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2788
In-book reference : Book 16, Hadith 1
English translation : Book 15, Hadith 2782

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: I have been commanded to celebrate festival ('Id) on the day of sacrifice, which Allah, Most High, has appointed for this community. A man said: If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it? He said: No, but you should clip your hair , and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ، عَنْ عِيسَى بْنِ هِلاَلٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أُمِرْتُ بِيَوْمِ الأَضْحَى عِيدًا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الأُمَّةِ " . قَالَ الرَّجُلُ أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلاَّ أُضْحِيَةً أُنْثَى أَفَأُضَحِّي بِهَا قَالَ " لاَ وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَأَظْفَارِكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَتِلْكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2789
In-book reference : Book 16, Hadith 2
English translation : Book 15, Hadith 2783

(2) Chapter: Sacrificing On Behalf Of A Deceased Person

(2) باب الأُضْحِيَةِ عَنِ الْمَيِّتِ

Narrated Hanash:

I saw Ali sacrificing two rams; so I asked him: What is this? He replied. The Messenger of Allah (ﷺ) enjoined upon me to sacrifice on his behalf, so that is what I am doing.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشٍ، قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ مَا هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْصَانِي أَنْ أُضَحِّيَ عَنْهُ فَأَنَا أُضَحِّي عَنْهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2790
In-book reference : Book 16, Hadith 3
English translation : Book 15, Hadith 2784

(3) Chapter: A Man Cipping His Hair During The (First) Ten Days Of (Dhul-Hijjah), While He Intends To Sacrifice

(3) باب الرَّجُلِ يَأْخُذُ مِنْ شَعْرِهِ فِي الْعَشْرِ وَهُوَ يُرِيدُ أَنْ يُضَحِّيَ

Narrated Umm Salamah:

The Prophet (ﷺ) as saying: If anyone has sacrificial animal and intends to sacrifice it, and he sights the new moon of Dhul-Hajjah, he must not take any of his hair and nails until he sacrifices

Abu Dawud said: The name of 'Amr b. Muslim in the chain narrated by Malik and Muhammad b. 'Amr is disputed. Some say that it is 'Umar and the majority holds that it is 'Amr.

Abu Dawud said: He is 'Amr b. Muslim b. Ukaimah al-Laithi al-Jundu'i.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا عَمْرُو بْنُ مُسْلِمٍ اللَّيْثِيُّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ فَإِذَا أَهَلَّ هِلاَلُ ذِي الْحِجَّةِ فَلاَ يَأْخُذَنَّ مِنْ شَعْرِهِ وَلاَ مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ " . قَالَ أَبُو دَاوُدَ اخْتَلَفُوا عَلَى مَالِكٍ وَعَلَى مُحَمَّدِ بْنِ عَمْرٍو فِي عَمْرِو بْنِ مُسْلِمٍ قَالَ بَعْضُهُمْ عُمَرُ وَأَكْثَرُهُمْ قَالَ عَمْرٌو . قَالَ أَبُو دَاوُدَ وَهُوَ عَمْرُو بْنُ مُسْلِمِ بْنِ أُكَيْمَةَ اللَّيْثِيُّ الْجُنْدَعِيُّ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2791
In-book reference : Book 16, Hadith 4
English translation : Book 15, Hadith 2785

(4) Chapter: What Is Recommended Regarding Sacrifices

(4) باب مَا يُسْتَحَبُّ مِنَ الضَّحَايَا

Narrated 'Aishah:

The Prophet (Saws) ordered a horned ram with black legs, black belly and black round the eyes, and it was brought from him to sacrifice. He said: 'Aishah, get the knife then he said: Sharpen it with a stone. So I did. He took it, then take the ram he placed it on the ground and slaughtered it. He then said: In the name of Allah. O Allah, accept it for Muhammad, Muhammad's family and Muhammad's people. Then he sacrificed it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، حَدَّثَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ فَأُتِيَ بِهِ فَضَحَّى بِهِ فَقَالَ " يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ " . ثُمَّ قَالَ " اشْحَذِيهَا بِحَجَرٍ " . فَفَعَلَتْ فَأَخَذَهَا وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ وَذَبَحَهُ وَقَالَ " بِسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ " . ثُمَّ ضَحَّى بِهِ صلى الله عليه وسلم .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2792
In-book reference : Book 16, Hadith 5
English translation : Book 15, Hadith 2786

Narrated Anas:

The Prophet (ﷺ) sacrificed seven camels standing with his own hand, and sacrificed at Medina two horned rams which were white with black markings.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَحَرَ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَضَحَّى بِالْمَدِينَةِ بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2793
In-book reference : Book 16, Hadith 6
English translation : Book 15, Hadith 2787

Narrated Anas:

The Prophet (ﷺ) sacrificed two horned rams which were white with black markings, slaughtered, and uttered: "Allah is Most Great." and mentioned Allah's name and placed his foot on their sides.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ضَحَّى بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ يَذْبَحُ وَيُكَبِّرُ وَيُسَمِّي وَيَضَعُ رِجْلَهُ عَلَى صَفْحَتِهِمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2794
In-book reference : Book 16, Hadith 7
English translation : Book 15, Hadith 2788

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) sacrificed two horned rams which were white with black markings and had been castrated. When he made them face the qiblah, he said: I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was

commanded to do, and I am one of the Muslims. O Allah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allah, and Allah is Most Great. He then made sacrifice.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عَيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ ذَبَحَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مُوجَأَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ " إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَاىَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ " . ثُمَّ ذَبَحَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2795
In-book reference : Book 16, Hadith 8
English translation : Book 15, Hadith 2789

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) used to sacrifice a choice, horned ram with black round the eyes, the mouth and the feet.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُضَحِّي بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَنْظُرُ فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2796
In-book reference : Book 16, Hadith 9
English translation : Book 15, Hadith 2790

(5) Chapter: What Is Allowed Regarding Age For The Udhiyyah (Sacrifice)

(5) باب مَا يَجُوزُ مِنَ السِّنِّ فِي الضَّحَايَا

Narrated Jabir:

The Messenger of Allah (ﷺ) as saying: Sacrifice only a full-grown animal unless it is difficult for you, in which case sacrifice a lamb.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2797
In-book reference : Book 16, Hadith 10
English translation : Book 15, Hadith 2791

Narrated Zayd ibn Khalid al-Juhani:

The Messenger of Allah (ﷺ) distributed sacrificial animals among his Companions. He gave me a kid (of less than a year). I took it to him and said: This is a kid. He said: Sacrifice it. so I sacrificed it.

حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنِي عُمَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ طُعْمَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَصْحَابِهِ ضَحَايَا فَأَعْطَانِي عَتُودًا جَذَعًا - قَالَ - فَرَجَعْتُ بِهِ إِلَيْهِ فَقُلْتُ لَهُ إِنَّهُ جَذَعٌ . قَالَ " **ضَحِّ بِهِ** " . فَضَحَّيْتُ بِهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2798
In-book reference : Book 16, Hadith 11
English translation : Book 15, Hadith 2792

Narrated 'Asim b. Kulaib:

On the authority of his father: We were with a man from the Companions of the Prophet (ﷺ) called Mujashi' who belonged to Banu Sulaim. There was a scarcity if goats (in those days). He commanded a man to announce (among the people); so he announced that the Messenger of Allah (ﷺ) used to say: A lamb may be given as full payent for that for which has full-grown animal is payment.

Abu Dawud said: His name is Mujashi' b. Mas'ud.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا الثَّوْرِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يُقَالُ لَهُ مُجَاشِعٌ مِنْ بَنِي سُلَيْمٍ فَعَزَّتِ الْغَنَمُ فَأَمَرَ مُنَادِيًا فَنَادَى أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " **إِنَّ الْجَذَعَ يُوَفِّي مِمَّا يُوَفِّي مِنْهُ الثَّنِيُّ** " . قَالَ أَبُو دَاوُدَ وَهُوَ مُجَاشِعُ بْنُ مَسْعُودٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2799
In-book reference : Book 16, Hadith 12
English translation : Book 15, Hadith 2793

Narrated Al-Bara' bin 'Azib:

The Messenger of Allah (ﷺ) delivered a sermon to us on the day of sacrifice after the prayer. He said: If anyone prays like our prayer, and sacrifices like our sacrifice, his sacrifice is all right. If anyone sacrifices before the prayer (for 'Id), that is goat meant for flesh. Abu Burdah b. Niyar stood up and said: Messenger of Allah, I swear by Allah, I sacrificed before I went for prayer. I thought it was the day of eating and drinking; so I made haste, and ate myself, and supplied flesh to my family and neighbors. The Messenger of Allah (ﷺ) said: That is a goat meant for eating flesh. He said: I have a kid (of less than a year) which is better than two goats meant for flesh. Will it be valid from me ? He said: Yes, but it will not be valid for anyone after you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا مَنْصُورٌ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ فَقَالَ " مَنْ صَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَتِلْكَ شَاةُ لَحْمٍ " . فَقَامَ أَبُو

بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلاَةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ شَاةُ لَحْمٍ " . فَقَالَ إِنَّ عِنْدِي عَنَاقًا جَذَعَةً وَهِيَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ فَهَلْ تُجْزِئُ عَنِّي قَالَ " نَعَمْ وَلَنْ تُجْزِئَ عَنْ أَحَدٍ بَعْدَكَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2800
In-book reference : Book 16, Hadith 13
English translation : Book 15, Hadith 2794

Narrated Al-Bara' ibn Azib:

A maternal uncle of mine called AbuBurdah sacrificed before the prayer (for 'Id). The Messenger of Allah (ﷺ) said: Your goat is meant for flesh. He said: Messenger of Allah, I have a domestic kid with me. He said: Sacrifice it, but it is not valid for any man other than you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ ضَحَّى خَالٌ لِي يُقَالُ لَهُ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " شَاتُكَ شَاةُ لَحْمٍ " . فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنَ الْمَعْزِ فَقَالَ " اذْبَحْهَا وَلاَ تَصْلُحُ لِغَيْرِكَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 2801
In-book reference : Book 16, Hadith 14
English translation : Book 15, Hadith 2795

(6) Chapter: What Is Disliked For Udhiyyah (6) باب مَا يُكْرَهُ مِنَ الضَّحَايَا

Narrated Ubayd ibn Firuz:

I asked al-Bara' ibn Azib: What should be avoided in sacrificial animals? He said: The Messenger of Allah (ﷺ) stood among us, and my fingers are smaller than his fingers, and my fingertips are smaller than his fingertips. He said (pointing with his fingers): Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow. I also detest an animal which has defective teeth. He said: Leave what you detest, but do not make it illegal for anyone.

Abu Dawud said: (By a lean animal mean) and animal which has no marrow.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ بْنِ فَيْرُوزَ، قَالَ سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ مَا لاَ يَجُوزُ فِي الأَضَاحِي فَقَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِهِ وَأَنَامِلِي أَقْصَرُ مِنْ أَنَامِلِهِ فَقَالَ " أَرْبَعٌ لاَ تَجُوزُ فِي الأَضَاحِي الْعَوْرَاءُ بَيِّنٌ عَوَرُهَا وَالْمَرِيضَةُ بَيِّنٌ مَرَضُهَا وَالْعَرْجَاءُ بَيِّنٌ ظَلْعُهَا وَالْكَسِيرُ الَّتِي لاَ تَنْقَى " . قَالَ قُلْتُ فَإِنِّي أَكْرَهُ أَنْ يَكُونَ فِي السِّنِّ نَقْصٌ . قَالَ " مَا كَرِهْتَ فَدَعْهُ وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ " . قَالَ أَبُو دَاوُدَ لَيْسَ لَهَا مُخٌّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2802
In-book reference : Book 16, Hadith 15
English translation : Book 15, Hadith 2796

Narrated Yazid Dhu Misr :

I came to Utbah ibn AbdusSulami and said: AbulWalid, I went out seeking sacrificial animals. I did not find anything which attracted me except an animal whose teeth have fallen. So I abominated it. What do you say (about it)? He said: Why did you not bring it to me? He said: Glory be to Allah: Is if lawful for you and not lawful for me? He said: Yes, you doubt and I do not doubt. The Messenger of Allah (ﷺ) has forbidden an animal whose ear has been uprooted so much so that its hole appears (outwardly), and an animal whose horn has broken from the root, and an animal which has totally lost the sight of its eye, and an animal which is so thin and weak that it cannot go with the herd, and an animal with a broken leg.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا عَلِيُّ بْنُ بَحْرِ بْنِ بَرِّيٍّ، حَدَّثَنَا عِيسَى، - الْمَعْنَى - عَنْ ثَوْرٍ، حَدَّثَنِي أَبُو حُمَيْدٍ الرُّعَيْنِيُّ، أَخْبَرَنِي يَزِيدُ، ذُو مِصْرٍ قَالَ أَتَيْتُ عُتْبَةَ بْنَ عَبْدٍ السُّلَمِيَّ فَقُلْتُ يَا أَبَا الْوَلِيدِ إِنِّي خَرَجْتُ أَلْتَمِسُ الضَّحَايَا فَلَمْ أَجِدْ شَيْئًا يُعْجِبُنِي غَيْرَ ثَرْمَاءَ فَكَرِهْتُهَا فَمَا تَقُولُ قَالَ أَفَلاَ جِئْتَنِي بِهَا . قُلْتُ سُبْحَانَ اللَّهِ تَجُوزُ عَنْكَ وَلاَ تَجُوزُ عَنِّي قَالَ نَعَمْ إِنَّكَ تَشُكُّ وَلاَ أَشُكُّ إِنَّمَا نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُصْفَرَّةِ وَالْمُسْتَأْصَلَةِ وَالْبَخْقَاءِ وَالْمُشَيَّعَةِ وَالْكَسْرَاءِ فَالْمُصْفَرَّةُ الَّتِي تُسْتَأْصَلُ أُذُنُهَا حَتَّى يَبْدُوَ سِمَاخُهَا وَالْمُسْتَأْصَلَةُ الَّتِي اسْتُؤْصِلَ قَرْنُهَا مِنْ أَصْلِهِ وَالْبَخْقَاءُ الَّتِي تَبْخَقُ عَيْنُهَا وَالْمُشَيَّعَةُ الَّتِي لاَ تَتْبَعُ الْغَنَمَ عَجْفًا وَضَعْفًا وَالْكَسْرَاءُ الْكَسِيرَةُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2803
In-book reference : Book 16, Hadith 16
English translation : Book 15, Hadith 2797

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) enjoined upon us to pay great attention to the eye and both ears, and not to sacrifice a one-eyed animal, and an animal with a slit which leaves something hanging at the front or back of the ear, or with a lengthwise slit with a perforation in the ear. I asked AbuIshaq: Did he mention an animal with broken horns and uprooted ears? He said: No. I said: 'What is the Muqabalah ?' He replied: 'It has been cut from the back of its ear.' I said: 'What about the Sharqa'? He replied: 'The ear has been split.' I said: 'What about the Kharqa'? He replied: 'A hole is made (in its ears) as a distinguishing mark.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، - وَكَانَ رَجُلَ صِدْقٍ - عَنْ عَلِيٍّ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَيْنِ وَلاَ نُضَحِّيَ بِعَوْرَاءَ وَلاَ مُقَابَلَةٍ وَلاَ مُدَابَرَةٍ وَلاَ خَرْقَاءَ وَلاَ شَرْقَاءَ . قَالَ زُهَيْرٌ فَقُلْتُ لأَبِي إِسْحَاقَ أَذَكَرَ عَضْبَاءَ قَالَ لاَ . قُلْتُ فَمَا الْمُقَابَلَةُ قَالَ يُقْطَعُ طَرَفُ الأُذُنِ . قُلْتُ فَمَا الْمُدَابَرَةُ قَالَ يُقْطَعُ مِنْ مُؤَخَّرِ الأُذُنِ . قُلْتُ فَمَا الشَّرْقَاءُ قَالَ تُشَقُّ الأُذُنُ . قُلْتُ فَمَا الْخَرْقَاءُ قَالَ تُخْرَقُ أُذُنُهَا لِلسِّمَةِ .

حكم: ضعيف إلا جملة الأمر بالاستشراف (الألباني)

Reference : Sunan Abi Dawud 2804
In-book reference : Book 16, Hadith 17
English translation : Book 15, Hadith 2798

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) prohibited to sacrifice an animal with a slit ear and broken horn.

Abu Dawud said: The narrator Jurayy (b. Kulaib) is Sadusi, and belongs to Basrah. No one narrated traditions from him except Qatadah.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيُّ، وَيُقَالُ، لَهُ هِشَامُ بْنُ سَنْبَرٍ عَنْ قَتَادَةَ، عَنْ جُرَىِّ بْنِ كُلَيْبٍ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يُضَحَّى بِعَضْبَاءِ الأُذُنِ وَالْقَرْنِ . قَالَ أَبُو دَاوُدَ جُرَىٌّ سَدُوسِيٌّ بَصْرِيٌّ لَمْ يُحَدِّثْ عَنْهُ إِلاَّ قَتَادَةُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2805
In-book reference : Book 16, Hadith 18
English translation : Book 15, Hadith 2799

Narrated Qatadah:

I asked Sa'id b. al-Musayyab: What is meant by animal with a slit ear and broken horn ? He replied: Half and more than half.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، قَالَ قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ مَا الأَعْضَبُ قَالَ النِّصْفُ فَمَا فَوْقَهُ .

حكم: مقطوع (الألباني)

Reference : Sunan Abi Dawud 2806
In-book reference : Book 16, Hadith 19
English translation : Book 15, Hadith 2800

(7) Chapter: How Many People Can Share A Cow And A Camel ? (7) باب فِي الْبَقَرِ وَالْجَزُورِ عَنْ كَمْ، تُجْزِئُ

Narrated Jabir bin ‘Abdullah :

We performed tamattu' during the lifetime of the Messenger of Allah (ﷺ), sacrificed a cow for seven and a camel for seven people. We shared them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا نَتَمَتَّعُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ وَالْجَزُورَ عَنْ سَبْعَةٍ نَشْتَرِكُ فِيهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2807
In-book reference : Book 16, Hadith 20
English translation : Book 15, Hadith 2801

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: A cow serves for seven, and a camel serves for seven.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2808
In-book reference : Book 16, Hadith 21
English translation : Book 15, Hadith 2802

Narrated Jabir ibn Abdullah:

We sacrificed along with the Messenger of Allah (ﷺ) at al-Hudaybiyyah a camel for seven and a cow for seven people.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ نَحَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2809
In-book reference : Book 16, Hadith 22
English translation : Book 15, Hadith 2803

(8) Chapter: A Sheep Sacrificed For A Group Of People

(8) باب فِي الشَّاةِ يُضَحَّى بِهَا عَنْ جَمَاعَةٍ

Narrated Jabir ibn Abdullah:

I witnessed sacrificing along with the Messenger of Allah (ﷺ) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (ﷺ) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي الإِسْكَنْدَرَانِيَّ - عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأُتِيَ بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ وَقَالَ " بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2810
In-book reference : Book 16, Hadith 23

English translation : Book 15, Hadith 2804

(9) Chapter: The Imam Slaughtering At The Musalla

(9) باب الإِمَامِ يَذْبَحُ بِالْمُصَلَّى

Narrated Ibn 'Umar:

The Prophet (ﷺ) used to slaughter his sacrificial animal at the place of prayer. Ibn 'Umar used to do so.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَنَّ أَبَا أُسَامَةَ، حَدَّثَهُمْ عَنْ أُسَامَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَذْبَحُ أُضْحِيَتَهُ بِالْمُصَلَّى وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ .

حكم: **حسن صحيح خ دون الموقوف** (الألباني)

Reference : Sunan Abi Dawud 2811
In-book reference : Book 16, Hadith 24
English translation : Book 15, Hadith 2805

(10) Chapter: Storing The Meat Of The Sacrifice

(10) باب فِي حَبْسِ لُحُومِ الأَضَاحِي

Narrated 'Aishah:

Some people of desert came at the time of sacrifice in the time of Apostle of Allah (ﷺ). The Messenger of Allah (ﷺ) said: Store up for three days and give the rest as sadaqah (alms). After than the people said to the Messenger of Allah (ﷺ): Messenger of Allah, the people used to benefit from their sacrifices, take and dissolve fat from them, and make water-bags (from their skins). The Messenger of Allah (ﷺ) said: What is that ? or whatever he said: They said: Messenger of Allah (ﷺ), you have prohibited to preserve the meat of sacrifice after three days. The Messenger of Allah (ﷺ) said: I prohibited you due to a body of people who came to you. Now eat, give it as sadaqah (alms), and store up.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، قَالَتْ سَمِعْتُ عَائِشَةَ، تَقُولُ دَفَّ نَاسٌ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الأَضْحَى فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادَّخِرُوا الثُّلُثَ وَتَصَدَّقُوا بِمَا بَقِيَ " . قَالَتْ فَلَمَّا كَانَ بَعْدَ ذَلِكَ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ لَقَدْ كَانَ النَّاسُ يَنْتَفِعُونَ مِنْ ضَحَايَاهُمْ وَيَجْمُلُونَ مِنْهَا الْوَدَكَ وَيَتَّخِذُونَ مِنْهَا الأَسْقِيَةَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا ذَاكَ " . أَوْ كَمَا قَالَ قَالُوا يَا رَسُولَ اللَّهِ نَهَيْتَ عَنْ إِمْسَاكِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ عَلَيْكُمْ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2812
In-book reference : Book 16, Hadith 25
English translation : Book 15, Hadith 2806

Narrated Nubayshah:

The Prophet (ﷺ) said: We forbade you to eat their meat for more than three days in order that you might have abundance; now Allah has produced abundance, so you may eat, store up and seek reward. Beware, these days are days of eating, drinking and remembrance of Allah, Most High.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا كُنَّا نَهَيْنَاكُمْ عَنْ لُحُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلاَثٍ لِكَىْ تَسَعَكُمْ فَقَدْ جَاءَ اللَّهُ بِالسَّعَةِ فَكُلُوا وَادَّخِرُوا وَاتَّجِرُوا أَلاَ وَإِنَّ هَذِهِ الأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2813
In-book reference : Book 16, Hadith 26
English translation : Book 15, Hadith 2807

(11) Chapter: Regarding A Traveler Slaughtering

(11) باب فِي الْمُسَافِرِ يُضَحِّي

Narrated Thawban:

The Messenger of Allah (ﷺ) sacrificed during a journey and then said: Thawban, mend the meat of this goat. I then kept on supplying its meat until we reached Medina.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ، قَالَ ضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " يَا ثَوْبَانُ أَصْلِحْ لَنَا لَحْمَ هَذِهِ الشَّاةِ " . قَالَ فَمَا زِلْتُ أُطْعِمُهُ مِنْهَا حَتَّى قَدِمْنَا الْمَدِينَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2814
In-book reference : Book 16, Hadith 27
English translation : Book 15, Hadith 2808

(12) Chapter: Regarding The Prohibition Of The Animals Being Confined (To Be Shot At), And, Being Gentle With Animal To Be Slaughtered

(12) باب فِي النَّهْىِ أَنْ تُصْبَرَ الْبَهَائِمُ وَالرِّفْقِ بِالذَّبِيحَةِ

Narrated Shaddad b. Aws:

There are two characteristics that I heard the Messenger of Allah (ﷺ) say: Allah has decreed that everything should be done in a good way, so when you kill use a good method. The version of the narrators other than Muslim says: "So kill in a good manner." And when you slaughter, you should use a good method, for one of you should sharpen his knife, and give the animal as little pain as possible.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ خَصْلَتَانِ سَمِعْتُهُمَا مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَىْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا " . قَالَ غَيْرُ مُسْلِمٍ يَقُولُ " فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2815
In-book reference : Book 16, Hadith 28
English translation : Book 15, Hadith 2809

Narrated Hisham b. Zaid:

I entered upon al-Hakam b. Ayyub along with Anas. He saw some youths or boys who had set up a hen and shooting at it. Anas said: The Messenger of Allah (ﷺ) forbade to kill an animal in confinement.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى فِتْيَانًا أَوْ غِلْمَانًا قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا فَقَالَ أَنَسٌ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُصْبَرَ الْبَهَائِمُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2816
In-book reference : Book 16, Hadith 29
English translation : Book 15, Hadith 2810

(13) Chapter: Regarding The Animals Slaugthered By The People Of Book

(13) باب فِي ذَبَائِحِ أَهْلِ الْكِتَابِ

Narrated Ibn 'Abbas:

The verse: "So eat of (meats) on which Allah's name hath been pronounced" and the verse: "Eat not of (meats) on which Allah's name hath not been pronounced" were abrogated, meaning an exception was made therein by the verse: "The food of the people of the Book is lawful unto you and yours is lawful unto them."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ } { وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ } فَنُسِخَ وَاسْتَثْنَى مِنْ ذَلِكَ فَقَالَ { وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ } .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2817
In-book reference : Book 16, Hadith 30
English translation : Book 15, Hadith 2811

Narrated Abdullah ibn Abbas:

explaining the verse "But the evil ones ever inspire their friend to contend with you" They used to say: Do not eat which Allah killed, but eat which you slaughtered. So Allah revealed the verse: "Eat not of (meats) on which Allah's name hath not been pronounced"...to the end of the verse.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ { وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ } يَقُولُونَ مَا ذَبَحَ اللَّهُ فَلاَ تَأْكُلُوا وَمَا ذَبَحْتُمْ أَنْتُمْ فَكُلُوا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2818
In-book reference : Book 16, Hadith 31
English translation : Book 15, Hadith 2812

Narrated Abdullah ibn Abbas:

The Jews came to the Prophet (ﷺ) and said: We eat which we kill but we do not eat which Allah kills? So Allah revealed: "Eat not of (meats) on which Allah's name hath not been pronounced." to the end of the verse.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَتِ الْيَهُودُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا نَأْكُلُ مِمَّا قَتَلْنَا وَلاَ نَأْكُلُ مِمَّا قَتَلَ اللَّهُ فَأَنْزَلَ اللَّهُ { وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ } إِلَى آخِرِ الآيَةِ .

صحيح لكن ذكر اليهود فيه منكر والمحفوظ أنهم المشركون (الألباني)

حكم:

Reference : Sunan Abi Dawud 2819
In-book reference : Book 16, Hadith 32
English translation : Book 15, Hadith 2813

(14) Chapter: What Has Been Reported About Eating The Mu'aqarah Of The Bedouins

(14) باب مَا جَاءَ فِي أَكْلِ مُعَاقَرَةِ الأَعْرَابِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) forbade to eat (the meat of animals) slaughtered by the bedouins for vainglory and pride.

Abu Dawud said: The narrator Ghundar narrated this tradition as a saying of Ibn 'Abbas (and not of the Prophet).

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ عَوْفٍ، عَنْ أَبِي رَيْحَانَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ مُعَاقَرَةِ الأَعْرَابِ . قَالَ أَبُو دَاوُدَ اسْمُ أَبِي رَيْحَانَةَ عَبْدُ اللَّهِ بْنُ مَطَرٍ وَغُنْدَرٌ أَوْقَفَهُ عَلَى ابْنِ عَبَّاسٍ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2820
In-book reference : Book 16, Hadith 33
English translation : Book 15, Hadith 2814

(15) Chapter: Slaughtering With Marwah

(15) باب فِي الذَّبِيحَةِ بِالْمَرْوَةِ

Narrated Rafi' b. Khadij:

I came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, we shall meet the enemy tomorrow and we have no knives with us. May we kill with a sharp-edged white stone (flint) and with splinter of a staff ? The Messenger of Allah (ﷺ) said: Hasten in slaughtering it. When Allah's name is mentioned you may eat what is killed by anything which causes the blood to flow except tooth and claw. I shall tell you about it. The tooth is a bone, and the claw is the knife of Abyssinians. Some people hastened and went forward, they made haste and got booty, while the Messenger of Allah (ﷺ) was in the rear and they setup cooking pots. The Messenger of Allah (ﷺ) passed by over the cooking pots. He ordered to turn them over. He then divided (the spoils of war) between them, and gave them a camel for ten goats in equation. One of the camels of the people ran away, and they had no horses with them at that time. A man shot an arrow at it, and Allah prevented it from escaping. The Prophet (ﷺ) said: Among animals (i.e. camels) there are some which bolt like wild animals ; so when any of them does so, do with it like this.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْمَرْوَةِ وَشِقَّةِ الْعَصَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرِنْ أَوْ أَعْجِلْ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا مَا لَمْ يَكُنْ سِنًّا أَوْ ظُفْرًا وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ " . وَتَقَدَّمَ بِهِ سَرَعَانٌ مِنَ النَّاسِ فَتَعَجَّلُوا فَأَصَابُوا مِنَ الْغَنَائِمِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي آخِرِ النَّاسِ فَنَصَبُوا قُدُورًا فَمَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْقُدُورِ فَأَمَرَ بِهَا فَأُكْفِئَتْ وَقَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهٍ وَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا بِهِ مِثْلَ هَذَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2821
In-book reference : Book 16, Hadith 34
English translation : Book 15, Hadith 2815

Narrated Muhammad ibn Safwan or Safwan ibn Muhammad:

I hunted two hares and slaughtered them with a flint. I asked the Messenger of Allah (ﷺ) about them. He permitted me to eat them.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ، وَحَمَّادًا، حَدَّثَاهُمْ - الْمَعْنَى، وَاحِدٌ، - عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ، أَوْ صَفْوَانَ بْنِ مُحَمَّدٍ قَالَ اصَّدْتُ أَرْنَبَيْنِ فَذَبَحْتُهُمَا بِمَرْوَةٍ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْهُمَا فَأَمَرَنِي بِأَكْلِهِمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2822
In-book reference : Book 16, Hadith 35
English translation : Book 15, Hadith 2816

Narrated Ata' ibn Yasar:

A man of Banu Harith was pasturing a pregnant she-camel in one of the ravines of Uhud, (he saw that) it was about to die; he could find nothing to slaughter it; he took a stake and stabbed it in the upper part of its breast until he made its blood flow.
He then came to the Prophet (ﷺ) and informed him about that, and he ordered him to eat it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ، مِنْ بَنِي حَارِثَةَ أَنَّهُ كَانَ يَرْعَى لِقْحَةً بِشِعْبٍ مِنْ شِعَابِ أُحُدٍ فَأَخَذَهَا الْمَوْتُ فَلَمْ يَجِدْ شَيْئًا يَنْحَرُهَا بِهِ فَأَخَذَ وَتَدًا فَوَجَأَ بِهِ فِي لَبَّتِهَا حَتَّى أُهْرِيقَ دَمُهَا ثُمَّ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِذَلِكَ فَأَمَرَهُ بِأَكْلِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2823
In-book reference : Book 16, Hadith 36
English translation : Book 15, Hadith 2817

Narrated Adi ibn Hatim:

I said: Messenger of Allah, tell me when one of us catches game and has no knife; may he slaughter with a flint and a splinter of stick. He said: Cause the blood to flow with whatever you like and mention Allah's name.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُرِّيِّ بْنِ قَطَرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أَحَدُنَا أَصَابَ صَيْدًا وَلَيْسَ مَعَهُ سِكِّينٌ أَيَذْبَحُ بِالْمَرْوَةِ وَشِقَّةِ الْعَصَا فَقَالَ " أَمْرِرِ الدَّمَ بِمَا شِئْتَ وَاذْكُرِ اسْمَ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2824
In-book reference : Book 16, Hadith 37
English translation : Book 15, Hadith 2818

(16) Chapter: Regarding Slaughtering The Mutaraddiyah (16) باب مَا جَاءَ فِي ذَبِيحَةِ الْمُتَرَدِّيَةِ

Narrated AbulUshara':

AbulUshara' reported on the authority of his father: He asked: Messenger of Allah, is the slaughtering to be done only in the upper part of the breast and the throat? The Messenger of Allah (ﷺ) replied: If you pierced its thigh, it would serve you.
Abu Dawud said: This is the way suitable for slaughtering an animal which has fallen into a well or runs loose.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَمَا تَكُونُ الذَّكَاةُ إِلاَّ مِنَ اللَّبَّةِ أَوِ الْحَلْقِ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ طَعَنْتَ فِي فَخِذِهَا لأَجْزَأَ عَنْكَ " . قَالَ أَبُو دَاوُدَ وَهَذَا لاَ يَصْلُحُ إِلاَّ فِي الْمُتَرَدِّيَةِ وَالْمُتَوَحِّشِ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 2825
In-book reference : Book 16, Hadith 38
English translation : Book 15, Hadith 2819

(17) Chapter: Regarding Exaggeration When Slaughtering

(17) باب فِي الْمُبَالَغَةِ فِي الذَّبْحِ

Narrated Abdullah ibn Abbas:

Ibn Isa added: (Ibn Abbas) and AbuHurayrah said: The Messenger of Allah (ﷺ) forbade the devil's sacrifice. AbuIsa added in his version: This refers to the slaughtered animal whose skin cut off, and is then left to die without its jugular veins being severed.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَالْحَسَنُ بْنُ عِيسَى، مَوْلَى ابْنِ الْمُبَارَكِ عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، - زَادَ ابْنُ عِيسَى - وَأَبِي هُرَيْرَةَ قَالاَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ شَرِيطَةِ الشَّيْطَانِ ‏.‏ زَادَ ابْنُ عِيسَى فِي حَدِيثِهِ وَهِيَ الَّتِي تُذْبَحُ فَيُقْطَعُ الْجِلْدُ وَلاَ تُفْرَى الأَوْدَاجُ ثُمَّ تُتْرَكُ حَتَّى تَمُوتَ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2826
In-book reference : Book 16, Hadith 39
English translation : Book 15, Hadith 2820

(18) Chapter: Regarding Slaughtering The Fetus

(18) باب مَا جَاءَ فِي ذَكَاةِ الْجَنِينِ

Narrated AbuSa'id al-Khudri:

I asked the Messenger of Allah (ﷺ) about the embryo. He replied: Eat it if you wish.

Musaddad's version says: we said: Messenger of Allah, we slaughter a she-camel, a cow and a sheep, and we find an embryo in its womb. Shall we throw it away or eat it? He replied: Eat it if you wish for the slaughter of its mother serves its slaughter.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْجَنِينِ فَقَالَ ‏"‏ كُلُوهُ إِنْ شِئْتُمْ ‏"‏ ‏.‏ وَقَالَ مُسَدَّدٌ قُلْنَا يَا رَسُولَ اللَّهِ نَنْحَرُ النَّاقَةَ وَنَذْبَحُ الْبَقَرَةَ وَالشَّاةَ فَنَجِدُ فِي بَطْنِهَا الْجَنِينَ أَنُلْقِيهِ أَمْ نَأْكُلُهُ قَالَ ‏"‏ كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2827
In-book reference : Book 16, Hadith 40
English translation : Book 15, Hadith 2821

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: The slaughter of embryo is included when its mother is slaughtered.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهَوَيْهِ، حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَدَّاحُ الْمَكِّيُّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2828
In-book reference : Book 16, Hadith 41
English translation : Book 15, Hadith 2822

(19) Chapter: What Has Been Reported About Eating Meat While Not Knowing Whether The Name Of Allah Was Mentioned Upon it or not

(19) باب مَا جَاءَ فِي أَكْلِ اللَّحْمِ لاَ يُدْرَى أَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لاَ

Narrated 'Aishah:

(the narrator Musa did not mention the words "from 'Aishah" in his version from Hammad, and al-Qa'nabi also did not mention the word "from 'Aishah" in his version from Malik). They (the people) said: Messenger of Allah, there are people here, recent converts from polytheism, who bring us meat and we do not know whether or not they mentioned Allah's name over it. The Messenger of Allah (ﷺ) said: Mention Allah's name and eat.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، وَمُحَاضِرٌ، - الْمَعْنَى - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرَا عَنْ حَمَّادٍ، وَمَالِكٍ، عَنْ عَائِشَةَ، أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ قَوْمًا حَدِيثُو عَهْدٍ بِالْجَاهِلِيَّةِ يَأْتُونَنَا بِلُحْمَانٍ لاَ نَدْرِي أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهَا أَمْ لَمْ يَذْكُرُوا أَفَنَأْكُلُ مِنْهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَمُّوا اللَّهَ وَكُلُوا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2829
In-book reference : Book 16, Hadith 42
English translation : Book 15, Hadith 2823

(20) Chapter: Regarding Al-'Atirah

(20) باب فِي الْعَتِيرَةِ

Narrated Nubayshah:

A man called the Messenger of Allah (ﷺ): We used to sacrifice Atirah in pre-Islamic days during Rajab; so what do you command us? He said: Sacrifice for the sake of Allah in any month whatever; obey Allah, Most High, and feed(the people). He said: We used to sacrifice a Fara' in pre-Islamic days, so what do you command us? He said: On every pasturing animal there is a Fara' which is fed by your cattle till it becomes strong and capable of carrying load.

The narrator Nasr said (in his version): When it becomes capable of carrying load of the pilgrims, you may slaughter it and give its meat as charity (sadaqah).

The narrator Khalid's version says: You (may give it) to the travellers, for it is better. Khalid said: I asked AbuQilabah: How many pasturing animals? He replied: One hundred.

حَدَّثَنَا مُسَدَّدٌ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، - الْمَعْنَى - حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ قَالَ نُبَيْشَةُ نَادَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا قَالَ " اذْبَحُوا لِلَّهِ فِي أَىِّ شَهْرٍ كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا " . قَالَ إِنَّا كُنَّا نُفْرِعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا قَالَ " فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ حَتَّى إِذَا اسْتَحْمَلَ " . قَالَ نَصْرٌ " اسْتَحْمَلَ لِلْحَجِيجِ ذَبَحْتَهُ فَتَصَدَّقْتَ بِلَحْمِهِ " . قَالَ خَالِدٌ أَحْسَبُهُ قَالَ " عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ خَيْرٌ " . قَالَ خَالِدٌ قُلْتُ لأَبِي قِلاَبَةَ كَمِ السَّائِمَةُ قَالَ مِائَةٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2830
In-book reference : Book 16, Hadith 43
English translation : Book 15, Hadith 2824

Narrated Abu Hurairah:

Prophet (ﷺ) sa saying: There is no fara' and 'atirah.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ فَرَعَ وَلاَ عَتِيرَةَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2831
In-book reference : Book 16, Hadith 44
English translation : Book 15, Hadith 2825

Narrated Sa'id:

Fara' was the first animal born to them (the Arabs) which they sacrificed.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، قَالَ الْفَرَعُ أَوَّلُ النِّتَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 2832
In-book reference : Book 16, Hadith 45
English translation : Book 15, Hadith 2826

Narrated 'Aishah:

The Messenger of Allah (ﷺ) used to sacrifice goat out of every fifty goats.

Abu Dawud said: Fara' means the first baby camel born (to the Arabs). They used to sacrifice it for their idols, and then eat it, and its skin was thrown on a tree. 'Atira was a sacrifice made during the first ten days of Rajab.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ كُلِّ خَمْسِينَ شَاةً شَاةٌ ‏.‏ قَالَ أَبُو دَاوُدَ قَالَ بَعْضُهُمُ الْفَرَعُ أَوَّلُ مَا تُنْتَجُ الإِبِلُ كَانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ ثُمَّ يَأْكُلُونَهُ وَيُلْقَى جِلْدُهُ عَلَى الشَّجَرِ وَالْعَتِيرَةُ فِي الْعَشْرِ الأُوَلِ مِنْ رَجَبٍ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2833
In-book reference : Book 16, Hadith 46
English translation : Book 15, Hadith 2827

(21) Chapter: The 'Aqiqah (21) باب فِي الْعَقِيقَةِ

Narrated Umm Kurz al-Ka'biyyah:
I heard the Messenger of Allah (ﷺ) say: Two resembling sheep are to be sacrificed for a boy and one for a girl.

AbuDawud said: I heard Ahmad (ibn Hanbal) say: The Arabic word mukafi'atani means equal (in age) or resembling each other.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ عَنِ الْغُلاَمِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ قَالَ مُكَافِئَتَانِ أَىْ مُسْتَوِيَتَانِ أَوْ مُقَارِبَتَانِ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2834
In-book reference : Book 16, Hadith 47
English translation : Book 15, Hadith 2828

Narrated Umm Kurz:

I heard the Prophet (nay peace be upon him) say: Let the birds stay in their roosts. She said: I also heard him say: Two sheep are to be sacrificed for a boy and one for a girl, but it does you no harm whether they are male or female.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ، قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ أَقِرُّوا الطَّيْرَ عَلَى مَكِنَاتِهَا ‏"‏ ‏.‏ قَالَتْ وَسَمِعْتُهُ يَقُولُ ‏"‏ عَنِ الْغُلاَمِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ لاَ يَضُرُّكُمْ أَذُكْرَانًا كُنَّ أَمْ إِنَاثًا ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2835
In-book reference : Book 16, Hadith 48
English translation : Book 15, Hadith 2829

Narrated Umm Kurz:

The Messenger of Allah (ﷺ) said: Two sheep which resemble each other are to be sacrificed for a boy and one for a girl.
Abu Dawud said: This is a sound tradition, and the tradition narrated by Sufyan is misunderstanding.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَنِ الْغُلاَمِ شَاتَانِ مِثْلاَنِ وَعَنِ الْجَارِيَةِ شَاةٌ " . قَالَ أَبُو دَاوُدَ هَذَا هُوَ الْحَدِيثُ وَحَدِيثُ سُفْيَانَ وَهَمٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2836
In-book reference : Book 16, Hadith 49
English translation : Book 15, Hadith 2830

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: A boy is in pledge for his Aqiqah. Sacrifice is made for him on the seventh day, his head is shaved and is smeared with blood.
When Qatadah was asked about smearing with blood, how that should be done, he said: When you cut the head (i.e. throat) of the animal (meant for Aqiqah), you may take a few hair of it, place them on its veins, and then place them in the middle of the head of the infant, so that the blood flows on the hair (of the infant) like a threat. Then its head may be washed and shaved off.
Abu Dawud said: In narrating the word "is smeared with blood" (yudamma) there is a misunderstanding on the part of Hammam.
Abu Dawud said: Hammam has been opposed in narrating the words "is smeared with blood". This is misunderstanding of Hammam. They narrated he word "he is given a name (yusamma) and Hammam narrated it "is smeared with blood" (yudamma).
Abu Dawud said: This tradition is not followed.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ غُلاَمٍ رَهِينَةٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُدَمَّى " . فَكَانَ قَتَادَةُ إِذَا سُئِلَ عَنِ الدَّمِ كَيْفَ يُصْنَعُ بِهِ قَالَ إِذَا ذَبَحْتَ الْعَقِيقَةَ أَخَذْتَ مِنْهَا صُوفَةً وَاسْتَقْبَلْتَ بِهِ أَوْدَاجَهَا ثُمَّ تُوضَعُ عَلَى يَافُوخِ الصَّبِيِّ حَتَّى يَسِيلَ عَلَى رَأْسِهِ مِثْلُ الْخَيْطِ ثُمَّ يُغْسَلُ رَأْسُهُ بَعْدُ وَيُحْلَقُ . قَالَ أَبُو دَاوُدَ وَهَذَا وَهَمٌ مِنْ هَمَّامٍ " وَيُدَمَّى " . قَالَ أَبُو دَاوُدَ خُولِفَ هَمَّامٌ فِي هَذَا الْكَلاَمِ وَهُوَ وَهَمٌ مِنْ هَمَّامٍ وَإِنَّمَا قَالُوا " يُسَمَّى " . فَقَالَ هَمَّامٌ " يُدَمَّى " . قَالَ أَبُو دَاوُدَ وَلَيْسَ يُؤْخَذُ بِهَذَا .

حكم: صحيح دون قوله ويدمى والمحفوظ ويسمى (الألباني)

Reference : Sunan Abi Dawud 2837
In-book reference : Book 16, Hadith 50
English translation : Book 15, Hadith 2831

Narrated Samurah ibn Jundub:
The Prophet (ﷺ) said: A boy is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved and he is given name.
Abu Dawud said: The word wa yusamma is sounder as narrated by Salam b. Abi Muti' from Qatadah, and narrated by Iyas b. Daghfal and Ash'ath from al-Hassan who narrated wa yusamma (and he is given a name).

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ غُلاَمٍ رَهِينَةٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى " . قَالَ أَبُو دَاوُدَ وَيُسَمَّى أَصَحُّ كَذَا قَالَ سَلاَّمُ بْنُ أَبِي مُطِيعٍ عَنْ قَتَادَةَ وَإِيَاسُ بْنُ دَغْفَلٍ وَأَشْعَثُ عَنِ الْحَسَنِ . قَالَ " وَيُسَمَّى " . وَرَوَاهُ أَشْعَثُ عَنِ الْحَسَنِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَيُسَمَّى " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2838
In-book reference : Book 16, Hadith 51
English translation : Book 15, Hadith 2832

Narrated Salman b. 'Amir al-Dabbi:

The Messenger of Allah (ﷺ) as saying: Along with a boy there is an 'Aqiqah, so shed blood on his behalf, and remove injury from him.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَعَ الْغُلاَمِ عَقِيقَتُهُ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الأَذَى " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2839
In-book reference : Book 16, Hadith 52
English translation : Book 15, Hadith 2833

Narrated Al-Hasan:

To remove the injury is the shaving of the head.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ إِمَاطَةُ الأَذَى حَلْقُ الرَّأْسِ .

Grade : **Sahih Maqtu'** (Al-Albani) **صحيح مقطوع** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 2840
In-book reference : Book 16, Hadith 53
English translation : Book 15, Hadith 2834

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) sacrificed a ram for both al-Hasan and al-Husayn each (Allah be pleased with them).

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا .

صحيح لكن في رواية النسائي كبشين كبشين وهو الأصح (الألباني)

حكم:

Reference : Sunan Abi Dawud 2841
In-book reference : Book 16, Hadith 54
English translation : Book 15, Hadith 2835

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather that the Messenger of Allah (ﷺ) was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ حَدَّثَنَا عَبْدُ الْمَلِكِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ دَاوُدَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ أُرَاهُ عَنْ جَدِّهِ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَقِيقَةِ فَقَالَ " لاَ يُحِبُّ اللَّهُ الْعُقُوقَ " . كَأَنَّهُ كَرِهَ الاِسْمَ وَقَالَ " مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلاَمِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ " . وَسُئِلَ عَنِ الْفَرَعِ قَالَ " وَالْفَرَعُ حَقٌّ وَأَنْ تَتْرُكُوهُ حَتَّى يَكُونَ بَكْرًا شُغْزُبًّا ابْنَ مَخَاضٍ أَوِ ابْنَ لَبُونٍ فَتُعْطِيَهُ أَرْمَلَةً أَوْ تَحْمِلَ عَلَيْهِ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيَلْزَقَ لَحْمُهُ بِوَبَرِهِ وَتُكْفِئَ إِنَاءَكَ وَتُوَلِّهَ نَاقَتَكَ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2842
In-book reference : Book 16, Hadith 55
English translation : Book 15, Hadith 2836

Narrated Buraydah ibn al-Hasib:

When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed a sheep, shaved his head and smeared his head with saffron.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لأَحَدِنَا غُلاَمٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ اللَّهُ بِالإِسْلاَمِ كُنَّا نَذْبَحُ شَاةً وَنَحْلِقُ رَأْسَهُ وَنَلْطَخُهُ بِزَعْفَرَانٍ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2843
In-book reference : Book 16, Hadith 56
English translation : Book 15, Hadith 2837

17 - Game (Kitab Al-Said) (2844 - 2861)

كتاب الصيد

(1) Chapter: Using A Dog For Hunting And Other Than That

(1) باب فِي اتِّخَاذِ الْكَلْبِ لِلصَّيْدِ وَغَيْرِهِ

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: If anyone gets a dog, except a sheeping or hunting or a farm dog, a qirat of his reward will be deducted daily.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اتَّخَذَ كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ " .

حكم: صحيح ق وليس عند خ أو صيد إلا معلقا (الألباني)

Reference : Sunan Abi Dawud 2844
In-book reference : Book 17, Hadith 1
English translation : Book 16, Hadith 2838

Narrated Abdullah ibn Mughaffal:

The Prophet (ﷺ) said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ أَنَّ الْكِلاَبَ أُمَّةٌ مِنَ الأُمَمِ لأَمَرْتُ بِقَتْلِهَا فَاقْتُلُوا مِنْهَا الأَسْوَدَ الْبَهِيمَ " .

Grade : **Sahih** (Al-Albani)   حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2845
In-book reference : Book 17, Hadith 2
English translation : Book 16, Hadith 2839

Narrated Jabir ibn Abdullah:

The Prophet of Allah (ﷺ) ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine yourselves to the type which is black.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَمَرَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْكِلاَبِ حَتَّى إِنْ كَانَتِ الْمَرْأَةُ تَقْدَمُ مِنَ الْبَادِيَةِ - يَعْنِي بِالْكَلْبِ - فَنَقْتُلُهُ ثُمَّ نَهَانَا عَنْ قَتْلِهَا وَقَالَ " عَلَيْكُمْ بِالأَسْوَدِ " .

17 - Game (Kitab Al-Said) (2844 - 2861) كتاب الصيد

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2846
In-book reference : Book 17, Hadith 3
English translation : Book 16, Hadith 2840

(2) Chapter: Regarding Hunting (2) باب فِي الصَّيْدِ

Narrated 'Abi b. Hatim:

I asked the Prophet (ﷺ) ,and said: I set off my trained dogs, and they catch (something) for me: may I eat (it)? He said: When you set off trained dogs and mention Allah's name, eat what they catch for you. I said: Even if they killed (the game)? He said: Even if they killed (the game) as long as another dog does not join it. I said: I shoot with a featherless arrow, and it strikes the target, may I eat (it) ? He said: If you shoot with a featherless arrow and mention Allah's name, and it strikes the aim, and pierce it, eat it ; and if it strikes with its middle, do not eat (it).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم قُلْتُ إِنِّي أُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ فَتُمْسِكُ عَلَىَّ أَفَآكُلُ قَالَ " إِذَا أَرْسَلْتَ الْكِلاَبَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ " . قُلْتُ وَإِنْ قَتَلْنَ قَالَ " وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مِنْهَا " . قُلْتُ أَرْمِي بِالْمِعْرَاضِ فَأُصِيبُ أَفَآكُلُ قَالَ " إِذَا رَمَيْتَ بِالْمِعْرَاضِ وَذَكَرْتَ اسْمَ اللَّهِ فَأَصَابَ فَخَزَقَ فَكُلْ وَإِنْ أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2847
In-book reference : Book 17, Hadith 4
English translation : Book 16, Hadith 2841

Narrated 'Adi b. Hatim:

I asked the Messenger of Allah. I said: We hunt with these dogs. He replied: When you set off your dog and mention Allah's name over it, eat what it catches for you, even if it kills it, except that the dog has eaten (any of it); if the dog has eaten (any of it), do not eat, for Im afraid it has caught it only for itself.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم قُلْتُ إِنَّا نَصِيدُ بِهَذِهِ الْكِلاَبِ فَقَالَ لِي " إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلَ إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ فَإِنْ أَكَلَ الْكَلْبُ فَلاَ تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2848
In-book reference : Book 17, Hadith 5
English translation : Book 16, Hadith 2842

Narrated 'Adi b. Hatim:

The Prophet (ﷺ) as saying: When you shoot your arrow and mention Allah's name, and you find it (the game) after a day, and you do not find it in water, and you find in it only the mark of you arrow, eat (it). But if another dog joins your dogs, do not eat it, for you do not know maybe the one which was not yours has killed it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا رَمَيْتَ بِسَهْمِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَوَجَدْتَهُ مِنَ الْغَدِ وَلَمْ تَجِدْهُ فِي مَاءٍ وَلاَ فِيهِ أَثَرٌ غَيْرَ سَهْمِكَ فَكُلْ وَإِذَا اخْتَلَطَ بِكِلاَبِكَ كَلْبٌ مِنْ غَيْرِهَا فَلاَ تَأْكُلْ لاَ تَدْرِي لَعَلَّهُ قَتَلَهُ الَّذِي لَيْسَ مِنْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2849
In-book reference : Book 17, Hadith 6
English translation : Book 16, Hadith 2843

Narrated 'Adi b. Hatim:

The Prophet (ﷺ) as saying: When the animal at which you shot falls in water, is drowned, and dies, do not eat.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا وَقَعَتْ رَمِيَّتُكَ فِي مَاءٍ فَغَرِقَ فَمَاتَ فَلاَ تَأْكُلْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2850
In-book reference : Book 17, Hadith 7
English translation : Book 16, Hadith 2844

Narrated Adi ibn Hatim:

The Prophet (ﷺ) said: Eat what ever is caught for you by a dog or a hawk you have trained and set off when you have mentioned Allah's name. I said: (Does this apply) if it killed (the animal)? He said: When it kills it without eating any of it, for it caught it only for you.
Abu Dawud said: If a hawk eats any of it, there is no harm (in eating it). If a dog eats it, it is disapproved (to eat the meat). If it drinks blood, there is no harm (in eating it).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا عَلَّمْتَ مِنْ كَلْبٍ أَوْ بَازٍ ثُمَّ أَرْسَلْتَهُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكَ عَلَيْكَ " . قُلْتُ وَإِنْ قَتَلَ قَالَ " إِذَا قَتَلَهُ وَلَمْ يَأْكُلْ مِنْهُ شَيْئًا فَإِنَّمَا أَمْسَكَهُ عَلَيْكَ " . قَالَ أَبُو دَاوُدَ الْبَازُ إِذَا أَكَلَ فَلاَ بَأْسَ بِهِ وَالْكَلْبُ إِذَا أَكَلَ كُرِهَ وَإِنْ شَرِبَ الدَّمَ فَلاَ بَأْسَ بِهِ .

صحيح إلا قوله أو باز فإنه منكر (الألباني) حكم:

Reference : Sunan Abi Dawud 2851

In-book reference : Book 17, Hadith 8
English translation : Book 16, Hadith 2845

Narrated AbuTha'labah al-Khushani:

The Messenger of Allah (ﷺ) said about the game hunted by a dog: If you set off your dog and have mentioned Allah's name, eat (it), even if it eats any of it; and eat what your hands return you.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَيْدِ الْكَلْبِ " إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَإِنْ أَكَلَ مِنْهُ وَكُلْ مَا رَدَّتْ عَلَيْكَ يَدَاكَ " .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 2852
In-book reference : Book 17, Hadith 9
English translation : Book 16, Hadith 2846

Narrated Adi ibn Hatim:

Messenger of Allah, one of us shoots at the game, and follows its mark for two or three days, and then finds it dead, and there is his arrow (pierced) in it, may he eat it? He said: Yes, if he wishes, or he said: he may eat if he wishes.

حَدَّثَنَا الْحُسَيْنُ بْنُ مُعَاذِ بْنِ خُلَيْفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَحَدُنَا يَرْمِي الصَّيْدَ فَيَقْتَفِي أَثَرَهُ الْيَوْمَيْنِ وَالثَّلاَثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ أَيَأْكُلُ قَالَ " نَعَمْ إِنْ شَاءَ " . أَوْ قَالَ " يَأْكُلُ إِنْ شَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2853
In-book reference : Book 17, Hadith 10
English translation : Book 16, Hadith 2847

Narrated 'Adi b. Hatim:

I asked Prophet (ﷺ) about featherless arrow. He said: If it strikes with its end, eat, and if it strikes with the middle part of it, do not eat, for it died by a violent blow. I said: I set off my dog? He replies: If you mention Allah's name, eat, otherwise do not eat. If it eats any of it, do not eat, for it caught for itself. He asked: I set off my dog, and I find with it another dog ? He replied: Do not eat, because you mentioned Allah's name on your dog.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، قَالَ قَالَ عَدِيُّ بْنُ حَاتِمٍ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ فَقَالَ " إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ فَإِنَّهُ وَقِيذٌ " . قُلْتُ أُرْسِلُ كَلْبِي . قَالَ " إِذَا سَمَّيْتَ فَكُلْ وَإِلاَّ فَلاَ تَأْكُلْ وَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ فَإِنَّمَا أَمْسَكَ لِنَفْسِهِ " . فَقَالَ أُرْسِلُ كَلْبِي فَأَجِدُ عَلَيْهِ كَلْبًا آخَرَ فَقَالَ " لاَ تَأْكُلْ لأَنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2854
In-book reference : Book 17, Hadith 11
English translation : Book 16, Hadith 2848

Narrated Abu Taa'labat b. al-Khushani:

I said: Messenger of Allah, I hunt with my trained dog, and with my untrained dog? He said: 'What you hunt with your trained dog, mention Allah's names (on it) and eat; and what you hunt with your untrained dog, and you find in a position that you slaughter it, then eat.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، قَالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ، يَقُولُ أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، عَائِذُ اللَّهِ قَالَ سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ، يَقُولُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ قَالَ " مَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ وَمَا اصَّدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2855
In-book reference : Book 17, Hadith 12
English translation : Book 16, Hadith 2849

Narrated AbuTha'labah al-Khushani:

The Messenger of Allah (ﷺ) said to me: AbuTha'labah, eat what returns to you by your bow and your dog.

Ibn Harb's version adds: "The trained (dog), and your hand, then eat, whether it has been slaughtered or not slaughtered".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، عَنِ الزُّبَيْدِيِّ، حَدَّثَنَا يُونُسُ بْنُ سَيْفٍ، حَدَّثَنَا أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، حَدَّثَنِي أَبُو ثَعْلَبَةَ الْخُشَنِيُّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ثَعْلَبَةَ كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ وَكَلْبُكَ " . زَادَ عَنِ ابْنِ حَرْبٍ " الْمُعَلَّمُ وَيَدُكَ فَكُلْ ذَكِيًّا وَغَيْرَ ذَكِيٍّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2856
In-book reference : Book 17, Hadith 13
English translation : Book 16, Hadith 2850

Narrated Abdullah ibn Amr ibn al-'As:

There was a bedouin called AbuTha'labah. He said: Messenger of Allah, I have trained dogs, so tell me your opinion about (eating) the animal they hunt. The Prophet (ﷺ) said: If you have trained dogs, then eat what they catch for you. He asked: Whether it is slaughtered or not? He replied: Yes. He asked: Does it apply even if it eats any of it? He replied: Even if it eats any of it. He again asked: Messenger of Allah, tell me your opinion about my bow (i.e. the game hunted by arrow). He said: Eat what your bow returns to you, whether it is slaughtered or not. He asked: If it

goes out of my sight? He replied: Even if it goes out of your sight, provided it has no stench, or you find a mark on it other than the mark of your arrow.
He asked: Tell me about the use of the vessels of the Magians when we are forced to use them. He replied: Wash them and eat in them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ أَعْرَابِيًّا، يُقَالُ لَهُ أَبُو ثَعْلَبَةَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي كِلاَبًا مُكَلَّبَةً فَأَفْتِنِي فِي صَيْدِهَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ كَانَ لَكَ كِلاَبٌ مُكَلَّبَةٌ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ " . قَالَ ذَكِيًّا أَوْ غَيْرَ ذَكِيٍّ قَالَ " نَعَمْ " . قَالَ فَإِنْ أَكَلَ مِنْهُ قَالَ " وَإِنْ أَكَلَ مِنْهُ " . فَقَالَ يَا رَسُولَ اللَّهِ أَفْتِنِي فِي قَوْسِي . قَالَ " كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ " . قَالَ " ذَكِيًّا أَوْ غَيْرَ ذَكِيٍّ " . قَالَ وَإِنْ تَغَيَّبَ عَنِّي قَالَ " وَإِنْ تَغَيَّبَ عَنْكَ مَا لَمْ يَصِلَّ أَوْ تَجِدَ فِيهِ أَثَرًا غَيْرَ سَهْمِكَ " . قَالَ أَفْتِنِي فِي آنِيَةِ الْمَجُوسِ إِنِ اضْطُرِرْنَا إِلَيْهَا . قَالَ " اغْسِلْهَا وَكُلْ فِيهَا " .

حكم: حسن لكن قوله وإن أكل منه منكر (الألباني)

Reference	: Sunan Abi Dawud 2857
In-book reference	: Book 17, Hadith 14
English translation	: Book 16, Hadith 2851

(3) Chapter: When A Piece Is Cut From The Game

(3) باب فِي صَيْدٍ قُطِعَ مِنْهُ قِطْعَةٌ

Narrated AbuWaqid:
The Prophet (ﷺ) said: Whatever is cut off of an animal when it is alive is dead.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي وَاقِدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " **مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ** " .

Grade	: **Sahih** (Al-Albani)	**حكم: صحيح (الألباني)**

Reference	: Sunan Abi Dawud 2858
In-book reference	: Book 17, Hadith 15
English translation	: Book 16, Hadith 2852

(4) Chapter: On Following The Game

(4) باب فِي اتِّبَاعِ الصَّيْدِ

Narrated Abdullah ibn Abbas:
The Prophet (ﷺ) said: (the narrator Sufyan said: I do not know but that it [the tradition] has been transmitted from the Prophet (ﷺ): He who lives in the desert will become rude; he who pursues the game will be negligent, and he who visits a king will be perverted.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم - وَقَالَ مَرَّةً سُفْيَانُ وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم - وَقَالَ " **مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2859
In-book reference : Book 17, Hadith 16
English translation : Book 16, Hadith 2853

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He said: He who sticks to a king is perverted. This version adds: The nearer a servant (of Allah) goes to a king, the farther he keeps away from Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ شَيْخٍ، مِنَ الأَنْصَارِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى مُسَدَّدٍ قَالَ " وَمَنْ لَزِمَ السُّلْطَانَ افْتُتِنَ " . زَادَ " وَمَا ازْدَادَ عَبْدٌ مِنَ السُّلْطَانِ دُنُوًّا إِلاَّ ازْدَادَ مِنَ اللَّهِ بُعْدًا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2860
In-book reference : Book 17, Hadith 17
English translation : Book 16, Hadith 2854

Narrated AbuTha'labah al-Khushani:

The Prophet (ﷺ) said: When you shoot your arrow (and the animal goes out of your sight) and you come three days later on it, and in it there is your arrow, then eat provided it has not stench.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَمَيْتَ الصَّيْدَ فَأَدْرَكْتَهُ بَعْدَ ثَلاَثِ لَيَالٍ وَسَهْمُكَ فِيهِ فَكُلْهُ مَا لَمْ يُنْتِنْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2861
In-book reference : Book 17, Hadith 18
English translation : Book 16, Hadith 2855

18 - Wills (Kitab Al-Wasaya) (2862 - 2884)

كتاب الوصايا

(1) Chapter: What Has Been Related About What Is Commanded About The Will

(1) باب مَا جَاءَ فِيمَا يُؤْمَرُ بِهِ مِنَ الْوَصِيَّةِ

Narrated 'Abdullah bin 'Umar:

The Messenger of Allah (ﷺ) as saying: It is the duty of a Muslim man who has something which is to be given as bequest not to have it for two nights without having his will written regarding it.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَىْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ " .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2862
In-book reference : Book 18, Hadith 1
English translation : Book 17, Hadith 2856

Narrated 'Aishah:

The Messenger of Allah (ﷺ) did not leave dinars, dirhams, camels and goats, nor did he leave will for anything.

حَدَّثَنَا مُسَدَّدٌ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم دِينَارًا وَلاَ دِرْهَمًا وَلاَ بَعِيرًا وَلاَ شَاةً وَلاَ أَوْصَى بِشَىْءٍ .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2863
In-book reference : Book 18, Hadith 2
English translation : Book 17, Hadith 2857

(2) Chapter: What Has Been Related Regarding What Is Allowed For A Testor To Give From His Wealth

(2) باب مَا جَاءَ فِيمَا لاَ يَجُوزُ لِلْمُوصِي فِي مَالِهِ

Narrated 'Amir b. Sa'd:

On the authority of his father (Sa'd b. Abi Waqqas): When he (Sa'd) fell ill at Mecca (according to the version of Ibn Abi Kkalaf) - then the agreed version has: which brought him near to death - the Messenger of Allah (ﷺ) went to visit him. He said: Messenger of Allah, I have a large amount of property, and my daughter is my only heir. May I give two-thirds (of my property) as a sadaqah (charity)? He said: No. He asked: Then a half ? He replied: No. He asked: Then one-third ? He replied: (You may will away) a third and third is a lot. To leave your heirs rich is better

than to leave them poor begging from people. You will not spend anything, seeking thereby to please Allah, without being rewarded for it, even the mouthful you give your wife. I said: Messenger of Allah, shall I be left behind form immigration (to Medina)? He said: If you remain behind after me and do good works seeking the pleasure of Allah, your rank will be raised and degree increased. Perhaps you will not remain behind, and some people will benefit from you and others will be harmed by you. He then said: O Allah, complete the immigration of my Companions and do not turn them back. But miserable was Sa'd b. Khawlah. The Messenger of Allah (ﷺ) lamented on him as he died at Mecca.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ مَرِضَ مَرَضًا - قَالَ ابْنُ أَبِي خَلَفٍ - بِمَكَّةَ - ثُمَّ اتَّفَقَا - أَشْفَى فِيهِ فَعَادَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيرًا وَلَيْسَ يَرِثُنِي إِلاَّ ابْنَتِي أَفَأَتَصَدَّقُ بِالثُّلُثَيْنِ قَالَ " لاَ " . قَالَ فَبِالشَّطْرِ قَالَ " لاَ " . قَالَ فَبِالثُّلُثِ قَالَ " الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَتْرُكَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلاَّ أُجِرْتَ بِهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ " . قُلْتُ يَا رَسُولَ اللَّهِ أَتَخَلَّفُ عَنْ هِجْرَتِي قَالَ " إِنَّكَ إِنْ تُخَلَّفْ بَعْدِي فَتَعْمَلْ عَمَلاً صَالِحًا تُرِيدُ بِهِ وَجْهَ اللَّهِ لاَ تَزْدَادُ بِهِ إِلاَّ رِفْعَةً وَدَرَجَةً لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ " . ثُمَّ قَالَ " اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ مَاتَ بِمَكَّةَ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 2864
In-book reference : Book 18, Hadith 3
English translation : Book 17, Hadith 2858

(3) Chapter: What Has Been Related About It Being Disliked To Cause Harm With The Will

(3) باب مَا جَاءَ فِي كَرَاهِيَةِ الإِضْرَارِ فِي الْوَصِيَّةِ

Narrated Abu Hurairah:

A man asked the Messenger of Allah (ﷺ): Messenger of Allah, which sadaqah (charity) is the best ? He replied: (The best sadaqah is) that you give something as sadaqah (charity) when you are healthy, greedy, expect survival and fear poverty, and not that you postpone it until your death. and then you say: For so-and-so is such-and-such, and for so-and-so is such-and-such, while it was already for so-and-so.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ " أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ تَأْمُلُ الْبَقَاءَ وَتَخْشَى الْفَقْرَ وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا وَقَدْ كَانَ لِفُلاَنٍ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 2865
In-book reference : Book 18, Hadith 4
English translation : Book 17, Hadith 2859

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: A man giving a dirham as sadaqah (charity) during his life is better than giving one hundred dirhams as sadaqah (charity) at the moment of his death.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ شُرَحْبِيلَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لأَنْ يَتَصَدَّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2866
In-book reference : Book 18, Hadith 5
English translation : Book 17, Hadith 2860

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A man or a woman acts in obedience to Allah for sixty years, then when they are about to die they cause injury by their will, so they must go to Hell. Then AbuHurayrah recited: "After a legacy which you bequeath or a debt, causing no injury...that will be the mighty success.
Abu Dawud said: Al-Ash'ath b. Jabir is the grandfather of Nasr b. 'Ali.

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْحُدَّانِيُّ، حَدَّثَنَا الأَشْعَثُ بْنُ جَابِرٍ، حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةَ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ " . قَالَ وَقَرَأَ عَلَىَّ أَبُو هُرَيْرَةَ مِنْ هَا هُنَا { مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ } حَتَّى بَلَغَ { ذَلِكَ الْفَوْزُ الْعَظِيمُ } . قَالَ أَبُو دَاوُدَ هَذَا - يَعْنِي الأَشْعَثَ بْنَ جَابِرٍ - جَدُّ نَصْرِ بْنِ عَلِيٍّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2867
In-book reference : Book 18, Hadith 6
English translation : Book 17, Hadith 2861

(4) Chapter: What Has Been Related About Accepting The Position Of Executing A Will

(4) باب مَا جَاءَ فِي الدُّخُولِ فِي الْوَصَايَا

Narrated Abu Dharr:

The Messenger of Allah (ﷺ) said to me: Abu Dharr, I see you weak, and I like for you what I like for myself. Do not be a leader of two (persons), and do not be a guardian of an orphan.
Abu Dawud said: This has been narrated only by the people of Egypt.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي فَلاَ تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلاَ تَوَلَّيَنَّ مَالَ يَتِيمٍ " . قَالَ أَبُو دَاوُدَ تَفَرَّدَ بِهِ أَهْلُ مِصْرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2868
In-book reference : Book 18, Hadith 7
English translation : Book 17, Hadith 2862

(5) Chapter: What Has Been Related About Abrogating The Will For The Parents And Near Relatives

(5) باب مَا جَاءَ فِي نَسْخِ الْوَصِيَّةِ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ

Narrated Ibn 'Abbas:

The Qur'anic verse goes: "(It is prescribed when death approaches any of you), if he leaves any goods, that he may bequest to parents and next to kin." The bequest was made in this way until the verse of inheritance repealed it.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، { إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ } فَكَانَتِ الْوَصِيَّةُ كَذَلِكَ حَتَّى نَسَخَتْهَا آيَةُ الْمِيرَاثِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2869
In-book reference : Book 18, Hadith 8
English translation : Book 17, Hadith 2863

(6) Chapter: What Has Been Related About Willing To An Heir

(6) باب مَا جَاءَ فِي الْوَصِيَّةِ لِلْوَارِثِ

Narrated AbuHurayrah:

I heard the Messenger of Allah (ﷺ) say: Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ، سَمِعْتُ أَبَا أُمَامَةَ، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلاَ وَصِيَّةَ لِوَارِثٍ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2870
In-book reference : Book 18, Hadith 9
English translation : Book 17, Hadith 2864

(7) Chapter: Mixing One's Food With The Food Of An Orphan

(7) باب مُخَالَطَةِ الْيَتِيمِ فِي الطَّعَامِ

Narrated Abdullah ibn Abbas:

When Allah, Most High, revealed the verses: "Come not nigh to the orphan's property except to improve it". And "Those who unjustly eat up the property of orphans", everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled.

This fell heavy on them, and they mentioned this to the Messenger of Allah (ﷺ). So Allah, Most High, revealed the verse: "They ask thee concerning orphans. Say: The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren." Then they mixed their food with his food and their drink with his drink.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ } وَ { إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا } الآيَةَ انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ وَشَرَابَهُ مِنْ شَرَابِهِ فَجَعَلَ يَفْضُلُ مِنْ طَعَامِهِ فَيُحْبَسُ لَهُ حَتَّى يَأْكُلَهُ أَوْ يَفْسُدَ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ } فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ وَشَرَابَهُمْ بِشَرَابِهِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2871
In-book reference : Book 18, Hadith 10
English translation : Book 17, Hadith 2865

(8) Chapter: What Has Been Related About What Is Allowed For The Guardian Of The Orphan To Take From His Wealth

(8) باب مَا جَاءَ فِيمَا لِوَلِيِّ الْيَتِيمِ أَنْ يَنَالَ مِنْ مَالِ الْيَتِيمِ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather told that a man came to the Prophet (ﷺ) and said: I am poor, I have nothing (with me), and I have an orphan. He said: Use the property of your orphan without spending it lavishly, hurrying and taking it as your own property.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، أَنَّ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَهُمْ حَدَّثَنَا حُسَيْنٌ، - يَعْنِي الْمُعَلِّمَ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنِّي فَقِيرٌ لَيْسَ لِي شَىْءٌ وَلِي يَتِيمٌ . قَالَ فَقَالَ " كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلاَ مُبَادِرٍ وَلاَ مُتَأَثِّلٍ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2872
In-book reference : Book 18, Hadith 11
English translation : Book 17, Hadith 2866

(9) Chapter: What Has Been Related About When One Ceases Being An Orphan

(9) باب مَا جَاءَ مَتَى يَنْقَطِعُ الْيُتْمُ

Narrated Ali ibn AbuTalib:

I memorised (a tradition) from the Messenger of Allah (ﷺ): There is no orphanhood after puberty, and there is no silence for the whole day till the night.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدِينِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ سَعِيدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ رُقَيْشٍ، أَنَّهُ سَمِعَ شُيُوخًا، مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ وَمِنْ خَالِهِ عَبْدِ اللَّهِ بْنِ أَبِي أَحْمَدَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ حَفِظْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم "لاَ يُتْمَ بَعْدَ احْتِلاَمٍ وَلاَ صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ" .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2873
In-book reference : Book 18, Hadith 12
English translation : Book 17, Hadith 2867

(10) Chapter: What Has Been Related About The Severity Of Consuming The Wealth Of An Orphan

(10) باب مَا جَاءَ فِي التَّشْدِيدِ فِي أَكْلِ مَالِ الْيَتِيمِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Refrain from seven (characteristics) which cause destruction. He was asked: What are they, Messenger of Allah ? He replied: To assign partner to Allah, magic, to kill a soul (man) which is prohibited by Allah except for which is due, to take usury, to consume the property of an orphan, to retreat on the day of the battle, and to slander chaste women, indiscreet but believing.
Abu Dawud said: The name Abu al-Ghaith is Salim client of Ibn Muti'.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ " . قَالَ أَبُو دَاوُدَ أَبُو الْغَيْثِ سَالِمٌ مَوْلَى ابْنِ مُطِيعٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2874
In-book reference : Book 18, Hadith 13
English translation : Book 17, Hadith 2868

'Umair, A Companion of the Prophet (ﷺ) said:

A man asked him (the Prophet): Messenger of Allah, what are the grave sins? He replied: They are nine. He then mentioned the tradition to the same effect. This version adds: "And disobedience to the Muslim parents, and to violate the sacred House, your qiblah (direction of prayer), in your life and after death.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزَجَانِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ، حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سِنَانٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ - وَكَانَتْ، لَهُ صُحْبَةٌ - أَنَّ رَجُلاً، سَأَلَهُ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ فَقَالَ " هُنَّ تِسْعٌ " . فَذَكَرَ مَعْنَاهُ زَادَ " وَعُقُوقُ الْوَالِدَيْنِ الْمُسْلِمَيْنِ وَاسْتِحْلاَلُ الْبَيْتِ الْحَرَامِ قِبْلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2875
In-book reference : Book 18, Hadith 14
English translation : Book 17, Hadith 2869

(11) Chapter: What Has Been Related Of Evidence That The Shroud Is From One's Wealth

(11) باب مَا جَاءَ فِي الدَّلِيلِ عَلَى أَنَّ الْكَفَنَ مِنْ جَمِيعِ الْمَالِ

Narrated Khabbab:

Mus'ab b. 'Umar was killed at the battle of Uhud, and for him only a coarse cloth would be found as shroud. When we covered his head, his feet showed, and when we covered his feet, his head showed. So the Messenger of Allah (ﷺ) said: Cover his head with it (cloth), and put some rushes over his feet.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ، قَالَ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ تَكُنْ لَهُ إِلاَّ نَمِرَةٌ كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2876
In-book reference : Book 18, Hadith 15
English translation : Book 17, Hadith 2870

(12) Chapter: What Has Been Related About A Man Who GIves A Gift, Then It Is Bequeathed To Him, Or He Inherits It

(12) باب مَا جَاءَ فِي الرَّجُلِ يَهَبُ ثُمَّ يُوصَى لَهُ بِهَا أَوْ يَرِثُهَا

Narrated Buraidah:

A woman came to the Messenger of Allah (ﷺ) and said: I donated my slave-girl to my mother, but she died and left the slave-girl. He said: Your reward became due, and she came back to you in inheritance. She said: She died while a month's fasting was due from her. Would it be sufficient or be taken as completed if I fast on her behalf ? He said: Yes. She said: She also did not perform Hajj. Would it be sufficient or be taken completed if I perform (Hajj) on her behalf ? He said: Yes.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، بُرَيْدَةَ أَنَّ امْرَأَةً، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنَّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ . قَالَ " قَدْ وَجَبَ أَجْرُكِ وَرَجَعَتْ إِلَيْكِ فِي الْمِيرَاثِ " . قَالَتْ وَإِنَّهَا مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ أَفَيُجْزِئُ - أَوْ يَقْضِي - عَنْهَا أَنْ أَصُومَ عَنْهَا قَالَ " نَعَمْ " . قَالَتْ وَإِنَّهَا لَمْ تَحُجَّ أَفَيُجْزِئُ - أَوْ يَقْضِي - عَنْهَا أَنْ أَحُجَّ عَنْهَا قَالَ " نَعَمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2877
In-book reference : Book 18, Hadith 16
English translation : Book 17, Hadith 2871

(13) Chapter: What Has Been Related About A Man Who Institutes An Endowment

(13) باب مَا جَاءَ فِي الرَّجُلِ يُوقِفُ الْوَقْفَ

Narrated Ibn 'Umar:

'Umar got some land in Khaibar, and when to the Prophet (ﷺ) and said: I have acquired land in Khaibar which I consider to be more valuable than any I have acquired ; so what do you command me to do with it ? He replied: If you wish, you may make the property as inalienable possession, and give its produce as sadaqah (charity). So 'Umar gave it as a sadaqah declaring that the property must not be sold, given away, or inherited : (and gave its produce as sadaqah to be devoted) to poor, relatives, the emancipation of slaves, Allah's path, travellers. The narrator Bishr added: "and guests". Then the agreed version goes: No sin being committed by the one who administers it if he eats something from it in a reasonable manner, or gives something to a friend, who does not make his own property. The narrator Bishr added: "(provided) he is not storing-up goods (for himself)".

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ قَالَ ‏"‏ إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا ‏"‏ ‏.‏ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لاَ يُبَاعُ أَصْلُهَا وَلاَ يُوهَبُ وَلاَ يُورَثُ لِلْفُقَرَاءِ وَالْقُرْبَى وَالرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ - وَزَادَ عَنْ بِشْرٍ - وَالضَّيْفِ - ثُمَّ اتَّفَقُوا - لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ ‏.‏ زَادَ عَنْ بِشْرٍ قَالَ وَقَالَ مُحَمَّدٌ غَيْرَ مُتَأَثِّلٍ مَالاً ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2878
In-book reference : Book 18, Hadith 17
English translation : Book 17, Hadith 2872

Narrated Yahya b. Sa'id:

'Abd al-Hamid b. Abd 'Allah b. 'Abd Allah b. 'Umar b. al-Khattab copied to me a document about the religious endowment (waqf) made by 'Umar b. al-Khattab : In the name of Allah, the Compassionate, the Merciful. This is what Allah's servant 'Umar has written about Thamgh. He narrated the tradition like the one transmitted by Nafi'. He added: "provided he is not storing up goods (for himself)". The surplus fruit will be devoted to the beggar and the deprived. He then went on with the tradition, saying: If the man in charge of Thamgh wishes to buy a slave for his work for its fruits (by selling them), he may do so. Mu'iqib penned it and 'Abd Allah b. al-Arqam witnessed it : In the name of Allah, the Compassionate, the Merciful. This is what Allah's servant 'Umar , Commander of Faithful, directed, in case of some incident happens to him (i.e. he dies), that Thamg, Sirmah b. al-Akwa', the servant who is there, the hundred shares in (the land of) Khaibr, the servant who is there and the hundred sahres which Muhammad (ﷺ) had donated to me in the valley (nearly) will remain in the custody of Hafsah during her life, then

the men of opinion from her family will be in charge of these (endowments), that these will neither be sold not purchased, spending (its produce) where they think (necessary on the beggar, deprived and relatives). There is no harm to the one in charge (of this endowment) if he eats himself, or feeds, or buys slaves with it.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ صَدَقَةِ، عُمَرَ بْنِ الْخَطَّابِ رضى الله عنه قَالَ نَسَخَهَا لِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا كَتَبَ عَبْدُ اللَّهِ عُمَرُ فِي ثَمْغٍ فَقَصَّ مِنْ خَبَرِهِ نَحْوَ حَدِيثِ نَافِعٍ قَالَ غَيْرَ مُتَأَثِّلٍ مَالاً فَمَا عَفَا عَنْهُ مِنْ ثَمَرِهِ فَهُوَ لِلسَّائِلِ وَالْمَحْرُومِ - قَالَ وَسَاقَ الْقِصَّةَ - قَالَ وَإِنْ شَاءَ وَلِيُّ ثَمْغٍ اشْتَرَى مِنْ ثَمَرِهِ رَقِيقًا لِعَمَلِهِ وَكَتَبَ مُعَيْقِيبٌ وَشَهِدَ عَبْدُ اللَّهِ بْنُ الأَرْقَمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَبْدُ اللَّهِ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ إِنْ حَدَثَ بِهِ حَدَثٌ أَنَّ ثَمْغًا وَصِرْمَةَ بْنَ الأَكْوَعِ وَالْعَبْدَ الَّذِي فِيهِ وَالْمِائَةَ سَهْمٍ الَّتِي بِخَيْبَرَ وَرَقِيقَهُ الَّذِي فِيهِ وَالْمِائَةَ الَّتِي أَطْعَمَهُ مُحَمَّدٌ صلى الله عليه وسلم بِالْوَادِي تَلِيهِ حَفْصَةُ مَا عَاشَتْ ثُمَّ يَلِيهِ ذُو الرَّأْىِ مِنْ أَهْلِهَا أَنْ لاَ يُبَاعَ وَلاَ يُشْتَرَى يُنْفِقُهُ حَيْثُ رَأَى مِنَ السَّائِلِ وَالْمَحْرُومِ وَذِي الْقُرْبَى وَلاَ حَرَجَ عَلَى مَنْ وَلِيَهُ إِنْ أَكَلَ أَوْ آكَلَ أَوِ اشْتَرَى رَقِيقًا مِنْهُ .

حكم: صحيح وجادة (الألباني)

Reference	: Sunan Abi Dawud 2879
In-book reference	: Book 18, Hadith 18
English translation	: Book 17, Hadith 2873

(14) Chapter: What Has Been Related About Giving Charity On Behalf Of The Deceased

(14) باب مَا جَاءَ فِي الصَّدَقَةِ عَنِ الْمَيِّتِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ بِلاَلٍ - عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أُرَاهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةِ أَشْيَاءَ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 2880
In-book reference	: Book 18, Hadith 19
English translation	: Book 17, Hadith 2874

(15) Chapter: What Has Been Related About Giving In Charity For One Who Died Without Leaving A Will

(15) باب مَا جَاءَ فِيمَنْ مَاتَ عَنْ غَيْرِ، وَصِيَّةٍ، يُتَصَدَّقُ عَنْهُ

Narrated Aisha, Ummul Mu'minin:

A woman said: Messenger of Allah, my mother suddenly died; if it had not happened, she would have given sadaqah (charity) and donated (something). Will it suffice if I give sadaqah on her behalf? The Prophet (ﷺ) said: Yes, give sadaqah on her behalf.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَلَوْلاَ ذَلِكَ لَتَصَدَّقَتْ وَأَعْطَتْ أَفَيُجْزِئُ أَنْ أَتَصَدَّقَ عَنْهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَعَمْ فَتَصَدَّقِي عَنْهَا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2881
In-book reference : Book 18, Hadith 20
English translation : Book 17, Hadith 2875

Narrated Ibn 'Abbas:

A man said: Messenger of Allah, my mother has died ; will it benefit her if I give sadaqah on her behalf ? He said: Yes. He said: I have a garden, and I call you to witness that I have given it as sadaqah on her behalf.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا فَقَالَ " نَعَمْ " . قَالَ فَإِنَّ لِي مَخْرَفًا وَإِنِّي أُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 2882
In-book reference : Book 18, Hadith 21
English translation : Book 17, Hadith 2876

(16) Chapter: What Has Been Related About The Will Of A Combatant Disbeliever Who Dies, And His Executor Accepts Islam, Does He Have To Carry Out The Will ?

(16) باب مَا جَاءَ فِي وَصِيَّةِ الْحَرْبِيِّ يُسْلِمُ وَلِيُّهُ أَيَلْزَمُهُ أَنْ يُنْفِذَهَا

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather told that Al-'As ibn Wa'il left his will that a hundred slaves should be emancipated on his behalf. His son Hisham emancipated fifty slaves and his son Amr intended to emancipate the remaining fifty on his behalf, but he said: I should ask first the Messenger of Allah (ﷺ). He, therefore, came to the Prophet (ﷺ) and said: Messenger of Allah, my father left in his will that a hundred slaves should be emancipated on his behalf and Hisham has emancipated fifty on his behalf and fifty remain. Shall I emancipate them on his behalf? The Messenger of Allah (ﷺ) said: Had he been a Muslim and you had emancipated slaves on his behalf, or given sadaqah on his behalf, or performed the pilgrimage, that would have reached him.

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، أَخْبَرَنِي أَبِي، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ الْعَاصَ بْنَ وَائِلٍ، أَوْصَى أَنْ يُعْتَقَ، عَنْهُ مِائَةُ رَقَبَةٍ فَأَعْتَقَ ابْنُهُ هِشَامٌ خَمْسِينَ رَقَبَةً فَأَرَادَ ابْنُهُ عَمْرٌو أَنْ يَعْتِقَ عَنْهُ الْخَمْسِينَ الْبَاقِيَةَ فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَوْصَى بِعِتْقِ مِائَةِ رَقَبَةٍ وَإِنَّ هِشَامًا أَعْتَقَ عَنْهُ خَمْسِينَ وَبَقِيَتْ عَلَيْهِ خَمْسُونَ رَقَبَةً أَفَأُعْتِقُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَوْ كَانَ مُسْلِمًا فَأَعْتَقْتُمْ عَنْهُ أَوْ تَصَدَّقْتُمْ عَنْهُ أَوْ حَجَجْتُمْ عَنْهُ بَلَغَهُ ذَلِكَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2883
In-book reference : Book 18, Hadith 22
English translation : Book 17, Hadith 2877

(17) Chapter: What Has Been Related About A Man Who Dies And Leaves Behind A Debt, And He Has What Will Fulfill The Debt, The Creditors Will Be Asked To Defer Repayment For A While, And The Heirs Should Be Treated With Leniency

(17) باب مَا جَاءَ فِي الرَّجُلِ يَمُوتُ وَعَلَيْهِ دَيْنٌ وَلَهُ وَفَاءٌ يُسْتَنْظَرُ غُرَمَاؤُهُ وَيُرْفَقُ بِالْوَارِثِ

Narrated Jabir bin 'Abdullah :

That his father died and left a debt of thirty wasqs of a Jew on him. Jabir asked him to defer, but he refused. Jabir then spoke to the Messenger of Allah (ﷺ) asking him to mediate to him on his behalf. The Messenger of Allah (ﷺ) came to the Jew and spoke to him about taking fruit-dates in lieu of the debt that was on him. But he refused. The Messenger of Allah (ﷺ) asked him to defer (the debt) to him, but he refused. He then narrated the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ شُعَيْبَ بْنَ إِسْحَاقَ، حَدَّثَهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ تُوُفِّيَ وَتَرَكَ عَلَيْهِ ثَلاَثِينَ وَسْقًا لِرَجُلٍ مِنْ يَهُودَ فَاسْتَنْظَرَهُ جَابِرٌ فَأَبَى فَكَلَّمَ جَابِرٌ النَّبِيَّ صلى الله عليه وسلم أَنْ يَشْفَعَ لَهُ إِلَيْهِ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ عَلَيْهِ فَأَبَى عَلَيْهِ وَكَلَّمَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُنْظِرَهُ فَأَبَى . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2884
In-book reference : Book 18, Hadith 23
English translation : Book 17, Hadith 2878

19 - Shares of Inheritance (Kitab Al-Fara'id)

كتاب الفرائض (2885 - 2927)

(1) Chapter: What Has Been Related About Teaching The Knowledge Of Inheritance

(1) باب مَا جَاءَ فِي تَعْلِيمِ الْفَرَائِضِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Knowledge has three categories; anything else is extra; a precise verse, or an established sunnah (practice), or a firm obligatory duty.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ التَّنُوخِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْعِلْمُ ثَلاَثَةٌ وَمَا سِوَى ذَلِكَ فَهُوَ فَضْلٌ آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ " .

Grade : **Da'if** (Al-Albani) — **حكم**: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2885
In-book reference : Book 19, Hadith 1
English translation : Book 18, Hadith 2879

(2) Chapter: Regarding Al-Kalalah

(2) باب فِي الْكَلاَلَةِ

Narrated Jabir:

I fell ill, and the Prophet (ﷺ) and Abu Bakr came to me on foot to visit me. As I was unconscious, I could not speak to him. He performed ablution and sprinkled water on me ; so I became conscious. I said: Messenger of Allah, how should I do in my property, as I have sisters? Thereafter the verse about inheritance was revealed: "They ask thee for legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs."

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ ابْنَ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ مَرِضْتُ فَأَتَانِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَاشِيَيْنِ وَقَدْ أُغْمِيَ عَلَىَّ فَلَمْ أُكَلِّمْهُ فَتَوَضَّأَ وَصَبَّهُ عَلَىَّ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي وَلِي أَخَوَاتٌ قَالَ فَنَزَلَتْ آيَةُ الْمَوَارِيثِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ } .

Grade : **Sahih** (Al-Albani) — **حكم**: صحيح (الألباني)

Reference : Sunan Abi Dawud 2886
In-book reference : Book 19, Hadith 2
English translation : Book 18, Hadith 2880

(3) Chapter: A Person Who Has No Son But He Has Sisters

(3) باب مَنْ كَانَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أَخَوَاتٌ

Narrated Jabir ibn Abdullah:

I fell ill, and I had seven sisters. The Messenger of Allah (ﷺ) came to me and blew on my face. So I became conscious. I said: Messenger of Allah, may I not bequeath one-third of my property to my sisters? He replied: Do good. I asked: Half? He replied: Do good. He then went out and left me, and said: I do not think, Jabir, you will die of this disease. Allah has revealed (verses) and described the share of your sisters. He appointed two-thirds for them. Jabir used to say: This verse was revealed about me: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا هِشَامٌ، - يَعْنِي الدَّسْتَوَائِيَّ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ اشْتَكَيْتُ وَعِنْدِي سَبْعُ أَخَوَاتٍ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَفَخَ فِي وَجْهِي فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلاَ أُوصِي لأَخَوَاتِي بِالثُّلُثِ قَالَ " أَحْسِنْ " . قُلْتُ الشَّطْرَ قَالَ " أَحْسِنْ " . ثُمَّ خَرَجَ وَتَرَكَنِي فَقَالَ " يَا جَابِرُ لاَ أُرَاكَ مَيِّتًا مِنْ وَجَعِكَ هَذَا وَإِنَّ اللَّهَ قَدْ أَنْزَلَ فَبَيَّنَ الَّذِي لأَخَوَاتِكَ فَجَعَلَ لَهُنَّ الثُّلُثَيْنِ " . قَالَ فَكَانَ جَابِرٌ يَقُولُ أُنْزِلَتْ هَذِهِ الآيَةُ فِيَّ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2887
In-book reference : Book 19, Hadith 3
English translation : Book 18, Hadith 2881

Narrated Al-Bara' bin 'Azib:

The last verse revealed about the decease who left no descendants or ascendants: "They ask thee for the legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ آخِرُ آيَةٍ نَزَلَتْ فِي الْكَلاَلَةِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2888
In-book reference : Book 19, Hadith 4
English translation : Book 18, Hadith 2882

Narrated Al-Bara' ibn Azib:

A man came to the Prophet (ﷺ) and said: Messenger of Allah, they ask thee for a legal decision about a kalalah. What is meant by kalalah? He replied: The verse revealed in summer is sufficient for you.
I asked AbuIshaq: Does it mean a person who dies and leaves neither children nor father? He said: This is so. The people think it is so.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ يَسْتَفْتُونَكَ فِي الْكَلاَلَةِ فَمَا الْكَلاَلَةُ قَالَ " تُجْزِيكَ آيَةُ الصَّيْفِ " . فَقُلْتُ لأَبِي إِسْحَاقَ هُوَ مَنْ مَاتَ وَلَمْ يَدَعْ وَلَدًا وَلاَ وَالِدًا قَالَ كَذَلِكَ ظَنُّوا أَنَّهُ كَذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2889
In-book reference : Book 19, Hadith 5
English translation : Book 18, Hadith 2883

(4) Chapter: What Has Been Related About The Inheritance For Descendants

(4) باب مَا جَاءَ فِي مِيرَاثِ الصُّلْبِ

Narrated Huzail b. Shurahbil al-Awadi:

A man came to Abu Musa al-Ash'ari and Salman b. Rabi'ah, and asked about a case where there were a daughter, a son's daughter and full sister. They replied: The daughter gets half and the full gets half. The son's daughter gets nothing. Go to Ibn Mas'ud and you will find that he agrees with me. So the man came to him and informed him about their opinion. He said: I would then be in error and not be one of those who are rightly guided. But I decide concerning the matter as the Messenger of Allah (ﷺ) did: The daughter gets half, and the son's daughter gets a share which complete thirds (i.e. gets a sixth), and what remain to the full sister."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ الأَوْدِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الأَشْعَرِيِّ وَسَلْمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا عَنِ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، لأَبٍ وَأُمٍّ فَقَالاَ لاِبْنَتِهِ النِّصْفُ وَلِلأُخْتِ مِنَ الأَبِ وَالأُمِّ النِّصْفُ وَلَمْ يُوَرِّثَا ابْنَةَ الاِبْنِ شَيْئًا وَأْتِ ابْنَ مَسْعُودٍ فَإِنَّهُ سَيُتَابِعُنَا فَأَتَاهُ الرَّجُلُ فَسَأَلَهُ وَأَخْبَرَهُ بِقَوْلِهِمَا فَقَالَ لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ وَلَكِنِّي سَأَقْضِي فِيهَا بِقَضَاءِ النَّبِيِّ صلى الله عليه وسلم لاِبْنَتِهِ النِّصْفُ وَلاِبْنَةِ الاِبْنِ سَهْمٌ تَكْمِلَةُ الثُّلُثَيْنِ وَمَا بَقِيَ فَلِلأُخْتِ مِنَ الأَبِ وَالأُمِّ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2890
In-book reference : Book 19, Hadith 6
English translation : Book 18, Hadith 2884

Narrated Jabir ibn Abdullah:

We went out with the Messenger of Allah (ﷺ) and came to a woman of the Ansar in al-Aswaf. The woman brought her two daughters, and said: Messenger of Allah, these are the daughters of Thabit ibn Qays who was killed as a martyr when he was with you at the battle of Uhud, their paternal uncle has taken all their property and inheritance, and he has not left anything for them. What do you think, Messenger of Allah? They cannot be married unless they have some property. The Messenger of Allah (ﷺ) said: Allah will decide regarding the matter. Then the verse of Surat an-Nisa was revealed: "Allah (thus) directs you as regards your children's (inheritance)." Messenger of Allah (ﷺ) said: Call to me the woman and her husband's brother. He then said to their paternal uncle: Give them two-thirds and their mother an eighth, and what remains is yours.
Abu Dawud said: The narrator Bishr made a mistake. They were the daughters of Sa'd b. al-Rabi' for Thabit b. Qais was killed in the battle of Yamamah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى جِئْنَا امْرَأَةً مِنَ الأَنْصَارِ فِي الأَسْوَاقِ فَجَاءَتِ الْمَرْأَةُ بِابْنَتَيْنِ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ هَاتَانِ بِنْتَا ثَابِتِ بْنِ قَيْسٍ قُتِلَ مَعَكَ يَوْمَ أُحُدٍ وَقَدِ اسْتَفَاءَ عَمُّهُمَا مَالَهُمَا وَمِيرَاثَهُمَا كُلَّهُ فَلَمْ يَدَعْ لَهُمَا مَالاً إِلاَّ أَخَذَهُ فَمَا تَرَى يَا رَسُولَ اللَّهِ فَوَاللَّهِ لاَ تُنْكَحَانِ أَبَدًا إِلاَّ وَلَهُمَا مَالٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقْضِي اللَّهُ فِي ذَلِكَ " . قَالَ وَنَزَلَتْ سُورَةُ النِّسَاءِ { يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ } الآيَةَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادْعُوا لِيَ الْمَرْأَةَ وَصَاحِبَهَا " . فَقَالَ لِعَمِّهِمَا " أَعْطِهِمَا الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَلَكَ " . قَالَ أَبُو دَاوُدَ أَخْطَأَ بِشْرٌ فِيهِ إِنَّمَا هُمَا ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ وَثَابِتُ بْنُ قَيْسٍ قُتِلَ يَوْمَ الْيَمَامَةِ .

حكم: حسن لكن ذكر ثابت بن قيس فيه خطأ والمحفوظ أنه سعد بن الربيع (الألباني)

Reference : Sunan Abi Dawud 2891
In-book reference : Book 19, Hadith 7
English translation : Book 18, Hadith 2885

Narrated Jabir bin ‘Abdullah :

The wife of Sa'd b. al-Rabi said: Messenger of Allah, Sa'd died and left two daughters. He then narrated the rest of the tradition in a similar way.
Abu Dawud said: This is the most correct tradition.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي دَاوُدُ بْنُ قَيْسٍ، وَغَيْرُهُ، مِنْ أَهْلِ الْعِلْمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَةَ، سَعْدِ بْنِ الرَّبِيعِ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَعْدًا هَلَكَ وَتَرَكَ ابْنَتَيْنِ . وَسَاقَ نَحْوَهُ قَالَ أَبُو دَاوُدَ وَهَذَا هُوَ الصَّوَابُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2892
In-book reference : Book 19, Hadith 8
English translation : Book 18, Hadith 2886

Narrated Al-Aswad b. Yazid:

Mu'adh b. Jabal gave shares of inheritance to a sister and a daughter. He gave each of them half. He was at Yemen while the Prophet (ﷺ) was alive.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنِي أَبُو حَسَّانَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، وَرَّثَ أُخْتًا وَابْنَةً فَجَعَلَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا النِّصْفَ وَهُوَ بِالْيَمَنِ وَنَبِيُّ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ حَىٌّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2893
In-book reference : Book 19, Hadith 9

English translation : Book 18, Hadith 2887

(5) Chapter: Regarding The Grandmother (5) باب فِي الْجَدَّةِ

Narrated Qabisah ibn Dhuwayb:

A grandmother came to AbuBakr asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book, nor do I know anything for you in the Sunnah of the Prophet of Allah (ﷺ) Go home till I question the people. He then questioned the people, and al-Mughirah ibn Shu'bah said: I had been present with the Messenger of Allah (ﷺ) when he gave grandmother a sixth. AbuBakr said: Is there anyone with you? Muhammad ibn Maslamah stood and said the same as al-Mughirah ibn Shu'bah had said. So AbuBakr made it apply to her. Another grandmother came to Umar ibn al-Khattab asking him for her share of inheritance. He said: Nothing has been prescribed for you in Allah's Book. The decision made before you was made for a grandmother other than you. I am not going to add in the shares of inheritance; but it is that sixth. If there are two of you, it is shared between you, but whichever of you is the only one left gets it all.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، أَنَّهُ قَالَ جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكِ فِي كِتَابِ اللَّهِ تَعَالَى شَىْءٌ وَمَا عَلِمْتُ لَكِ فِي سُنَّةِ نَبِيِّ اللَّهِ صلى الله عليه وسلم شَيْئًا فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ ‏.‏ فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَاهَا السُّدُسَ ‏.‏ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ ثُمَّ جَاءَتِ الْجَدَّةُ الأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ رضى الله عنه تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكِ فِي كِتَابِ اللَّهِ تَعَالَى شَىْءٌ وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلاَّ لِغَيْرِكِ وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ وَلَكِنْ هُوَ ذَلِكَ السُّدُسُ فَإِنِ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا وَأَيَّتُكُمَا خَلَتْ بِهِ فَهُوَ لَهَا ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2894
In-book reference : Book 19, Hadith 10
English translation : Book 18, Hadith 2888

Narrated Buraydah:

The Prophet (ﷺ) appointed a sixth to a grandmother if no mother is left to inherit before her.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنِي أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ أَبُو الْمُنِيبِ الْعَتَكِيُّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَعَلَ لِلْجَدَّةِ السُّدُسَ إِذَا لَمْ تَكُنْ دُونَهَا أُمٌّ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2895
In-book reference : Book 19, Hadith 11
English translation : Book 18, Hadith 2889

(6) Chapter: What Has Been Related About The Grandfather's Inheritance (6) باب مَا جَاءَ فِي مِيرَاثِ الْجَدِّ

Narrated Imran ibn Husayn:

A man came to the Prophet (ﷺ) and said: My son has died; what do I receive from his estate? He replied: You receive a sixth. When he turned away he called him and said: You receive another sixth. When he turned away, he called him and said: The other sixth is an allowance (beyond what is due).
Qatadah said: They (the Companions) did not know the heirs with whom he was given (a sixth). Qatadah said: The minimum share given to the grandfather was a sixth.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ ابْنَ ابْنِي مَاتَ فَمَا لِي مِنْ مِيرَاثِهِ فَقَالَ " لَكَ السُّدُسُ " . فَلَمَّا أَدْبَرَ دَعَاهُ فَقَالَ " لَكَ سُدُسٌ آخَرُ " . فَلَمَّا أَدْبَرَ دَعَاهُ فَقَالَ " إِنَّ السُّدُسَ الآخَرَ طُعْمَةٌ " . قَالَ قَتَادَةُ فَلاَ يَدْرُونَ مَعَ أَىِّ شَىْءٍ وَرَّثَهُ . قَالَ قَتَادَةُ أَقَلُّ شَىْءٍ وَرِثَ الْجَدُّ السُّدُسَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2896
In-book reference : Book 19, Hadith 12
English translation : Book 18, Hadith 2890

Al-Hasan reported that Umar asked:

Which of your knows what share the Messenger of Allah (ﷺ) had given to the grandfather from the estate? Ma'qil ibn Yasar said: The Messenger of Allah (ﷺ) gave him a sixth. He asked: Along with whom? He replied: I do not know. He said: You do not know; what is the use then?

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عُمَرَ، قَالَ أَيُّكُمْ يَعْلَمُ مَا وَرَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْجَدَّ فَقَالَ مَعْقِلُ بْنُ يَسَارٍ أَنَا وَرَّثَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم السُّدُسَ . قَالَ مَعَ مَنْ قَالَ لاَ أَدْرِي . قَالَ لاَ دَرَيْتَ فَمَا تُغْنِي إِذًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2897
In-book reference : Book 19, Hadith 13
English translation : Book 18, Hadith 2891

(7) Chapter: Regarding The Inheritance For Al-'Asabah

(7) باب فِي مِيرَاثِ الْعَصَبَةِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Divide the property among those whose share have been prescribed in the Book of Allah, and what remains from the prescribed shares goes to the nearest male heirs.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَمَخْلَدُ بْنُ خَالِدٍ، - وَهَذَا حَدِيثُ مَخْلَدٍ وَهُوَ الأَشْبَعُ - قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْسِمِ الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى ذَكَرٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2898

In-book reference : Book 19, Hadith 14
English translation : Book 18, Hadith 2892

(8) Chapter: Regarding The Inheritance For Those Related Due To The Womb

(8) باب فِي مِيرَاثِ ذَوِي الأَرْحَامِ

Narrated Al-Miqdam al-Kindi:

The Prophet (ﷺ) said: If anyone leaves a debt or a helpless family I shall be responsible-and sometimes the narrator said: Allah and His Apostle will be responsible-but if anyone leaves property, it goes to his heirs. I am the heirs of him who has none, paying blood-wit for him and inheriting from him; and a maternal uncle is the heir of him who has none, paying blood-wit for him and inheriting from him.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ عَبْدِ اللَّهِ بْنِ لُحَيٍّ، عَنِ الْمِقْدَامِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَرَكَ كَلاًّ فَإِلَىَّ " . وَرُبَّمَا قَالَ " إِلَى اللَّهِ وَإِلَى رَسُولِهِ " . " وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ وَأَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ أَعْقِلُ لَهُ وَأَرِثُهُ وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ يَعْقِلُ عَنْهُ وَيَرِثُهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 2899
In-book reference : Book 19, Hadith 15
English translation : Book 18, Hadith 2893

Narrated Al-Miqdam al-Kindi:

The Prophet (ﷺ) said: I am nearer to every believer than himself, so if anyone leaves a debt or a helpless family, I shall be responsible, but if anyone leaves property, it goes to his heirs. I am patron of him who has none, inheriting his property and freeing him from his liabilities. A maternal uncle is patron of him who has none, inheriting his property and freeing him from his liabilities.
Abu Dawud said: da'iah means dependants or helpless family.
Abu Dawud said: This tradition has been transmitted by al-Zubaidi from Rashid b. Sa'd from Ibn 'A'idh on the authority of al-Miqdam. It has also been transmitted by Mu'awiyah b. Salih from Rashid who said: I heard al-Miqdam (say).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا حَمَّادٌ، عَنْ بُدَيْلٍ، - يَعْنِي ابْنَ مَيْسَرَةَ - عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ الْكِنْدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَإِلَىَّ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ وَأَنَا مَوْلَى مَنْ لاَ مَوْلَى لَهُ أَرِثُ مَالَهُ وَأَفُكُّ عَانَهُ وَالْخَالُ مَوْلَى مَنْ لاَ مَوْلَى لَهُ يَرِثُ مَالَهُ وَيَفُكُّ عَانَهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الزُّبَيْدِيُّ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنِ ابْنِ عَائِذٍ عَنِ الْمِقْدَامِ وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَاشِدٍ قَالَ سَمِعْتُ الْمِقْدَامَ . قَالَ أَبُو دَاوُدَ يَقُولُ الضَّيْعَةُ مَعْنَاهُ عِيَالٌ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 2900
In-book reference : Book 19, Hadith 16
English translation : Book 18, Hadith 2894

Narrated Al-Miqdam:

I heard the Messenger of Allah (ﷺ) say: I am the heirs of Him who has none, freeing him from his liabilities, and inheriting what he possesses. A maternal uncle is the heir of Him who has none, freeing him from his liabilities, and inheriting his property.

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ عَتِيقٍ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ حُجْرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ أَفُكُّ عَانِيَهُ وَأَرِثُ مَالَهُ وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ يَفُكُّ عَانِيَهُ وَيَرِثُ مَالَهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2901
In-book reference : Book 19, Hadith 17
English translation : Book 18, Hadith 2895

Narrated Aisha, Ummul Mu'minin:

A client of the Prophet (ﷺ) died and left some property, but he left no child or relative. The Messenger of Allah (ﷺ) said: Give what he has left to a man belonging to his village.
Abu Dawud said: The tradition of Sufyan is more perfect. Musaddad said: Thereupon the Prophet (ﷺ) said: Is there anyone belonging to his land ? They replied: Yes. He said: Then give him what he has left.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، جَمِيعًا عَنِ ابْنِ الأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ مَوْلًى، لِلنَّبِيِّ صلى الله عليه وسلم مَاتَ وَتَرَكَ شَيْئًا وَلَمْ يَدَعْ وَلَدًا وَلاَ حَمِيمًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَعْطُوا مِيرَاثَهُ رَجُلاً مِنْ أَهْلِ قَرْيَتِهِ " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ سُفْيَانَ أَتَمُّ وَقَالَ مُسَدَّدٌ قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَا هُنَا أَحَدٌ مِنْ أَهْلِ أَرْضِهِ " . قَالُوا نَعَمْ . قَالَ " فَأَعْطُوهُ مِيرَاثَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2902
In-book reference : Book 19, Hadith 18
English translation : Book 18, Hadith 2896

Narrated Buraydah ibn al-Hasib:

A man came to the Messenger of Allah (ﷺ) and said: I have property left by a man of Azd. I do not find any man of Azd to give it to him. He said: Go and look for man of Azd for a year. He then came to him after one year and said: Messenger of Allah, I did not find any man of Azd to give it to him. He said: Look for a man of Khuza'ah whom you meet first and give it to him. When he turned away, he said; Call the man to me. When he came to him, he said: Look for the leading man of Khuza'ah and give it to him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ جِبْرِيلَ بْنِ أَحْمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ فَقَالَ إِنَّ عِنْدِي مِيرَاثَ رَجُلٍ مِنَ الأَزْدِ وَلَسْتُ أَجِدُ أَزْدِيًّا أَدْفَعُهُ إِلَيْهِ . قَالَ " اذْهَبْ فَالْتَمِسْ أَزْدِيًّا حَوْلاً " .

قَالَ فَأَتَاهُ بَعْدَ الْحَوْلِ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَجِدْ أَزْدِيًّا أَدْفَعُهُ إِلَيْهِ . قَالَ " فَانْطَلِقْ فَانْظُرْ أَوَّلَ خُزَاعِيٍّ تَلْقَاهُ فَادْفَعْهُ إِلَيْهِ " . فَلَمَّا وَلَّى قَالَ " عَلَىَّ الرَّجُلَ " . فَلَمَّا جَاءَ قَالَ " انْظُرْ كُبْرَ خُزَاعَةَ فَادْفَعْهُ إِلَيْهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2903
In-book reference : Book 19, Hadith 19
English translation : Book 18, Hadith 2897

Narrated Buraydah ibn al-Hasib:

A man of Khuza'ah died and his estate was brought to the Prophet (ﷺ). He said: Look for his heir or some relative. But they found neither heir nor relative. The Messenger of Allah (ﷺ) said: Give it to the leading man of Khuza'ah. The narrator Yahya said: Sometimes I heard him (al-Husayn ibn Aswad) say in this tradition: Look for the greatest man of Khuza'ah.

حَدَّثَنَا الْحُسَيْنُ بْنُ أَسْوَدَ الْعِجْلِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، عَنْ جِبْرِيلَ بْنِ أَحْمَرَ أَبِي بَكْرٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ مَاتَ رَجُلٌ مِنْ خُزَاعَةَ فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمِيرَاثِهِ فَقَالَ " الْتَمِسُوا لَهُ وَارِثًا أَوْ ذَا رَحِمٍ " . فَلَمْ يَجِدُوا لَهُ وَارِثًا وَلاَ ذَا رَحِمٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْطُوهُ الْكُبْرَ مِنْ خُزَاعَةَ " . قَالَ يَحْيَى قَدْ سَمِعْتُهُ مَرَّةً يَقُولُ فِي هَذَا الْحَدِيثِ " انْظُرُوا أَكْبَرَ رَجُلٍ مِنْ خُزَاعَةَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2904
In-book reference : Book 19, Hadith 20
English translation : Book 18, Hadith 2898

Narrated Abdullah ibn Abbas:

A man died leaving no heir but a slave whom he had emancipated. The Messenger of Allah (ﷺ) asked: Has he any heir? They replied: No, except a slave whom he had emancipated. The Messenger of Allah (ﷺ) assigned his estate to him (the emancipated slave).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، مَاتَ وَلَمْ يَدَعْ وَارِثًا إِلاَّ غُلاَمًا لَهُ كَانَ أَعْتَقَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **هَلْ لَهُ أَحَدٌ** " . قَالُوا لاَ إِلاَّ غُلاَمًا لَهُ كَانَ أَعْتَقَهُ . فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِيرَاثَهُ لَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2905
In-book reference : Book 19, Hadith 21
English translation : Book 18, Hadith 2899

(9) Chapter: Inheritance For The Child In The Case Of Li'an (9) باب مِيرَاثِ ابْنِ الْمُلاَعِنَةِ

Narrated Wathilah ibn al-Asqa':

The Prophet (ﷺ) said: A woman gets inheritance from the three following: one she has set free, a foundling, and her child about whom she has invoked a curse on herself if she was untrue in declaring he was not born out of wedlock.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي عُمَرُ بْنُ رُؤْبَةَ التَّغْلِبِيُّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَرْأَةُ تُحْرِزُ ثَلاَثَةَ مَوَارِيثَ عَتِيقَهَا وَلَقِيطَهَا وَوَلَدَهَا الَّذِي لاَعَنَتْ عَنْهُ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2906
In-book reference : Book 19, Hadith 22
English translation : Book 18, Hadith 2900

Narrated Makhul:

The Messenger of Allah (ﷺ) assigned the estate of a child of a woman about whom she had invoked a curse to her mother, and to her heirs after her.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَمُوسَى بْنُ عَامِرٍ، قَالاَ حَدَّثَنَا الْوَلِيدُ، أَخْبَرَنَا ابْنُ جَابِرٍ، حَدَّثَنَا مَكْحُولٌ، قَالَ جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِيرَاثَ ابْنِ الْمُلاَعِنَةِ لأُمِّهِ وَلِوَرَثَتِهَا مِنْ بَعْدِهَا .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2907
In-book reference : Book 19, Hadith 23
English translation : Book 18, Hadith 2901

Narrated 'Amr bin Shu'aib:

On his father's authority, said that his grandfather reported from the Prophet (ﷺ) something similar.

حَدَّثَنَا مُوسَى بْنُ عَامِرٍ، حَدَّثَنَا الْوَلِيدُ، أَخْبَرَنِي عِيسَى أَبُو مُحَمَّدٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 2908
In-book reference : Book 19, Hadith 24
English translation : Book 18, Hadith 2902

(10) Chapter: Can A Muslim Inherit From A Disbeliever ?

(10) باب هَلْ يَرِثُ الْمُسْلِمُ الْكَافِرَ

Narrated Usamah b. Zaid:

The Prophet (ﷺ) as saying: A Muslim may not inherit from an infidel nor an infidel from a Muslim.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلاَ الْكَافِرُ الْمُسْلِمَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2909
In-book reference : Book 19, Hadith 25
English translation : Book 18, Hadith 2903

Narrated Usamah b. Zaid:

I said: Messenger of Allah, where will you stay tomorrow ? This (happened) during his Hajj. He replied: Has 'Aqil left any house for us ? He then said: We shall stay at the valley of Banu Kinarah where the Quraish took an oath on unbelief. This refers to al-Muhassab. The reason is that Banu Kinarah made an alliance with the Quraish against Banu Hashim that they would have no marital connections with them, nor will have commercial transactions with them, not will give them any refuge.

Al-Zuhri said: Khalf means valley.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَدًا فِي حَجَّتِهِ . قَالَ " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً " . ثُمَّ قَالَ " نَحْنُ نَازِلُونَ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ " . يَعْنِي الْمُحَصَّبَ وَذَاكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ وَلاَ يُئْوُوهُمْ . قَالَ الزُّهْرِيُّ وَالْخَيْفُ الْوَادِي .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2910
In-book reference : Book 19, Hadith 26
English translation : Book 18, Hadith 2904

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: people of two different religions would not inherit from one another.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ شَتَّى " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 2911
In-book reference : Book 19, Hadith 27
English translation : Book 18, Hadith 2905

Narrated Mu'adh ibn Jabal:

I heard the Messenger of Allah (ﷺ) say: Islam increases and does not diminish. He, therefore, appointed a Muslim heir (of a non-Muslim).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَمْرِو بْنِ أَبِي حَكِيمٍ الْوَاسِطِيِّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، أَنَّ أَخَوَيْنِ، اخْتَصَمَا إِلَى يَحْيَى بْنِ يَعْمَرَ يَهُودِيٌّ وَمُسْلِمٌ فَوَرَّثَ الْمُسْلِمَ مِنْهُمَا وَقَالَ حَدَّثَنِي أَبُو الأَسْوَدِ أَنَّ رَجُلاً حَدَّثَهُ أَنَّ مُعَاذًا حَدَّثَهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الإِسْلاَمُ يَزِيدُ وَلاَ يَنْقُصُ " . فَوَرَّثَ الْمُسْلِمَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2912
In-book reference : Book 19, Hadith 28
English translation : Book 18, Hadith 2906

Narrated Abu Al-Aswad al-Dili:

Mu'adh bought the property of a Jew whose heir was a Muslim. He then narrated from the Prophet (ﷺ) to the same effect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ أَبِي حَكِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، أَنَّ مُعَاذًا، أُتِيَ بِمِيرَاثِ يَهُودِيٍّ وَارِثُهُ مُسْلِمٌ بِمَعْنَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2913
In-book reference : Book 19, Hadith 29
English translation : Book 18, Hadith 2907

(11) Chapter: Regarding One Who Accepts Islam Before The Distribution Of The Inheritance

(11) باب فِيمَنْ أَسْلَمَ عَلَى مِيرَاثٍ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: An estate which was divided in pre-Islamic period may follow the division in force then, but any estate in Islamic times must follow the division laid down by Islam.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ فَهُوَ عَلَى مَا قُسِمَ لَهُ وَكُلُّ قَسْمٍ أَدْرَكَهُ الإِسْلاَمُ فَهُوَ عَلَى قَسْمِ الإِسْلاَمِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2914
In-book reference : Book 19, Hadith 30
English translation : Book 18, Hadith 2908

(12) Chapter: Regarding Al-Wala'

(12) باب فِي الْوَلاَءِ

Narrated Ibn 'Umar:

'Aishah, mother of believers (ra), intended to buy a slave-girl to set her free. Her people said: We shall sell her to you on one condition that we shall inherit from her. 'Aishah mentioned it to the Messenger of Allah (ﷺ). He said: That should not prevent you, for the right of inheritance belongs to the one who has set a person free.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ قُرِئَ عَلَى مَالِكٍ وَأَنَا حَاضِرٌ، قَالَ مَالِكٌ عَرَضَ عَلَىَّ نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ عَائِشَةَ، رضى الله عنها أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تَعْتِقُهَا فَقَالَ أَهْلُهَا نَبِيعُكِهَا عَلَى أَنَّ وَلاَءَهَا لَنَا . فَذَكَرَتْ عَائِشَةُ ذَاكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَمْنَعُكِ ذَلِكَ فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2915
In-book reference : Book 19, Hadith 31
English translation : Book 18, Hadith 2909

Narrated 'Aishah:

The Messenger of Allah (ﷺ) as saying: The right of inheritance belongs to only to the one who paid the price (of the slave) and patronised him by doing an act of gratitude.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْطَى الثَّمَنَ وَوَلِيَ النِّعْمَةَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2916
In-book reference : Book 19, Hadith 32
English translation : Book 18, Hadith 2910

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported: Rabab ibn Hudhayfah married a woman and three sons were born to him from her. Their mother then died. They inherited her houses and had the right of inheritance of her freed slaves.
Amr ibn al-'As was the agnate of her sons. He sent them to Syria where they died. Amr ibn al-'As then came. A freed slave of hers died and left some property. Her brothers disputed with him and brought the case to Umar ibn al-Khattab.
Umar reported the Messenger of Allah (ﷺ) as saying: Whatever property a son or a father receives as an heir will go to his agnates, whoever they may be. He then wrote a document for him, witnessed by AbdurRahman ibn Awf, Zayd ibn Thabit and one other person. When AbdulMalik became caliph, they presented the case to Hisham ibn Isma'il or Isma'il ibn Hisham (the narrator is doubtful).
He sent them to 'Abd al-Malik who said: This is the decision which I have already seen.
The narrator said: So he ('Abd al-Malik) made the decision on the basis of the document of Umar ibn al-Khattab, and that is still with us till this moment.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رِئَابَ بْنَ حُذَيْفَةَ، تَزَوَّجَ امْرَأَةً فَوَلَدَتْ لَهُ ثَلاَثَةَ غِلْمَةٍ فَمَاتَتْ أُمُّهُمْ فَوَرِثُوهَا رِبَاعَهَا وَوَلاَءَ مَوَالِيهَا وَكَانَ عَمْرُو بْنُ الْعَاصِ عَصَبَةَ بَنِيهَا فَأَخْرَجَهُمْ إِلَى الشَّامِ فَمَاتُوا فَقَدِمَ عَمْرُو بْنُ الْعَاصِ وَمَاتَ مَوْلًى لَهَا وَتَرَكَ مَالاً لَهُ فَخَاصَمَهُ إِخْوَتُهَا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ عُمَرُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَحْرَزَ الْوَلَدُ أَوِ الْوَالِدُ فَهُوَ لِعَصَبَتِهِ مَنْ كَانَ " . قَالَ فَكَتَبَ لَهُ كِتَابًا فِيهِ شَهَادَةُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَزَيْدِ بْنِ ثَابِتٍ وَرَجُلٍ آخَرَ فَلَمَّا اسْتُخْلِفَ عَبْدُ الْمَلِكِ اخْتَصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ أَوْ إِلَى إِسْمَاعِيلَ بْنِ هِشَامٍ فَرَفَعَهُمْ إِلَى عَبْدِ الْمَلِكِ فَقَالَ هَذَا مِنَ الْقَضَاءِ الَّذِي مَا كُنْتُ أَرَاهُ . قَالَ فَقَضَى لَنَا بِكِتَابِ عُمَرَ بْنِ الْخَطَّابِ فَنَحْنُ فِيهِ إِلَى السَّاعَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2917
In-book reference : Book 19, Hadith 33
English translation : Book 18, Hadith 2911

(13) Chapter: Regarding A Man Who Accepts Islam At The Hands Of Another

(13) باب فِي الرَّجُلِ يُسْلِمُ عَلَى يَدَىِ الرَّجُلِ

Narrated Tamim ad-Dari:

Tamim asked: Messenger of Allah), what is the sunnah about a man who accepts Islam by advice and persuasion of a Muslim? He replied: He is the nearest to him in life and in death.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ حَدَّثَنَا يَحْيَى، - قَالَ أَبُو دَاوُدَ وَهُوَ ابْنُ حَمْزَةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَوْهَبٍ، يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، - قَالَ هِشَامٌ عَنْ تَمِيمٍ الدَّارِيِّ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ . وَقَالَ يَزِيدُ - إِنَّ تَمِيمًا قَالَ يَا رَسُولَ اللَّهِ مَا السُّنَّةُ فِي الرَّجُلِ يُسْلِمُ عَلَى يَدَىِ الرَّجُلِ مِنَ الْمُسْلِمِينَ قَالَ " هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2918
In-book reference : Book 19, Hadith 34
English translation : Book 18, Hadith 2912

(14) Chapter: Regarding Selling Al-Wala'

(14) باب فِي بَيْعِ الْوَلاَءِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) forbade selling or giving away the right to inheritance by a manumitted slave.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2919
In-book reference : Book 19, Hadith 35
English translation : Book 18, Hadith 2913

(15) Chapter: Regarding A Newborn Who Raises His Voice And Then Dies

(15) باب فِي الْمَوْلُودِ يَسْتَهِلُّ ثُمَّ يَمُوتُ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When an infant has raised its voice (and then dies), it will be treated as an heir.

حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَهَلَّ الْمَوْلُودُ وُرِّثَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2920
In-book reference : Book 19, Hadith 36
English translation : Book 18, Hadith 2914

(16) Chapter: The Abrogation Of Inheritance Due To Alliances By Inheritance Due To Relations

(16) باب نَسْخِ مِيرَاثِ الْعَقْدِ بِمِيرَاثِ الرَّحِمِ

Narrated Ibn 'Abbas:

To those also, to whom your right hand was pledged, give their due portion. A man made an agreement with another man (in early days of Islam), and there was no relationship between the ; one of them inherited from the other. The following verse of Surat Al-Anfal abrogated it: "But kindred by blood have prior right against each other."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما قَالَ { وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ } كَانَ الرَّجُلُ يُحَالِفُ الرَّجُلَ لَيْسَ بَيْنَهُمَا نَسَبٌ فَيَرِثُ أَحَدُهُمَا الآخَرَ فَنَسَخَ ذَلِكَ الأَنْفَالُ فَقَالَ تَعَالَى { وَأُولُو الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ } .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2921
In-book reference : Book 19, Hadith 37
English translation : Book 18, Hadith 2915

Ibn 'Abbas explained the following Qur'anic verse :

"To those also, to whom your right hand was pledged, give your portion." When the Emigrants came to Medina. they inherited from the Helpers without any blood-relationship with them for the brotherhood which the Messenger of Allah (ﷺ) established between them. When the following verse was revealed: "To (benefit) everyone we have appointed shares and heirs to property left by parent and relatives." it abrogated the verse: "To those also, to whom

your right hand was pledged, give their due portion." This alliance was made for help, well wishing and cooperation. Now a legacy can be made for him. (The right to)inheritance was abolished.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي إِدْرِيسُ بْنُ يَزِيدَ، حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ { وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ } قَالَ كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ تُوَرِّثُ الأَنْصَارَ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمْ فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ } قَالَ نَسَخَتْهَا { وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ } مِنَ النُّصْرَةِ وَالنَّصِيحَةِ وَالرِّفَادَةِ وَيُوصِي لَهُ وَقَدْ ذَهَبَ الْمِيرَاثُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2922
In-book reference : Book 19, Hadith 38
English translation : Book 18, Hadith 2916

Narrated Dawud b. al-Husain:

I used to learn the reading of the Qur'an from Umm Sa'd, daughter of al-Rabi'. She was an orphan in the guardianship of Abu Bakr. I read the Qur'anic verse "To those also to whom your right hand was pledged." She said: Do not read the verse; "To those also to whom your right hand was pledged." This was revealed about Abu Bakr and his son 'Abd al-Rahman when he refused to accept Islam. Abu Bakr took an oath that he would not give him a share from inheritance. When he embraced Islam Allah Most High commanded His Prophet (ﷺ) to give him the share.

The narrator 'Abd al-Aziz added: He did not accept Islam until he was urged on Islam by sword.
Abu Dawud said: He who narrated the word 'aqadat means a pact ; and he who narrated the word 'aaqadat means the party who made a pact. The correct is the tradition of Talhah ('aaqadat).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْمَعْنَى، - قَالَ أَحْمَدُ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، قَالَ كُنْتُ أَقْرَأُ عَلَى أُمِّ سَعْدٍ بِنْتِ الرَّبِيعِ وَكَانَتْ يَتِيمَةً فِي حِجْرِ أَبِي بَكْرٍ فَقَرَأْتُ { وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ } فَقَالَتْ لاَ تَقْرَأْ { وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ } وَلَكِنْ { وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ } إِنَّمَا نَزَلَتْ فِي أَبِي بَكْرٍ وَابْنِهِ عَبْدِ الرَّحْمَنِ حِينَ أَبَى الإِسْلاَمَ فَحَلَفَ أَبُو بَكْرٍ أَلاَّ يُوَرِّثَهُ فَلَمَّا أَسْلَمَ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ عَلَيْهِ السَّلاَمُ أَنْ يُؤْتِيَهُ نَصِيبَهُ . زَادَ عَبْدُ الْعَزِيزِ فَمَا أَسْلَمَ حَتَّى حُمِلَ عَلَى الإِسْلاَمِ بِالسَّيْفِ . قَالَ أَبُو دَاوُدَ مَنْ قَالَ { عَقَدَتْ } جَعَلَهُ حِلْفًا وَمَنْ قَالَ { عَاقَدَتْ } جَعَلَهُ حَالِفًا وَالصَّوَابُ حَدِيثُ طَلْحَةَ { عَاقَدَتْ } .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2923
In-book reference : Book 19, Hadith 39
English translation : Book 18, Hadith 2917

Narrated Ibn 'Abbas:

Referring to the verse: "Those who believed and adopted exile... As to those who believed but came not into exile": A bedouin (who did not migrate to Medina) did not inherit from an emigrant, and an emigrant did no inherit from him. It was abrogated by the verse: "But kindred by blood have prior rights against each other."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَالَّذِينَ، آمَنُوا وَهَاجَرُوا وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا فَكَانَ الأَعْرَابِيُّ لاَ يَرِثُ الْمُهَاجِرَ وَلاَ يَرِثُهُ الْمُهَاجِرُ فَنَسَخَتْهَا فَقَالَ { وَأُولُو الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ }

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 2924
In-book reference : Book 19, Hadith 40
English translation : Book 18, Hadith 2918

(17) Chapter: Regarding Allegiances (17) باب فِي الْحِلْفِ

Narrated Jubair b. Mu'tim:

The Messenger of Allah (ﷺ) as saying: There is no alliance in Islam, and Islam strengthened the alliance made during pre-Islamic days.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ، نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ زَكَرِيَّا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حِلْفَ فِي الإِسْلاَمِ وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الإِسْلاَمُ إِلاَّ شِدَّةً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2925
In-book reference : Book 19, Hadith 41
English translation : Book 18, Hadith 2919

Narrated Anas bin Malik:

The Messenger of Allah (ﷺ) established an alliance (of brotherhood) between the Emigrants and the Helpers in our house. He was asked: Did not the Messenger of Allah (ﷺ) say: There is no alliance in Islam ? He replied: The Messenger of Allah (ﷺ) established an alliance between the Emigrants and the Helpers in our house. This he said twice or thrice.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ الأَحْوَلِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ حَالَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فِي دَارِنَا . فَقِيلَ لَهُ أَلَيْسَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حِلْفَ فِي الإِسْلاَمِ " . فَقَالَ حَالَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فِي دَارِنَا . مَرَّتَيْنِ أَوْ ثَلاَثًا

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2926
In-book reference : Book 19, Hadith 42
English translation : Book 18, Hadith 2920

(18) Chapter: Regarding A Woman Inheriting From The Blood Money Of Her Husband

(18) باب فِي الْمَرْأَةِ تَرِثُ مِنْ دِيَةِ زَوْجِهَا

Narrated Umar ibn al-Khattab:

Sa'id said: Umar ibn al-Khattab said: Blood-money is meant for the clan of the slain, and she will not inherit from the blood-money of her husband. Ad-Dahhak ibn Sufyan said: The Messenger of Allah (ﷺ) wrote to me that I should give a share to the wife of Ashyam ad-Dubabi from the blood-money of her husband. So Umar withdrew his opinion.
Ahmad ibn Salih said: AbdurRazzaq transmitted this tradition to us from Ma'mar, from az-Zuhri on the authority of Sa'id. In this version he said: The Prophet (ﷺ) made him governor over the bedouins.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، قَالَ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ الدِّيَةُ لِلْعَاقِلَةِ وَلاَ تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا حَتَّى قَالَ لَهُ الضَّحَّاكُ بْنُ سُفْيَانَ كَتَبَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أُوَرِّثَ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا . فَرَجَعَ عُمَرُ . قَالَ أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَقَالَ فِيهِ وَكَانَ النَّبِيُّ صلى الله عليه وسلم اسْتَعْمَلَهُ عَلَى الأَعْرَابِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2927
In-book reference : Book 19, Hadith 43
English translation : Book 18, Hadith 2921

20 - Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah) (2928 - 3088)

كتاب الخراج والإمارة والفىء

(1) Chapter: What Is Required Upon The Imam In The Case Of Those Under Him

(1) باب مَا يَلْزَمُ الإِمَامَ مِنْ حَقِّ الرَّعِيَّةِ

Narrated 'Abdullah bin 'Umar:

The Messenger of Allah (ﷺ) as saying: Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for hs flock ; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock ; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2928
In-book reference : Book 20, Hadith 1
English translation : Book 19, Hadith 2922

(2) Chapter: What Has Been Related About Seeking A Position Of Leadership

(2) باب مَا جَاءَ فِي طَلَبِ الإِمَارَةِ

Narrated 'Abd al-Rahman b. Samurah:

The Messenger of Allah (ﷺ) said to me: 'Abdul al-Rahman b. Samurah, do not ask for the position of commander, for if you are given it after asking you will be left to discharge it yourself, but if you are given it without asking you will be helped to discharge it.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِذَا أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ فِيهَا إِلَى نَفْسِكَ وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2929
In-book reference : Book 20, Hadith 2
English translation : Book 19, Hadith 2923

Narrated Abu Musa:

I went along with two men to see the Prophet (ﷺ). One of them recited tashahhud and said: We have come to you so that you may employ us for your work. The other also said the same thing. He (the Prophet) replied: The most faithless of you in our eyes is the one who asked for it (responsible post). Abu Musa then apologized to the Prophet (ﷺ) and said: I did not know why they came to you. He did not employ them for anything until he died.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، حَدَّثَنَا خَالِدٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَخِيهِ، عَنْ بِشْرِ بْنِ قُرَّةَ الْكَلْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ انْطَلَقْتُ مَعَ رَجُلَيْنِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَتَشَهَّدَ أَحَدُهُمَا ثُمَّ قَالَ جِئْنَا لِتَسْتَعِينَ بِنَا عَلَى عَمَلِكَ . وَقَالَ الآخَرُ مِثْلَ قَوْلِ صَاحِبِهِ . فَقَالَ " إِنَّ أَخْوَنَكُمْ عِنْدَنَا مَنْ طَلَبَهُ " . فَاعْتَذَرَ أَبُو مُوسَى إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَالَ لَمْ أَعْلَمْ لِمَا جَاءَا لَهُ . فَلَمْ يَسْتَعِنْ بِهِمَا عَلَى شَىْءٍ حَتَّى مَاتَ .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 2930
In-book reference : Book 20, Hadith 3
English translation : Book 19, Hadith 2924

(3) Chapter: Regarding A Blind Man Being Given A Position Of Leadership

(3) باب فِي الضَّرِيرِ يُوَلَّى

Narrated Anas:

The Prophet (ﷺ) appointed Ubn Umm Makthum as a governor of Medina (in his absence) twice.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرِّمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ مَرَّتَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2931
In-book reference : Book 20, Hadith 4
English translation : Book 19, Hadith 2925

(4) Chapter: Regarding Appointing A Minister

(4) باب فِي اتِّخَاذِ الْوَزِيرِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for

him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers.

حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَرَادَ اللَّهُ بِالأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صِدْقٍ إِنْ نَسِيَ ذَكَّرَهُ وَإِنْ ذَكَرَ أَعَانَهُ وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ وَإِنْ ذَكَرَ لَمْ يُعِنْهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2932
In-book reference : Book 20, Hadith 5
English translation : Book 19, Hadith 2926

(5) Chapter: Regarding Al-'Arafah

(5) باب فِي الْعِرَافَةِ

Narrated Al-Miqdam ibn Ma'dikarib:

The Messenger of Allah (ﷺ) struck him on his shoulders and then said: You will attain success, Qudaym, if you die without having been a ruler, a secretary, or a chief.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي سَلَمَةَ، سُلَيْمَانَ بْنِ سُلَيْمٍ عَنْ يَحْيَى بْنِ جَابِرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ، عَنْ جَدِّهِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَرَبَ عَلَى مَنْكِبِهِ ثُمَّ قَالَ لَهُ " أَفْلَحْتَ يَا قُدَيْمُ إِنْ مُتَّ وَلَمْ تَكُنْ أَمِيرًا وَلاَ كَاتِبًا وَلاَ عَرِيفًا " .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 2933
In-book reference : Book 20, Hadith 6
English translation : Book 19, Hadith 2927

Narrated Ghalib al-Qattan:

Ghalib quoted a man who stated on the authority of his father that his grandfather reported: They lived at one of the springs. When Islam reached them, the master of the spring offered his people one hundred camels if they embraced Islam. So they embraced Islam, and he distributed the camels among them. But it occurred to him that he should take the camels back from them.

He sent his son to the Prophet (ﷺ) and said to him: Go to the Prophet (ﷺ) and tell him: My father extends his greetings to you. He asked his people to give them one hundred camels if they embraced Islam, and they embraced Islam. He divided the camels among them. But it occurred to him then that he should withdraw his camels from them. Is he more entitled to them or we? If he says: Yes or no, then tell him: My father is an old man, and he is the chief of the people living at the water. He has requested you to make me chief after him.

He came to him and said: My father has extended his greetings to you. He replied: On you and you father be peace. He said: My father asked his people to give them one hundred camels if they embraced Islam. So they embraced Islam, and their belief in Islam is good. Then it occurred to him that he should take his camels back from them. Is he more entitled to them or are they?

He said: If he likes to give them the camels, he may give them; and if he likes to take them back, he is more entitled to them than his people. If they embraced Islam, then for them is their Islam. If they do not embrace Islam, they will be fought against in the cause of Islam.

He said: My father is an old man; he is the chief of the people living at the spring. He has asked you to appoint me chief after him.

He replied: The office of a chief is necessary, for people must have chiefs, but the chiefs will go to Hell.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا غَالِبٌ الْقَطَّانُ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُمْ كَانُوا عَلَى مَنْهَلٍ مِنَ الْمَنَاهِلِ فَلَمَّا بَلَغَهُمُ الإِسْلاَمُ جَعَلَ صَاحِبُ الْمَاءِ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسْلِمُوا فَأَسْلَمُوا وَقَسَمَ الإِبِلَ بَيْنَهُمْ وَبَدَا لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ فَأَرْسَلَ ابْنَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ ائْتِ النَّبِيَّ صلى الله عليه وسلم فَقُلْ لَهُ إِنَّ أَبِي يُقْرِئُكَ السَّلاَمَ وَإِنَّهُ جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسْلِمُوا فَأَسْلَمُوا وَقَسَمَ الإِبِلَ بَيْنَهُمْ وَبَدَا لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ أَفَهُوَ أَحَقُّ بِهَا أَمْ هُمْ فَإِنْ قَالَ لَكَ نَعَمْ أَوْ لاَ فَقُلْ لَهُ إِنَّ أَبِي شَيْخٌ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِيَ الْعِرَافَةَ بَعْدَهُ . فَأَتَاهُ فَقَالَ إِنَّ أَبِي يُقْرِئُكَ السَّلاَمَ . فَقَالَ " وَعَلَيْكَ وَعَلَى أَبِيكَ السَّلاَمُ " . فَقَالَ إِنَّ أَبِي جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسْلِمُوا فَأَسْلَمُوا وَحَسُنَ إِسْلاَمُهُمْ ثُمَّ بَدَا لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ أَفَهُوَ أَحَقُّ بِهَا أَمْ هُمْ فَقَالَ " إِنْ بَدَا لَهُ أَنْ يُسْلِمَهَا لَهُمْ فَلْيُسْلِمْهَا وَإِنْ بَدَا لَهُ أَنْ يَرْتَجِعَهَا فَهُوَ أَحَقُّ بِهَا مِنْهُمْ فَإِنْ هُمْ أَسْلَمُوا فَلَهُمْ إِسْلاَمُهُمْ وَإِنْ لَمْ يُسْلِمُوا قُوتِلُوا عَلَى الإِسْلاَمِ " . فَقَالَ إِنَّ أَبِي شَيْخٌ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِيَ الْعِرَافَةَ بَعْدَهُ . فَقَالَ " إِنَّ الْعِرَافَةَ حَقٌّ وَلاَ بُدَّ لِلنَّاسِ مِنَ الْعُرَفَاءِ وَلَكِنَّ الْعُرَفَاءَ فِي النَّارِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2934
In-book reference : Book 20, Hadith 7
English translation : Book 19, Hadith 2928

(6) Chapter: Regarding Appointing A Secretary (Katib)

(6) باب فِي اتِّخَاذِ الْكَاتِبِ

Narrated Ibn 'Abbas:

The Prophet (ﷺ) has a secretary named Sijill.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ يَزِيدَ بْنِ كَعْبٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ السِّجِلُّ كَاتِبٌ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2935
In-book reference : Book 20, Hadith 8
English translation : Book 19, Hadith 2929

(7) Chapter: On Collecting Charity

(7) باب فِي السِّعَايَةِ عَلَى الصَّدَقَةِ

Narrated Rafi' ibn Khadij:

I heard the Messenger of Allah (ﷺ) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home.

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الأَسْبَاطِيُّ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2936
In-book reference : Book 20, Hadith 9
English translation : Book 19, Hadith 2930

Narrated Uqbah ibn Amir:

I heard the Messenger of Allah (ﷺ) as saying: One who wrongfully takes an extra tax (sahib maks) will not enter Paradise.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 2937
In-book reference : Book 20, Hadith 10
English translation : Book 19, Hadith 2931

Narrated Ibn Ishaq:

Sahib maks means one who (receives) tithes (from) people.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْقَطَّانُ، عَنِ ابْنِ مَغْرَاءَ، عَنِ ابْنِ إِسْحَاقَ، قَالَ الَّذِي يَعْشُرُ النَّاسَ يَعْنِي صَاحِبَ الْمَكْسِ .

Grade : **Maqtu'** (Al-Albani) حكم: مقطوع (الألباني)

Reference : Sunan Abi Dawud 2938
In-book reference : Book 20, Hadith 11
English translation : Book 19, Hadith 2932

(8) Chapter: Regarding The Appointment Of The Khalifah

(8) باب فِي الْخَلِيفَةِ يَسْتَخْلِفُ

Narrated Ibn 'Umar:

'Umar said: I shall not appoint a successor, for the Messenger of Allah (ﷺ) did not appoint a successor. If I appoint a successor (I can do so), for Abu Bakr had appointed a successor. He Ibn 'Umar) said: I swear by Allah, he did not mention (anyone) but the Messenger of Allah (ﷺ) and Abu Bakr. So I learnt he would not equate anyone with the Messenger of Allah (ﷺ), for he did not appoint any successor.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، وَسَلَمَةُ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ عُمَرُ إِنِّي إِنْ لاَ أَسْتَخْلِفْ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسْتَخْلِفْ وَإِنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ قَدِ اسْتَخْلَفَ . قَالَ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ ذَكَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ فَعَلِمْتُ أَنَّهُ لاَ يَعْدِلُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم أَحَدًا وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2939
In-book reference : Book 20, Hadith 12
English translation : Book 19, Hadith 2933

(9) Chapter: What Has Been Related About The Bai'ah (Pledge of Allegiance) (9) باب مَا جَاءَ فِي الْبَيْعَةِ

Narrated Ibn 'Umar:

We used to take the oath of allegiance to the Prophet (ﷺ) to hear and obey, and he would tell: In What I am able.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا نُبَايِعُ النَّبِيَّ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ وَيُلَقِّنُنَا فِيمَا اسْتَطَعْتَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2940
In-book reference : Book 20, Hadith 13
English translation : Book 19, Hadith 2934

Narrated 'Aishah:

The Messenger of Allah (ﷺ) never touched the hand of woman, but he received the oath of allegiance from her. When he received the oath of allegiance from her, she gave it to him, and he said: Go, I have received your oath of allegiance.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، رضى الله عنها أَخْبَرَتْهُ عَنْ بَيْعَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم النِّسَاءَ قَالَتْ مَا مَسَّ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَ امْرَأَةٍ قَطُّ إِلاَّ أَنْ يَأْخُذَ عَلَيْهَا فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ قَالَ " اذْهَبِي فَقَدْ بَايَعْتُكِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2941
In-book reference : Book 20, Hadith 14
English translation : Book 19, Hadith 2935

Narrated 'Abd Alla b. Hisham, :

who was a Companion, reported that his mother Zainab daughter of Humain went to the Messenger of Allah (ﷺ) and said: Messenger of Allah, receive the oath of allegiance from him. The Messenger of Allah (ﷺ) said: He is Minor. He then wiped his head.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبَدٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، قَالَ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صلى الله عليه وسلم وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ بَايِعْهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **هُوَ صَغِيرٌ** " . فَمَسَحَ رَأْسَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2942
In-book reference : Book 20, Hadith 15
English translation : Book 19, Hadith 2936

(10) Chapter: Regarding Granting Provision To (Government) Employees (10) باب فِي أَرْزَاقِ الْعُمَّالِ

Narrated Buraidah:

The Prophet (ﷺ) as saying: When we appoint someone to an administrative post and provide him with an allowance, anything he takes beyond that is unfaithful dealing.

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ أَبُو طَالِبٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ** " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2943
In-book reference : Book 20, Hadith 16
English translation : Book 19, Hadith 2937

Narrated Ibn al-Sa'idi:

'Umar reported me to collect the sadaqah (i.e. zakat). When I became free, he ordered to give me payment for it. I said: I have worked for the sake of Allah. He said: Take what you have been given, for I held an administrative post in the time of the Messenger of Allah (ﷺ), and he gave me payment for it.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَنِي عُمَرُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلَّهِ . قَالَ خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَمَّلَنِي .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2944

In-book reference : Book 20, Hadith 17
English translation : Book 19, Hadith 2938

Narrated Al-Mustawrid ibn Shaddad:

Al-Mustawrid heard the Prophet (ﷺ) say: He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one. He said that AbuBakr reported: I was told that the Prophet (ﷺ) said: He who takes anything else he is unfaithful or thief.

He said that Abu Bakr reported: I was told that the Prophet (ﷺ) said: He who takes anything else he is unfaithful or thief.

حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، حَدَّثَنَا الْمُعَافَى، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ كَانَ لَنَا عَامِلاً فَلْيَكْتَسِبْ زَوْجَةً فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيَكْتَسِبْ خَادِمًا فَإِنْ لَمْ يَكُنْ لَهُ مَسْكَنٌ فَلْيَكْتَسِبْ مَسْكَنًا " . قَالَ قَالَ أَبُو بَكْرٍ أُخْبِرْتُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنِ اتَّخَذَ غَيْرَ ذَلِكَ فَهُوَ غَالٌّ أَوْ سَارِقٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2945
In-book reference : Book 20, Hadith 18
English translation : Book 19, Hadith 2939

(11) Chapter: Regarding Gifts For An Employee (In Government)

(11) باب فِي هَدَايَا الْعُمَّالِ

Narrated Abu Humaid al-Sa'idi:

The Prophet (ﷺ) appointed a man of Azd called Ibn al-Lutbiyayah (to collect sadaqah). The narrator Ibn al-Sarh said: (He appointed) Ibn al-Utbiyyah to collect the sadaqah. When he returned he said: This is for you and this was given to me as present. So the Prophet (ﷺ) stood on the pulpit, and after praising and extolling Allah he said: What is the matter with a collector of sadaqah. We send him (to collect sadaqah), and when he return he says: This is for you and this is a present which was given to me. Why did he not sit in his father's or mother's house and see whether it would be given to him or not ? Whoever takes any of it will inevitably bring it on the Day of Resurrection, be it a camel which rumbles, an ox which bellows, or sheep which-bleats. Then raising his arms so that we could see where the hair grow under his armpits, he said: O Allah, have I given full information ? O Allah, have I given full information ?

حَدَّثَنَا ابْنُ السَّرْحِ، وَابْنُ أَبِي خَلَفٍ، - لَفْظُهُ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً مِنَ الأَزْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ - قَالَ ابْنُ السَّرْحِ ابْنُ الأُتْبِيَّةِ - عَلَى الصَّدَقَةِ فَجَاءَ فَقَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي . فَقَامَ النَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ " مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِيءُ فَيَقُولُ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي . أَلاَّ جَلَسَ فِي بَيْتِ أُمِّهِ أَوْ أَبِيهِ فَيَنْظُرَ أَيُهْدَى لَهُ أَمْ لاَ لاَ يَأْتِي أَحَدٌ مِنْكُمْ بِشَىْءٍ مِنْ ذَلِكَ إِلاَّ

جَاءَ بِهِ يَوْمَ الْقِيَامَةِ إِنْ كَانَ بَعِيرًا فَلَهُ رُغَاءٌ أَوْ بَقَرَةً فَلَهَا خُوَارٌ أَوْ شَاةً تَيْعَرُ " . ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَةَ إِبْطَيْهِ ثُمَّ قَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2946
In-book reference : Book 20, Hadith 19
English translation : Book 19, Hadith 2940

(12) Chapter: Ghulul In Charity

(12) باب فِي غُلُولِ الصَّدَقَةِ

Narrated AbuMas'ud al-Ansari:

The Prophet (ﷺ) appointed me to collect sadaqah and then said: Go, AbuMas'ud, I should not find you on the Day of Judgment carrying a camel of sadaqah on your back, which rumbles, the one you have taken by unfaithful dealing in sadaqah. He said: If it is so, I will not go. He said: Then I do not force you.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم سَاعِيًا ثُمَّ قَالَ " انْطَلِقْ أَبَا مَسْعُودٍ وَلاَ أُلْفِيَنَّكَ يَوْمَ الْقِيَامَةِ تَجِيءُ عَلَى ظَهْرِكَ بَعِيرٌ مِنْ إِبِلِ الصَّدَقَةِ لَهُ رُغَاءٌ قَدْ غَلَلْتَهُ " . قَالَ إِذًا لاَ أَنْطَلِقُ . قَالَ " إِذًا لاَ أُكْرِهُكَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2947
In-book reference : Book 20, Hadith 20
English translation : Book 19, Hadith 2941

(13) Chapter: Regarding Matters Of Those Who Are Under Imam, His Duties, And Him Secluding Himself From Them

(13) باب فِيمَا يَلْزَمُ الإِمَامَ مِنْ أَمْرِ الرَّعِيَّةِ وَالْحَجَبَةِ عَنْهُ

Narrated AbuMaryam al-Azdi:

When I entered upon Mu'awiyah, he said: How good your visit is to us, O father of so-and-so. (This is an idiom used by the Arabs on such occasions). I said: I tell you a tradition which I heard (from the Prophet). I heard the Messenger of Allah (ﷺ) say: If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want and poverty. He said: He (Mu'awiyah) appointed a man to fulfil the needs of the people.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ، أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الأَزْدِيَّ أَخْبَرَهُ قَالَ دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ مَا أَنْعَمَنَا بِكَ أَبَا فُلاَنٍ . وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ حَدِيثًا سَمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ وَلاَّهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمُ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ " . قَالَ فَجَعَلَ رَجُلاً عَلَى حَوَائِجِ النَّاسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2948
In-book reference : Book 20, Hadith 21
English translation : Book 19, Hadith 2942

Narrated AbuHurayrah:

The Prophet (ﷺ) said: It is not on my own that I give you or withhold from you: I am just a treasure, putting it where I have been commanded.

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أُوتِيكُمْ مِنْ شَىْءٍ وَمَا أَمْنَعُكُمُوهُ إِنْ أَنَا إِلاَّ خَازِنٌ أَضَعُ حَيْثُ أُمِرْتُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2949
In-book reference : Book 20, Hadith 22
English translation : Book 19, Hadith 2943

Narrated Umar ibn al-Khattab:

Malik ibn Aws ibn al-Hadthan said: One day Umar ibn al-Khattab mentioned the spoils of war and said: I am not more entitled to this spoil of war than you; and none of us is more entitled to it than another, except that we occupy our positions fixed by the Book of Allah, Who is Great and Glorious, and the division made by the Messenger of Allah (ﷺ), people being arranged according to their precedence in accepting Islam, the hardship they have endured their having children and their need.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا الْفَىْءَ فَقَالَ مَا أَنَا بِأَحَقَّ، بِهَذَا الْفَىْءِ مِنْكُمْ وَمَا أَحَدٌ مِنَّا بِأَحَقَّ بِهِ مِنْ أَحَدٍ إِلاَّ أَنَّا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَقَسْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَبَلاَؤُهُ وَالرَّجُلُ وَعِيَالُهُ وَالرَّجُلُ وَحَاجَتُهُ .

Grade : **Hasan Mauquf** (Al-Albani) حكم: **حسن موقوف** (الألباني)

Reference : Sunan Abi Dawud 2950
In-book reference : Book 20, Hadith 23
English translation : Book 19, Hadith 2944

(14) Chapter: Regarding Dividing The Fai'

(14) باب فِي قَسْمِ الْفَىْءِ

Narrated Abdullah ibn Umar:

Zayd ibn Aslam said: Abdullah ibn Umar entered upon Mu'awiyah. He asked: (Tell me) your need, AbuAbdurRahman. He replied: Give (the spoils) to those who were set free, for I saw the first thing the Messenger of Allah (ﷺ) did when anything came to him was to give something to those who had been set free.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، دَخَلَ عَلَى مُعَاوِيَةَ فَقَالَ حَاجَتُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ عَطَاءُ الْمُحَرَّرِينَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوَّلَ مَا جَاءَهُ شَىْءٌ بَدَأَ بِالْمُحَرَّرِينَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2951
In-book reference : Book 20, Hadith 24
English translation : Book 19, Hadith 2945

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) was brought a pouch containing bead and divided it among free women and slave women. Aisha said: My father used to divide things between free men and slave.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِظَبْيَةٍ فِيهَا خَرَزٌ فَقَسَمَهَا لِلْحُرَّةِ وَالأَمَةِ . قَالَتْ عَائِشَةُ كَانَ أَبِي رضى الله عنه يَقْسِمُ لِلْحُرِّ وَالْعَبْدِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2952
In-book reference : Book 20, Hadith 25
English translation : Book 19, Hadith 2946

Narrated 'Awf bin Malik:

When the spoils (fai') came to the Messenger of Allah (ﷺ), he divided it that day ; he gave two portions to a married man and one to a bachelor. The narrator Ibn al-Musaffa added: We were summoned, and I would be summoned before 'Ammar. So I was summoned and he gave me two portions, for I had a family ; then 'Ammar b. Yasir was summoned after me and given one.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا ابْنُ الْمُصَفَّى، قَالَ حَدَّثَنَا أَبُو الْمُغِيرَةِ، جَمِيعًا عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَتَاهُ الْفَىْءُ قَسَمَهُ فِي يَوْمِهِ فَأَعْطَى الآهِلَ حَظَّيْنِ وَأَعْطَى الْعَزَبَ حَظًّا . زَادَ ابْنُ الْمُصَفَّى فَدُعِينَا وَكُنْتُ أُدْعَى قَبْلَ عَمَّارٍ فَدُعِيتُ فَأَعْطَانِي حَظَّيْنِ وَكَانَ لِي أَهْلٌ ثُمَّ دُعِيَ بَعْدِي عَمَّارُ بْنُ يَاسِرٍ فَأَعْطَى لَهُ حَظًّا وَاحِدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2953
In-book reference : Book 20, Hadith 26
English translation : Book 19, Hadith 2947

(15) Chapter: Regarding Providing For Offspring

(15) باب فِي أَرْزَاقِ الذُّرِّيَّةِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: I am nearer to the believers than themselves, so if anyone leaves property, it goes to his heirs, and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ مَنْ تَرَكَ مَالاً فَلأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَىَّ وَعَلَىَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2954
In-book reference : Book 20, Hadith 27
English translation : Book 19, Hadith 2948

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: If anyone leaves property, it goes to his heirs. And if anyone leaves dependents (without resources), they come to us.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2955
In-book reference : Book 20, Hadith 28
English translation : Book 19, Hadith 2949

Narrated Jabir b. 'Abd Allah :

The Prophet (ﷺ) as saying: I am nearer to every believer than himself, and if anyone leaves, it goes to his heirs.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم كَانَ يَقُولُ " أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَأَيُّمَا رَجُلٍ مَاتَ وَتَرَكَ دَيْنًا فَإِلَىَّ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2956
In-book reference : Book 20, Hadith 29
English translation : Book 19, Hadith 2950

(16) Chapter: The Age Upon Which A Man Is Entitled (To A Share) Due To Fighting

(16) باب مَتَى يُفْرَضُ لِلرَّجُلِ فِي الْمُقَاتِلَةِ

Narrated Nafi':

That Ibn 'Umar was presented before the Prophet (ﷺ) on the day of Uhud, when he was fourteen years old, but he did not allow him. He was again presented to him on the day of Khandaq (the battle of Trench) when he was fifteen years old, he allowed him.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم عُرِضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ فَلَمْ يُجِزْهُ وَعُرِضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2957
In-book reference : Book 20, Hadith 30
English translation : Book 19, Hadith 2951

(17) Chapter: The Disapproval of Taking Share In Later Times

(17) باب فِي كَرَاهِيَةِ الاِفْتِرَاضِ فِي آخِرِ الزَّمَانِ

Narrated A man:

Sulaym ibn Mutayr reported on the authority of his father that Mutayr went away to perform hajj.
When he reached as-Suwaida', a man suddenly came searching for medicine and ammonium anthorhizum extract, and he said: A man who heard the Messenger of Allah (ﷺ) addressing the people commanding and prohibiting them, told me that he said: O people, accept presents so long as they remain presents; but when the Quraysh quarrel about the rule, and the presents are given for the religion of one of you, then leave them alone.
Abu Dawud said: This tradition has been transmitted by Ibn al-Mubarak from Muhammad b. Yasar from Sulaim b. Mutair.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ، حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ، - شَيْخٌ مِنْ أَهْلِ وَادِي الْقُرَى - قَالَ حَدَّثَنِي أَبِي مُطَيْرٌ أَنَّهُ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالسُّوَيْدَاءِ إِذَا أَنَا بِرَجُلٍ قَدْ جَاءَ كَأَنَّهُ يَطْلُبُ دَوَاءً وَحُضُضًا فَقَالَ أَخْبَرَنِي مَنْ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَعِظُ النَّاسَ وَيَأْمُرُهُمْ وَيَنْهَاهُمْ فَقَالَ " يَا أَيُّهَا النَّاسُ خُذُوا الْعَطَاءَ مَا كَانَ عَطَاءً فَإِذَا تَجَاحَفَتْ قُرَيْشٌ عَلَى الْمُلْكِ وَكَانَ عَنْ دِينِ أَحَدِكُمْ فَدَعُوهُ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ يَسَارٍ عَنْ سُلَيْمِ بْنِ مُطَيْرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2958
In-book reference : Book 20, Hadith 31
English translation : Book 19, Hadith 2952

Narrated Dhul-Zawa'id:

Mutayr said: I heard a man say: I heard the Messenger of Allah (ﷺ) in the Farewell Pilgrimage. He was commanding and prohibiting them (the people). He said: O Allah, did I give full information? They said: Yes. He said: When the Quraysh quarrel about the rule among themselves, and the presents become bribery, them leave them. The people were asked: Who was he (who narrated this tradition)? They said: This was Dhul-Zawa'id, a Companion of the Messenger of Allah (ﷺ).

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ، - مِنْ أَهْلِ وَادِي الْقُرَى - عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ قَالَ سَمِعْتُ رَجُلاً، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ فَأَمَرَ النَّاسَ وَنَهَاهُمْ ثُمَّ قَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " . قَالُوا اللَّهُمَّ نَعَمْ . ثُمَّ قَالَ "

تَجَاحَفَتْ قُرَيْشٌ عَلَى الْمُلْكِ فِيمَا بَيْنَهَا وَعَادَ الْعَطَاءُ أَوْ كَانَ رُشًا فَدَعُوهُ " . فَقِيلَ مَنْ هَذَا قَالُوا هَذَا ذُو الزَّوَائِدِ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2959
In-book reference : Book 20, Hadith 32
English translation : Book 19, Hadith 2953

(18) Chapter: Registering The Names Of Those Who Are Given Something

(18) باب فِي تَدْوِينِ الْعَطَاءِ

Narrated 'Abd Allah b. Ka'b b. Malik al-Ansari:

An expedition of the Ansar was operating in Persia with their leader. 'Umar used to send expeditions by turns every year, but he neglected them. When the expired, the people of expedition appointed on the frontier came back. He ('Umar) took serious action against them and threatened them, though they were the Companions of the Messenger of Allah (ﷺ). They said: 'Umar you neglected us, and abandoned the practice for which the Messenger of Allah (ﷺ) commanded to send the detachments by turns.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ، أَنَّ جَيْشًا، مِنَ الأَنْصَارِ كَانُوا بِأَرْضِ فَارِسَ مَعَ أَمِيرِهِمْ وَكَانَ عُمَرُ يُعْقِبُ الْجُيُوشَ فِي كُلِّ عَامٍ فَشُغِلَ عَنْهُمْ عُمَرُ فَلَمَّا مَرَّ الأَجَلُ قَفَلَ أَهْلُ ذَلِكَ الثَّغْرِ فَاشْتَدَّ عَلَيْهِمْ وَتَوَاعَدَهُمْ وَهُمْ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا عُمَرُ إِنَّكَ غَفَلْتَ عَنَّا وَتَرَكْتَ فِينَا الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ إِعْقَابِ بَعْضِ الْغَزِيَّةِ بَعْضًا .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2960
In-book reference : Book 20, Hadith 33
English translation : Book 19, Hadith 2954

Narrated Umar ibn al-Khattab:

A son of Adi ibn Adi al-Kindi said that Umar ibn AbdulAziz wrote (to his governors): If anyone asks about the places where spoils (fay') should be spent, that should be done in accordance with the decision made by Umar ibn al-Khattab (Allah be pleased with him). The believers considered him to be just, according to the saying of the Prophet (ﷺ): Allah has placed truth upon Umar's tongue and heart. He fixed stipends for Muslims, and provided protection for the people of other religions by levying jizyah (poll-tax) on them, deducting no fifth from it, nor taking it as booty.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَائِذٍ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنِي فِيمَا، حَدَّثَهُ ابْنٌ لِعَدِيِّ بْنِ عَدِيٍّ الْكِنْدِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ إِنَّ مَنْ سَأَلَ عَنْ مَوَاضِعِ الْفَيْءِ، فَهُوَ مَا حَكَمَ فِيهِ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه

فَرَآهُ الْمُؤْمِنُونَ عَدْلاً مُوَافِقًا لِقَوْلِ النَّبِيِّ صلى الله عليه وسلم " **جَعَلَ اللَّهُ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ** " . فَرَضَ الأَعْطِيَةَ وَعَقَدَ لأَهْلِ الأَدْيَانِ ذِمَّةً بِمَا فُرِضَ عَلَيْهِمْ مِنَ الْجِزْيَةِ لَمْ يَضْرِبْ فِيهَا بِخُمُسٍ وَلاَ مَغْنَمٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2961
In-book reference : Book 20, Hadith 34
English translation : Book 19, Hadith 2955

Narrated AbuDharr:

I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has placed truth on Umar's tongue and he speaks it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، عَنْ أَبِي ذَرٍّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2962
In-book reference : Book 20, Hadith 35
English translation : Book 19, Hadith 2956

(19) Chapter: Regarding Allocating A Special Portion For The Messenger Of Allah (saws) From Wealth

(19) باب فِي صَفَايَا رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الأَمْوَالِ

Narrated Malik b. Aws b. Al-Hadathan:

'Umar sent for me when the day rose high. I found him sitting on a couch without cover. When I entered upon him, he said: Malik, some people of you tribe gradually came here, and I have ordered to give them something, so distribute it among them. I said: If you assigned this (work) to some other person, (it would be better). He said: Take it. Then Yarfa' came to him and said: Commander of the Faithful, will you permit 'Uthman b. 'Affan, 'Abd al-Rahman b. 'Awf, al-Zubair b. al-'Awwam, and Sa'd b, Abi Waqqas (to enter) ? He said: Yes. So he permitted them and they entered. Yarfa' again came to him and said: Commander of the Faithful, would you permit al-'Abbas and 'Ali ? He said: Yes. He then permitted them and they entered. Al-'Abbas said: Commander of Faithful, decide between me and this, referring to 'Ali. Some of them said: Yes, Commander of the Faithful, decide between them and give them comfort. Malik b. Aws said: It occurred to me that both of them brought the other people for this. 'Umar said: Show patience (do not make haste). He then turned towards those people and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that Messenger of Allah (ﷺ) said: We are not inherited whatever we leave is sadaqah (alms). They said: Yes. He then turned towards 'Ali and al-'Abbas and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that Messenger of Allah (ﷺ) said: We are not inherited whatever we leave is sadaqah (alms). They said: Yes. He then said: Allah has appointed for the Messenger of Allah (ﷺ) a special portion (in the booty) which he did not do for anyone. Allah, Most High, said: What Allah has bestowed on His Apostle (and taken away) from them - for this ye made no expedition with either cavalry or camelry. But Allah gives power to His apostles over any He pleases ; and Allah has power over all things". Allah

bestowed (the property of) Banu al-Nadir on His Apostle. I swear by Allah, he did not reserve it for himself, nor did he take it over and above you. The Messenger of Allah (ﷺ) used to his share for his maintenance annually, or used to take his contribution and give his family their annual contribution (from this property), then take what remained and deal with it as he did with Allah's property. He then turned towards those people and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that ? They said: Yes. He then turned towards 'Ali and al-'Abbas and said: I adjure you by Allah by Whose order the heaven and earth stand. Do you know that ? They said: Yes. When the Messenger of Allah (ﷺ) died, Abu Bakr said: I am the protector of the Messenger of Allah (ﷺ). Then you and this ('Ali) came to Abu Bakr, demanding a share from the inheritance of your cousin, and this ('Ali) demanding the share of his wife from (the property of her) father. Abu Bakr then said: The Messenger of Allah (ﷺ) said: We are not inherited. Whatever we leave is sadaqah. Allah knows that he (Abu Bakr) was true, faithful, rightly-guided, and the follower of Triuth. Abu Bakr then administered it (property of the Prophet). When Abu Bakr died, I said: I am the protector of the Messenger of Allah (ﷺ) and Abu Bakr. So I administered whatever Allah wished. Then you and this ('Ali) came. Both of you are at one, and your matter is the same. So they asked me for it (property), and I said: If you wish I give it to you on condition that you are bound by the covenant of Allah, meaning that you will administer it as the Messenger of Allah (ﷺ) used to administer. So you took it from me on that condition. Then again you have come to me so that I decide between you other than that. I swear by Allah, I shall not decide between you other than that till the Last Hour comes. If you helpless, return it to me.

Abu Dawud said: They asked him for making it half between them, and not that they were ignorant of the fact the Prophet (ﷺ) said: We are not inherited. Whatever we leave is sadaqah (alms). They were also seeking the truth. 'Umar then said: I do not apply the name of division to it ; It leave it on its former condition.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الْمَعْنَى، قَالاَ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، قَالَ أَرْسَلَ إِلَىَّ عُمَرُ حِينَ تَعَالَى النَّهَارُ فَجِئْتُهُ فَوَجَدْتُهُ جَالِسًا عَلَى سَرِيرٍ مُفْضِيًا إِلَى رِمَالِهِ فَقَالَ حِينَ دَخَلْتُ عَلَيْهِ يَا مَالُ إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ وَإِنِّي قَدْ أَمَرْتُ فِيهِمْ بِشَىْءٍ فَاقْسِمْ فِيهِمْ . قُلْتُ لَوْ أَمَرْتَ غَيْرِي بِذَلِكَ . فَقَالَ خُذْهُ . فَجَاءَهُ يَرْفَأُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي عُثْمَانَ بْنِ عَفَّانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ نَعَمْ . فَأَذِنَ لَهُمْ فَدَخَلُوا ثُمَّ جَاءَهُ يَرْفَأُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي الْعَبَّاسِ وَعَلِيٍّ قَالَ نَعَمْ . فَأَذِنَ لَهُمْ فَدَخَلُوا فَقَالَ الْعَبَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ هَذَا - يَعْنِي عَلِيًّا - فَقَالَ بَعْضُهُمْ أَجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنَهُمَا وَارْحَمْهُمَا . قَالَ مَالِكُ بْنُ أَوْسٍ خُيِّلَ إِلَىَّ أَنَّهُمَا قَدَّمَا أُولَئِكَ النَّفَرَ لِذَلِكَ . فَقَالَ عُمَرُ رَحِمَهُ اللَّهُ اتَّئِدَا . ثُمَّ أَقْبَلَ عَلَى أُولَئِكَ الرَّهْطِ فَقَالَ أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . قَالُوا نَعَمْ . ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ وَالْعَبَّاسِ رضى الله عنهما فَقَالَ أَنْشُدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . فَقَالاَ نَعَمْ . قَالَ فَإِنَّ اللَّهَ خَصَّ رَسُولَهُ صلى الله عليه وسلم بِخَاصَّةٍ لَمْ يَخُصَّ بِهَا أَحَدًا مِنَ النَّاسِ فَقَالَ اللَّهُ تَعَالَى { وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ }وَكَانَ اللَّهُ أَفَاءَ عَلَى رَسُولِهِ بَنِي النَّضِيرِ فَوَاللَّهِ مَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ وَلاَ أَخَذَهَا دُونَكُمْ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْخُذُ مِنْهَا نَفَقَةَ سَنَةٍ أَوْ نَفَقَتَهُ وَنَفَقَةَ أَهْلِهِ سَنَةً وَيَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ . ثُمَّ أَقْبَلَ عَلَى أُولَئِكَ الرَّهْطِ فَقَالَ أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ .

ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ رضى الله عنهما فَقَالَ أَنْشُدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ هَلْ تَعْلَمَانِ ذَلِكَ قَالاَ نَعَمْ . فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجِئْتَ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ تَطْلُبُ أَنْتَ مِيرَاثَكَ مِنِ ابْنِ أَخِيكَ وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا فَقَالَ أَبُو بَكْرٍ رَحِمَهُ اللَّهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ فَوَلِيَهَا أَبُو بَكْرٍ فَلَمَّا تُوُفِّيَ أَبُو بَكْرٍ قُلْتُ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَوَلِيُّ أَبِي بَكْرٍ فَوَلِيتُهَا مَا شَاءَ اللَّهُ أَنْ أَلِيَهَا فَجِئْتَ أَنْتَ وَهَذَا وَأَنْتُمَا جَمِيعٌ وَأَمْرُكُمَا وَاحِدٌ فَسَأَلْتُمَانِيهَا فَقُلْتُ إِنْ شِئْتُمَا أَنْ أَدْفَعَهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ أَنْ تَلِيَاهَا بِالَّذِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلِيهَا فَأَخَذْتُمَاهَا مِنِّي عَلَى ذَلِكَ ثُمَّ جِئْتُمَانِي لأَقْضِيَ بَيْنَكُمَا بِغَيْرِ ذَلِكَ وَاللَّهِ لاَ أَقْضِي بَيْنَكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَىَّ . قَالَ أَبُو دَاوُدَ إِنَّمَا سَأَلاَهُ أَنْ يَكُونَ يُصَيِّرُهُ بَيْنَهُمَا نِصْفَيْنِ لاَ أَنَّهُمَا جَهِلاَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . فَإِنَّهُمَا كَانَا لاَ يَطْلُبَانِ إِلاَّ الصَّوَابَ . فَقَالَ عُمَرُ لاَ أُوقِعُ عَلَيْهِ اسْمَ الْقَسْمِ أَدَعُهُ عَلَى مَا هُوَ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2963
In-book reference : Book 20, Hadith 36
English translation : Book 19, Hadith 2957

Narrating this tradition Malik b. Aws said:

They i.e 'Ali and al-'Abbas (Allah be pleased with them), were quarrelling about what Allah bestowed on His Messenger of Allah (ﷺ), that is, the property of Banu al-Nadir.

Abu Dawud said: He ('Umar) intended that the name of division should not apply to it.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، بِهَذِهِ الْقِصَّةِ قَالَ وَهُمَا - يَعْنِي عَلِيًّا وَالْعَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا - يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ . قَالَ أَبُو دَاوُدَ أَرَادَ أَنْ لاَ يُوقِعَ عَلَيْهِ اسْمَ قَسْمٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2964
In-book reference : Book 20, Hadith 37
English translation : Book 19, Hadith 2958

Narrated 'Umar:

The properties of Banu al-Nadir were part of what Allah bestowed on His Apostle from what the Muslims has not ridden on horses or camels to get; so they belonged specially to the Messenger of Allah (ﷺ) who gave his family their annual contribution.

Ibn 'Abdah said: His family (ahlihi) and not the members of his houses (ahl baitihi) ; then applied what remained for horses and weapons in Allah's path.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَأَحْمَدُ بْنُ عَبْدَةَ، - الْمَعْنَى - أَنَّ سُفْيَانَ بْنَ عُيَيْنَةَ، أَخْبَرَهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ، قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ كَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَالِصًا يُنْفِقُ عَلَى أَهْلِ بَيْتِهِ - قَالَ ابْنُ عَبْدَةَ يُنْفِقُ عَلَى أَهْلِهِ قُوتَ سَنَةٍ - فَمَا بَقِيَ جُعِلَ فِي الْكُرَاعِ وَعُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَالَ ابْنُ عَبْدَةَ فِي الْكُرَاعِ وَالسِّلاَحِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2965
In-book reference : Book 20, Hadith 38
English translation : Book 19, Hadith 2959

Narrated Al-Zuhri:

'Umar said explaining the verse: "What Allah has bestowed on His Apostle (and taken away) from them - for this ye made no expedition with either cavalry or camelry" this belonged specially to the Messenger of Allah (ﷺ): lands of 'Urainah, Fadak, and so-and-so. What Allah as bestowed on His Apostle (and taken away) from the people of the townships - belong to Allah - to the Apostle, and to kindred and orphans, the needy and the wayfarer, to the indigent emigrants, those who were expelled from their homes and their property, and to those who, before them, had homes (in Medina), and had adopted the faith, and to those who came after them. This verse completely covered all the people ; they remained no one from Muslims but he had his right in it, or share (according to Ayyub's version) except the slaves.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ عُمَرُ { وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ } . قَالَ الزُّهْرِيُّ قَالَ عُمَرُ هَذِهِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً قُرَى عُرَيْنَةَ فَدَكَ وَكَذَا وَكَذَا { مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ } وَ لِلْفُقَرَاءِ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ . وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ فَاسْتَوْعَبَتْ هَذِهِ الآيَةُ النَّاسَ فَلَمْ يَبْقَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلاَّ لَهُ فِيهَا حَقٌّ . قَالَ أَيُّوبُ أَوْ قَالَ حَظٌّ إِلاَّ بَعْضَ مَنْ تَمْلِكُونَ مِنْ أَرِقَّائِكُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2966
In-book reference : Book 20, Hadith 39
English translation : Book 19, Hadith 2960

Narrated Umar ibn al-Khattab:

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Messenger of Allah (ﷺ) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers, and Khaybar was divided by the Messenger of Allah (ﷺ) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، - وَهَذَا لَفْظُ حَدِيثِهِ - كُلُّهُمْ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، قَالَ كَانَ فِيمَا احْتَجَّ بِهِ عُمَرُ رضى الله عنه أَنَّهُ قَالَ كَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم ثَلاَثُ صَفَايَا بَنُو النَّضِيرِ وَخَيْبَرُ وَفَدَكُ فَأَمَّا بَنُو النَّضِيرِ فَكَانَتْ حُبْسًا لِنَوَائِبِهِ وَأَمَّا فَدَكُ فَكَانَتْ حُبْسًا لأَبْنَاءِ السَّبِيلِ وَأَمَّا خَيْبَرُ فَجَزَّأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَةَ أَجْزَاءٍ جُزْءَيْنِ بَيْنَ الْمُسْلِمِينَ وَجُزْءًا نَفَقَةً لأَهْلِهِ فَمَا فَضَلَ عَنْ نَفَقَةِ أَهْلِهِ جَعَلَهُ بَيْنَ فُقَرَاءِ الْمُهَاجِرِينَ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2967
In-book reference : Book 20, Hadith 40
English translation : Book 19, Hadith 2961

Narrated 'Aishah, wife of Prophet (ﷺ):

Fatimah daughter of Messenger of Allah (ﷺ) sent a messenger to Abu Bakr demanding from him in inheritance of the Messenger of Allah (ﷺ) from what Allah bestowed on him at Medina and Fadak, and what remained of the fifth of Khaibar. Abu Bakr said: The Messenger of Allah (ﷺ) has said: We are not inherited. Whatever we leave is sadaqah. The family of Muhammad will eat from this property. I swear by Allah I shall not change it from the former condition of its being sadaqah as it was in the time of the Messenger of Allah (ﷺ). I shall deal with it as the Messenger of Allah dealt with it. Abu Bakr, therefore, refused to give anything to Fatimah from it.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رضى الله عنه تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ . فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ** " . وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَبَى أَبُو بَكْرٍ رضى الله عنه أَنْ يَدْفَعَ إِلَى فَاطِمَةَ عَلَيْهَا السَّلاَمُ مِنْهَا شَيْئًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2968
In-book reference : Book 20, Hadith 41
English translation : Book 19, Hadith 2962

Narrated Aisha, Ummul Mu'minin:

Fatimah was demanding (the property of) sadaqah of the Messenger of Allah (ﷺ) at Medina and Fadak, and what remained from the fifth of Khaybar. Aisha quoted AbuBakr as saying: The Messenger of Allah (ﷺ) said: We are not inherited; whatever we leave is sadaqah. The family of Muhammad will eat from this property, that is, from the property of Allah. They will not take more then their sustenance.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ قَالَ وَفَاطِمَةُ عَلَيْهَا السَّلاَمُ حِينَئِذٍ تَطْلُبُ صَدَقَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ . قَالَتْ عَائِشَةُ رضى الله عنها فَقَالَ أَبُو بَكْرٍ رضى الله عنه إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "**لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ**" ‏. يَعْنِي مَالَ اللَّهِ لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكَلِ .

حكم: **صحيح ق دون قوله يعني مال الله (الألباني)**

Reference : Sunan Abi Dawud 2969
In-book reference : Book 20, Hadith 42
English translation : Book 19, Hadith 2963

Narrating the above tradition, 'Aishah added:

Abu Bakr refused that to her. Her said: I am not going to leave anything the Messenger of Allah (ﷺ) used to do but I shall carry it out. I fear if I depart a little from his practice, I shall diverge (from the right path). As regards his sadaqah (property) at Medina, 'Umar had given it to 'Ali ad 'Abbas (Allah be pleased with them), and 'Ali dominated it. As for Khaibar and Fadak, 'Umar retained them. He said: They were the sadaqah (property) of the Messenger of Allah (ﷺ), exclusively reserved for his purposes that happened, and for his emergent needs. Their management was assigned to the one who was in authority. He said: They are in that condition to the present day.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، رضى الله عنها أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ، قَالَ فِيهِ فَأَبَى أَبُو بَكْرٍ رضى الله عنه عَلَيْهَا ذَلِكَ وَقَالَ لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ رضى الله عنهم فَغَلَبَهُ عَلِيٌّ عَلَيْهَا وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ هُمَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ . قَالَ فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2970
In-book reference : Book 20, Hadith 43
English translation : Book 19, Hadith 2964

Al-Zuhri, explaining the verse "For this you made no expedition with either cavalry or camelry" said:

The Prophet (ﷺ) concluded the treaty of peace with the people of Fadak and townships which he named which I could not remember ; he blockaded some other people who sent a message to him for capitulation. He said: "For this you made no expedition with either cavalry or camelry" means without fighting. Al-Zuhri said: The Banu al-Nadir property was exclusively kept for the Prophet (ﷺ) ; they did not conquer it by fighting, but conquered it by capitulation. To Prophet (ﷺ) divided it among the Emigrants. He did not give anything to the Helpers except two men were needy.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي قَوْلِهِ { فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ } قَالَ صَالَحَ النَّبِيُّ صلى الله عليه وسلم أَهْلَ فَدَكَ وَقُرًى قَدْ سَمَّاهَا لاَ أَحْفَظُهَا وَهُوَ مُحَاصِرٌ قَوْمًا آخَرِينَ فَأَرْسَلُوا إِلَيْهِ بِالصُّلْحِ قَالَ { فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ } يَقُولُ بِغَيْرِ قِتَالٍ قَالَ الزُّهْرِيُّ وَكَانَتْ بَنُو النَّضِيرِ لِلنَّبِيِّ صلى الله عليه وسلم خَالِصًا لَمْ يَفْتَحُوهَا عَنْوَةً افْتَتَحُوهَا عَلَى صُلْحٍ فَقَسَمَهَا النَّبِيُّ صلى الله عليه وسلم بَيْنَ الْمُهَاجِرِينَ لَمْ يُعْطِ الأَنْصَارَ مِنْهَا شَيْئًا إِلاَّ رَجُلَيْنِ كَانَتْ بِهِمَا حَاجَةٌ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2971
In-book reference : Book 20, Hadith 44
English translation : Book 19, Hadith 2965

Narrated Umar ibn AbdulAziz:

Al-Mughirah (ibn Shu'bah) said: Umar ibn AbdulAziz gathered the family of Marwan when he was made caliph, and he said: Fadak belonged to the Messenger of Allah (ﷺ), and he made contributions from it, showing repeated kindness to the poor of the Banu Hashim from it, and supplying from it the cost of marriage for those who were unmarried. Fatimah asked him to give it to her, but he refused. That is how matters stood during the lifetime of the Messenger of Allah (ﷺ) till he passed on (i.e. died).

When AbuBakr was made ruler he administered it as the Prophet (ﷺ) had done in his lifetime till he passed on.

Then when Umar ibn al-Khattab was made ruler he administered it as they had done till he passed on. Then it was given to Marwan as a fief, and it afterwards came to Umar ibn AbdulAziz.

Umar ibn AbdulAziz said: I consider I have no right to something which the Messenger of Allah (ﷺ) refused to Fatimah, and I call you to witness that I have restored it to its former condition; meaning in the time of the Messenger of Allah (ﷺ).

Abu Dawud said: When 'Umar b. 'Abd al-'Aziz was made caliph its revenue was forty thousand dinars, and when he died its revenue was four hundred dinars. Had he remained alive, it would have been less than it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، قَالَ جَمَعَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَنِي مَرْوَانَ حِينَ اسْتُخْلِفَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَتْ لَهُ فَدَكُ فَكَانَ يُنْفِقُ مِنْهَا وَيَعُودُ مِنْهَا عَلَى صَغِيرِ بَنِي هَاشِمٍ وَيُزَوِّجُ مِنْهَا أَيِّمَهُمْ وَإِنَّ فَاطِمَةَ سَأَلَتْهُ أَنْ يَجْعَلَهَا لَهَا فَأَبَى فَكَانَتْ كَذَلِكَ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى مَضَى لِسَبِيلِهِ فَلَمَّا أَنْ وَلِيَ أَبُو بَكْرٍ رضى الله عنه عَمِلَ فِيهَا بِمَا عَمِلَ النَّبِيُّ صلى الله عليه وسلم فِي حَيَاتِهِ حَتَّى مَضَى لِسَبِيلِهِ فَلَمَّا أَنْ وَلِيَ عُمَرُ عَمِلَ فِيهَا بِمِثْلِ مَا عَمِلاَ حَتَّى

مَضَى لِسَبِيلِهِ ثُمَّ أَقْطَعَهَا مَرْوَانُ ثُمَّ صَارَتْ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ - يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ - فَرَأَيْتُ أَمْرًا مَنَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاطِمَةَ عَلَيْهَا السَّلاَمُ لَيْسَ لِي بِحَقٍّ وَأَنَا أُشْهِدُكُمْ أَنِّي قَدْ رَدَدْتُهَا عَلَى مَا كَانَتْ يَعْنِي عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَلِيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ الْخِلاَفَةَ وَغَلَّتُهُ أَرْبَعُونَ أَلْفَ دِينَارٍ وَتُوُفِّيَ وَغَلَّتُهُ أَرْبَعُمِائَةِ دِينَارٍ وَلَوْ بَقِيَ لَكَانَ أَقَلَّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2972
In-book reference : Book 20, Hadith 45
English translation : Book 19, Hadith 2966

Narrated AbuBakr:

AbutTufayl said: Fatimah came to AbuBakr asking him for the inheritance of the Prophet (ﷺ). AbuBakr said: I heard the Messenger of Allah (ﷺ) say: If Allah, Most High, gives a Prophet some means of sustenance, that goes to his successor.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ جَاءَتْ فَاطِمَةُ رضى الله عنها إِلَى أَبِي بَكْرٍ رضى الله عنه تَطْلُبُ مِيرَاثَهَا مِنَ النَّبِيِّ صلى الله عليه وسلم قَالَ فَقَالَ أَبُو بَكْرٍ عَلَيْهِ السَّلاَمُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً فَهِيَ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 2973
In-book reference : Book 20, Hadith 46
English translation : Book 19, Hadith 2967

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Do not distribute dinars among my heirs: Whatever I left after contribution to my wives and provisions for my governor is sadaqah (alms).
Abu Dawud said: 'Amil means the workers or laborers on the land (i.e. peasants).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقْتَسِمُ وَرَثَتِي دِينَارًا مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ " . قَالَ أَبُو دَاوُدَ " مُؤْنَةِ عَامِلِي " . يَعْنِي أَكَرَةَ الأَرْضِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2974
In-book reference : Book 20, Hadith 47
English translation : Book 19, Hadith 2968

Narrated Umar ibn al-Khattab:

AbulBakhtari said: I heard from a man a tradition which I liked. I said to him: Write it down for me. So he brought it clearly written to me.

(It says): Al-Abbas and Ali entered upon Umar when Talhah, az-Zubayr, AbdurRahman and Sa'd were with him. They (Abbas and Ali) were disputing.
Umar said to Talhah, az-Zubayr, AbdurRahman and Sa'd: Do you not know that the Messenger of Allah (ﷺ) said: All the property of the Prophet (ﷺ) is sadaqah (alms), except what he provided for his family for their sustenance and their clothing. We are not to be inherited.
They said: Yes, indeed. He said: The Messenger of Allah (ﷺ) used to spend from his property on his family, and give the residue as sadaqah (alms). The Messenger of Allah (ﷺ) then died, and AbuBakr ruled for two years. He would deal with it in the same manner as the Messenger of Allah (ﷺ) did. He then mentioned a little from the tradition of Malik ibn Aws.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ سَمِعْتُ حَدِيثًا، مِنْ رَجُلٍ فَأَعْجَبَنِي فَقُلْتُ اكْتُبْهُ لِي فَأَتَى بِهِ مَكْتُوبًا مُذَبَّرًا دَخَلَ الْعَبَّاسُ وَعَلِيٌّ عَلَى عُمَرَ وَعِنْدَهُ طَلْحَةُ وَالزُّبَيْرُ وَعَبْدُ الرَّحْمَنِ وَسَعْدٌ وَهُمَا يَخْتَصِمَانِ فَقَالَ عُمَرُ لِطَلْحَةَ وَالزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ مَالِ النَّبِيِّ صلى الله عليه وسلم صَدَقَةٌ إِلاَّ مَا أَطْعَمَهُ أَهْلَهُ وَكَسَاهُمْ إِنَّا لاَ نُورَثُ " . قَالُوا بَلَى . قَالَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْفِقُ مِنْ مَالِهِ عَلَى أَهْلِهِ وَيَتَصَدَّقُ بِفَضْلِهِ ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَلِيَهَا أَبُو بَكْرٍ سَنَتَيْنِ فَكَانَ يَصْنَعُ الَّذِي كَانَ يَصْنَعُ رَسُولُ اللَّهِ صلى الله عليه وسلم . ثُمَّ ذَكَرَ شَيْئًا مِنْ حَدِيثِ مَالِكِ بْنِ أَوْسٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2975
In-book reference : Book 20, Hadith 48
English translation : Book 19, Hadith 2969

Narrated 'Aishah:

When the Messenger of Allah (ﷺ) died, the wives of the Prophet (ﷺ) intended to send 'Uthman b. 'Affan to Abu Bakr to ask him their cost of living from (the inheritance of) the Prophet (ﷺ). Thereupon 'Aishah said: Did not the Messenger of Allah (ﷺ) say: We are not inherited. Whatever we leave is sadaqah.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَيَسْأَلْنَهُ ثُمُنَهُنَّ مِنَ النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ لَهُنَّ عَائِشَةُ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 2976
In-book reference : Book 20, Hadith 49
English translation : Book 19, Hadith 2970

A similar tradition has been narrated by Ibn Shihab through a different chain of narrators. This version says:

I said: Do you not fear Allah ? Did you not hear the Messenger of Allah (ﷺ) say: We are not inherited. Whatever we leave is sadaqah (alms). This property belongs to the family of Muhammad for their emergent needs and their guest. When I die, it will go to him who becomes ruler after me.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ نَحْوَهُ قُلْتُ أَلاَ تَتَّقِينَ اللَّهَ أَلَمْ تَسْمَعْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ وَإِنَّمَا هَذَا الْمَالُ لآلِ مُحَمَّدٍ لِنَائِبَتِهِمْ وَلِضَيْفِهِمْ فَإِذَا مِتُّ فَهُوَ إِلَى مَنْ وَلِيَ الأَمْرَ مِنْ بَعْدِي " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 2977
In-book reference : Book 20, Hadith 50
English translation : Book 19, Hadith 2971

(20) Chapter: The Division Of The Khumus And The Share Of His Relatives

(20) باب فِي بَيَانِ مَوَاضِعِ قَسْمِ الْخُمُسِ وَسَهْمِ ذِي الْقُرْبَى

Narrated Jubair b. Mut'im:

That he and 'Uthman b. 'Affan went to the Messenger of Allah (ﷺ) talking to him about the fifth which he divided among the Banu Hisham and Abu 'Abd al-Muttalib. I said: Messenger of Allah, you have divided (the fifth) among our brethren Banu 'Abd al-Muttalib, but you have not given us anything, though our relationship to you is the same as theirs. The Prophet (ﷺ) said: The Banu Hisham and the Banu 'Abd al-Muttalib are one. Jubair said: He did not divide the fifth among the Banu 'Abd Shams and the Banu Nawfal as he divided among the Banu Hashim and the Banu 'Abd al-Muttalib. He said: Abu Bakr used to divide the fifth like the division of Messenger of Allah (ﷺ) except that he did not give the relatives of the Messenger of Allah (ﷺ), as he gave them. 'Umar b. al-Khattab and 'Uthman after him used to give them (a portion) from it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ جَاءَ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ يُكَلِّمَانِ رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَسَمَ مِنَ الْخُمُسِ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ فَقُلْتُ يَا رَسُولَ اللَّهِ قَسَمْتَ لإِخْوَانِنَا بَنِي الْمُطَّلِبِ وَلَمْ تُعْطِنَا شَيْئًا وَقَرَابَتُنَا وَقَرَابَتُهُمْ مِنْكَ وَاحِدَةٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَىْءٌ وَاحِدٌ " . قَالَ جُبَيْرٌ وَلَمْ يَقْسِمْ لِبَنِي عَبْدِ شَمْسٍ وَلاَ لِبَنِي نَوْفَلٍ مِنْ ذَلِكَ الْخُمُسِ كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ . قَالَ وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمُسَ نَحْوَ قَسْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْطِيهِمْ . قَالَ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيهِمْ مِنْهُ وَعُثْمَانُ بَعْدَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2978

In-book reference : Book 20, Hadith 51
English translation : Book 19, Hadith 2972

Narrated Jubair b. Mu'tim:

The Messenger of Allah (ﷺ) did not divide the fifth among the Banu 'Abd Shams and Banu Nawfal as he divided among the Banu Hashim and Banu 'Abd al-Muttalib. He said: Abu Bakr used to divide (the fifth) like the division of the Messenger of Allah (ﷺ), except that he did not give the relatives of the Messenger of Allah as the Messenger of Allah (ﷺ) himself gave them. 'Umar used to give them (from the fifth) and those who followed him.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، حَدَّثَنَا جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَقْسِمْ لِبَنِي عَبْدِ شَمْسٍ وَلاَ لِبَنِي نَوْفَلٍ مِنَ الْخُمُسِ شَيْئًا كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ . قَالَ وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمُسَ نَحْوَ قَسْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا كَانَ يُعْطِيهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ عُمَرُ يُعْطِيهِمْ وَمَنْ كَانَ بَعْدَهُ مِنْهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2979
In-book reference : Book 20, Hadith 52
English translation : Book 19, Hadith 2973

Narrated Jubair b. Mu'tim:

On the day of Khaibar the Messenger of Allah (ﷺ) divided the portion to his relatives among the Banu Hashim and Banu 'Abd al-Muttalib, and omitted Banu Nawfal and Banu 'Abd Shams. So I and 'Utham b. 'Affan went to the Prophet (ﷺ) and we said: Messenger of Allah, these are Banu Hashim whose superiority we do not deny because if the position in which Allah has placed you in relation to them ; but tell us about Banu 'Abd al-Muttalib to whom you have given something while omitting us though our relationship is the same as theirs. The Messenger of Allah (ﷺ) said: There is no distinction between us and Banu 'Abd al-Muttalib in pre-Islamic days and in Islam. We and they are one, and he (ﷺ) intertwined his fingers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ وَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَهْمَ ذِي الْقُرْبَى فِي بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ وَتَرَكَ بَنِي نَوْفَلٍ وَبَنِي عَبْدِ شَمْسٍ فَانْطَلَقْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ حَتَّى أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ هَؤُلاَءِ بَنُو هَاشِمٍ لاَ نُنْكِرُ فَضْلَهُمْ لِلْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ بِهِ مِنْهُمْ فَمَا بَالُ إِخْوَانِنَا بَنِي الْمُطَّلِبِ أَعْطَيْتَهُمْ وَتَرَكْتَنَا وَقَرَابَتُنَا وَاحِدَةٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا وَبَنُو الْمُطَّلِبِ لاَ نَفْتَرِقُ فِي جَاهِلِيَّةٍ وَلاَ إِسْلاَمٍ وَإِنَّمَا نَحْنُ وَهُمْ شَىْءٌ وَاحِدٌ " . وَشَبَّكَ بَيْنَ أَصَابِعِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2980
In-book reference : Book 20, Hadith 53
English translation : Book 19, Hadith 2974

Explaining the relatives of the Prophet (ﷺ) al-Saddi said:

They are Banu 'Abd al-Muttalib.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ، حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنِ السُّدِّيِّ، فِي ذِي الْقُرْبَى قَالَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ .

Grade	: **Maqtu'** (Al-Albani)	مقطوع (الألباني)	حكم:

Reference : Sunan Abi Dawud 2981
In-book reference : Book 20, Hadith 54
English translation : Book 19, Hadith 2975

Narrated Abdullah ibn Abbas:

Yazid ibn Hurmuz said that when Najdah al-Haruri performed hajj during the rule of Ibn az-Zubayr, he sent someone to Ibn Abbas to ask him about the portion of the relatives (in the fifth). He asked: For whom do you think? Ibn Abbas replied: For the relatives of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) divided it among them. Umar presented it to us but we found it less than our right. We, therefore returned it to him and refused to accept it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي يَزِيدُ بْنُ هُرْمُزَ، أَنَّ نَجْدَةَ الْحَرُورِيَّ، حِينَ حَجَّ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى وَيَقُولُ لِمَنْ تَرَاهُ قَالَ ابْنُ عَبَّاسٍ لِقُرْبَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَسَمَهُ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْ ذَلِكَ عَرْضًا رَأَيْنَاهُ دُونَ حَقِّنَا فَرَدَدْنَاهُ عَلَيْهِ وَأَبَيْنَا أَنْ نَقْبَلَهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 2982
In-book reference : Book 20, Hadith 55
English translation : Book 19, Hadith 2976

Narrated 'Abd al-Rahman b. Abi Laila:

I heard 'Ali say: The Messenger of Allah (ﷺ) assigned me the fifth (of the booty). I spent it on its beneficiaries during the lifetime of the Messenger of Allah (ﷺ) and Abu Bakr and of 'Umar. Some property was brought to him ('Umar) and he called me and said: Take it. I said: I dod not want it. He said: Take it ; you have right to it. I said: We do not need it. So he deposited in the government treasury.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ مُطَرِّفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ سَمِعْتُ عَلِيًّا، يَقُولُ وَلاَّنِي رَسُولُ اللَّهِ صلى الله عليه وسلم خُمُسَ الْخُمُسِ فَوَضَعْتُهُ مَوَاضِعَهُ حَيَاةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَيَاةَ أَبِي بَكْرٍ وَحَيَاةَ عُمَرَ فَأُتِيَ بِمَالٍ فَدَعَانِي فَقَالَ خُذْهُ . فَقُلْتُ لاَ أُرِيدُهُ . قَالَ خُذْهُ فَأَنْتُمْ أَحَقُّ بِهِ . قُلْتُ قَدِ اسْتَغْنَيْنَا عَنْهُ فَجَعَلَهُ فِي بَيْتِ الْمَالِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2983
In-book reference : Book 20, Hadith 56
English translation : Book 19, Hadith 2977

Narrated Ali ibn AbuTalib:

I, al-Abbas, Fatimah and Zayd ibn Harithah gathered with the Prophet (ﷺ) and I said: Messenger of Allah, if you think to assign us our right (portion) in this fifth (of the booty) as mentioned in the Book of Allah, and this I may divide during your lifetime so that no one may dispute me after you, then do it. He said: He did that. He said: I divided it during the lifetime of the Messenger of Allah (ﷺ). AbuBakr then assigned it to me. During the last days of the caliphate of Umar a good deal of property came to him and took out our portion. I said to him: We are well to do this year; but the Muslims are needy, so return it to them. He, therefore, returned it to them. No one called me after Umar. I met al-Abbas when I came out from Umar. He said: Ali, today you have deprived us of a thing that will never be returned to us. He was indeed a man of wisdom.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ، حَدَّثَنَا حُسَيْنُ بْنُ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ سَمِعْتُ عَلِيًّا، عَلَيْهِ السَّلاَمُ يَقُولُ اجْتَمَعْتُ أَنَا وَالْعَبَّاسُ، وَفَاطِمَةُ، وَزَيْدُ بْنُ حَارِثَةَ، عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنْ رَأَيْتَ أَنْ تُوَلِّيَنِي حَقَّنَا مِنْ هَذَا الْخُمُسِ فِي كِتَابِ اللَّهِ فَأَقْسِمَهُ حَيَاتَكَ كَىْ لاَ يُنَازِعَنِي أَحَدٌ بَعْدَكَ فَافْعَلْ . قَالَ فَفَعَلَ ذَلِكَ - قَالَ - فَقَسَمْتُهُ حَيَاةَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ وَلاَّنِيهِ أَبُو بَكْرٍ رضى الله عنه حَتَّى إِذَا كَانَتْ آخِرُ سَنَةٍ مِنْ سِنِي عُمَرَ رضى الله عنه فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ فَعَزَلَ حَقَّنَا ثُمَّ أَرْسَلَ إِلَىَّ فَقُلْتُ بِنَا عَنْهُ الْعَامَ غِنًى وَبِالْمُسْلِمِينَ إِلَيْهِ حَاجَةٌ فَارْدُدْهُ عَلَيْهِمْ فَرَدَّهُ عَلَيْهِمْ ثُمَّ لَمْ يَدْعُنِي إِلَيْهِ أَحَدٌ بَعْدَ عُمَرَ فَلَقِيتُ الْعَبَّاسَ بَعْدَ مَا خَرَجْتُ مِنْ عِنْدِ عُمَرَ فَقَالَ يَا عَلِيُّ حَرَمْتَنَا الْغَدَاةَ شَيْئًا لاَ يُرَدُّ عَلَيْنَا أَبَدًا وَكَانَ رَجُلاً دَاهِيًا .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2984
In-book reference : Book 20, Hadith 57
English translation : Book 19, Hadith 2978

Narrated AbdulMuttalib ibn Rabi'ah ibn al-Harith:

AbdulMuttalib ibn Rabi'ah ibn al-Harith said that his father, Rabi'ah ibn al-Harith, and Abbas ibn al-Muttalib said to AbdulMuttalib ibn Rabi'ah and al-Fadl ibn Abbas: Go to the Messenger of Allah (ﷺ) and tell him: Messenger of Allah, we are now of age as you see, and we wish to marry. Messenger of Allah, you are the kindest of the people and the most skilled in matchmaking. Our fathers have nothing with which to pay our dower. So appoint us collector of sadaqah (zakat), Messenger of Allah, and we shall give you what the other collectors give you, and we shall have the benefit accruing from it. Ali came to us while we were in this condition.
He said: The Messenger of Allah (ﷺ) said: No, I swear by Allah, he will not appoint any of you collector of sadaqah (zakat).
Rabi'ah said to him: This is your condition; you have gained your relationship with the Messenger of Allah (ﷺ) by marriage, but we did not grudge you that. Ali then put his cloak on the earth and lay on it.

He then said: I am the father of Hasan, the chief. I swear by Allah, I shall not leave this place until your sons come with a reply (to the question) for which you have sent them to the Prophet (ﷺ).

AbdulMuttalib said: So I and al-Fadl went towards the door of the apartment of the Prophet (ﷺ). We found that the noon prayer in congregation had already started. So we prayed along with the people. I and al-Fadl then hastened towards the door of the apartment of the Prophet (ﷺ). He was (staying) with Zaynab, daughter of Jahsh, that day. We stood until the Messenger of Allah (ﷺ) came. He caught my ear and the ear of al-Fadl.

He then said: Reveal what you conceal in your hearts. He then entered and permitted me and al-Fadl (to enter). So we entered and for a little while we asked each other to talk. I then talked to him, or al-Fadl talked to him (the narrator, Abdullah was not sure).

He said: He spoke to him concerning the matter about which our fathers ordered us to ask him. The Messenger of Allah (ﷺ) remained silent for a moment and raised his eyes towards the ceiling of the room. He took so long that we thought he would not give any reply to us. Meanwhile we saw that Zaynab was signalling to us with her hand from behind the veil, asking us not to be in a hurry, and that the Messenger of Allah (ﷺ) was (thinking) about our matter.

The Messenger of Allah (ﷺ) then lowered his head and said to us: This sadaqah (zakat) is a dirt of the people. It is legal neither for Muhammad nor for the family of Muhammad. Call Nawfal ibn al-Harith to me. So Nawfal ibn al-Harith was called to him.

He said: Nawfal, marry AbdulMuttalib (to your daughter). So Nawfal married me (to his daughter).

The Prophet (ﷺ) then said: Call Mahmiyyah ibn Jaz'i to me. He was a man of Banu Zubayd, whom the Messenger of Allah (ﷺ) had appointed collector of the fifths.

The Messenger of Allah (ﷺ) said to Mahmiyyah: Marry al-Fadl (to your daughter). So he married him to her. The Messenger of Allah (ﷺ) said: Stand up and pay the dower from the fifth so-and-so on their behalf. Abdullah ibn al-Harith did not name it (i.e. the amount of the dower).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيُّ، أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، أَخْبَرَهُ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ وَعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ قَالاَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ ائْتِيَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُولاَ لَهُ يَا رَسُولَ اللَّهِ قَدْ بَلَغْنَا مِنَ السِّنِّ مَا تَرَى وَأَحْبَبْنَا أَنْ نَتَزَوَّجَ وَأَنْتَ يَا رَسُولَ اللَّهِ أَبَرُّ النَّاسِ وَأَوْصَلُهُمْ وَلَيْسَ عِنْدَ أَبَوَيْنَا مَا يُصْدِقَانِ عَنَّا فَاسْتَعْمِلْنَا يَا رَسُولَ اللَّهِ عَلَى الصَّدَقَاتِ فَلْنُؤَدِّ إِلَيْكَ مَا يُؤَدِّي الْعُمَّالُ وَلْنُصِبْ مَا كَانَ فِيهَا مِنْ مِرْفَقٍ . قَالَ فَأَتَى إِلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ فَقَالَ لَنَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ وَاللَّهِ لاَ نَسْتَعْمِلُ مِنْكُمْ أَحَدًا عَلَى الصَّدَقَةِ " . فَقَالَ لَهُ رَبِيعَةُ هَذَا مِنْ أَمْرِكَ قَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ نَحْسُدْكَ عَلَيْهِ . فَأَلْقَى عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ فَقَالَ أَنَا أَبُو حَسَنٍ الْقَرْمُ وَاللَّهِ لاَ أَرِيمُ حَتَّى يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِجَوَابِ مَا بَعَثْتُمَا بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم . قَالَ عَبْدُ الْمُطَّلِبِ فَانْطَلَقْتُ أَنَا وَالْفَضْلُ إِلَى بَابِ حُجْرَةِ النَّبِيِّ صلى الله عليه وسلم حَتَّى نُوَافِقَ صَلاَةَ الظُّهْرِ قَدْ قَامَتْ فَصَلَّيْنَا مَعَ النَّاسِ ثُمَّ أَسْرَعْتُ أَنَا وَالْفَضْلُ إِلَى بَابِ حُجْرَةِ النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَقُمْنَا بِالْبَابِ حَتَّى أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخَذَ بِأُذُنِي وَأُذُنِ الْفَضْلِ ثُمَّ قَالَ أَخْرِجَا مَا تُصَرِّرَانِ ثُمَّ دَخَلَ فَأَذِنَ لِي وَلِلْفَضْلِ فَدَخَلْنَا فَتَوَاكَلْنَا الْكَلاَمَ قَلِيلاً ثُمَّ كَلَّمْتُهُ أَوْ كَلَّمَهُ الْفَضْلُ - قَدْ شَكَّ فِي ذَلِكَ عَبْدُ اللَّهِ - قَالَ كَلَّمَهُ بِالأَمْرِ الَّذِي أَمَرَنَا بِهِ أَبَوَانَا فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَاعَةً وَرَفَعَ بَصَرَهُ

قِبَلَ سَقْفِ الْبَيْتِ حَتَّى طَالَ عَلَيْنَا أَنَّهُ لاَ يَرْجِعُ إِلَيْنَا شَيْئًا حَتَّى رَأَيْنَا زَيْنَبَ تَلْمَعُ مِنْ وَرَاءِ الْحِجَابِ بِيَدِهَا تُرِيدُ أَنْ لاَ تَعْجَلاَ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي أَمْرِنَا ثُمَّ خَفَّضَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأْسَهُ فَقَالَ لَنَا " إِنَّ هَذِهِ الصَّدَقَةَ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ وَلاَ لآلِ مُحَمَّدٍ ادْعُوا لِي نَوْفَلَ بْنَ الْحَارِثِ " . فَدُعِيَ لَهُ نَوْفَلُ بْنُ الْحَارِثِ فَقَالَ " يَا نَوْفَلُ أَنْكِحْ عَبْدَ الْمُطَّلِبِ " . فَأَنْكَحَنِي نَوْفَلٌ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " ادْعُوا لِي مَحْمِيَةَ بْنَ جَزْءٍ " . وَهُوَ رَجُلٌ مِنْ بَنِي زُبَيْدٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَهُ عَلَى الأَخْمَاسِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَحْمِيَةَ " أَنْكِحِ الْفَضْلَ " . فَأَنْكَحَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْ فَأَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا " . لَمْ يُسَمِّهِ لِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2985
In-book reference : Book 20, Hadith 58
English translation : Book 19, Hadith 2979

‘Ali bin Abi Talib said “I had an old she Camel that I got as my share from the booty on the day of Badr. The Apostle of Allaah(ﷺ) also gave me an old she camel from the fifth that day. When I intended to cohabit with Fathimah daughter of the Apostle of Allaah(ﷺ), I made arrangement with a man who was a goldsmith belonging to Banu Qainuqa’ to go with me so that we may bring grass. I intended to sell it to the goldsmith there by seeking help in my wedding feast. While I was collecting for my old Camels saddles, baskets and ropes both of she Camels were seated in a corner of the apartment of a man of the Ansar. When I collected what I collected (i.e., equipment) I turned (towards them). I suddenly found that the humps of she Camels were cut off and their hips were pierced and their lives were taken out. I could not control my eyes (to weep) when I saw that scene. I said “Who has done this?” They (the people) replied “Hamzah bin ‘Abd Al Muttalib”. He is among the drunkards of the Ansar in this house. A singing girl is singing for him and his Companions. While singing she said “Oh Hamza, rise to these plumpy old she Camels. So he jumped to the sword and cut off their humps, pierced their hips and took out their livers.” ‘Ali said “I went till I entered upon the Apostle of Allaah(ﷺ) while Zaid bin Harithah was with him.” The Apostle of Allaah(ﷺ) realized what I had met with. The Apostle of Allaah(ﷺ) aid “What is the matter with you?” I said Apostle of Allaah(ﷺ), I never saw the thing that happened with me today. Hamzah wronged my she Camels, he cut off their humps, pierced their hips. Lo! He is in a house with drunkards. The Apostle of Allaah(ﷺ) asked for his cloak. It was brought to him. He then went out, I and Zaid bin Harithah followed him until we reached the house where Hamzah was. He asked permission (to entre). He was permitted. He found drunkards there. The Apostle of Allaah(ﷺ) began to rebuke him (Hamzah) for his action. Hamzah was intoxicated and his eyes were reddish. Hamzah looked at the Apostle of Allaah(ﷺ). He then raised his eyes and looked at his knees, he then raised his eyes and looked at his navel and he then raised his eyes and looked at his face. Hamzah then said “Are you but the salves of my father? Then the Apostle of Allaah(ﷺ) knew that he was intoxicated. So the Apostle of Allaah(ﷺ) moved backward. He then went out and we also went out with him.”

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ يَوْمَئِذٍ فَلَمَّا أَرَدْتُ أَنْ أَبْنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ - وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ - أَقْبَلْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ فَإِذَا بِشَارِفَىَّ قَدِ اجْتُبَّتْ

أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا وَأُخِذَ مِنْ أَكْبَادِهِمَا فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ فَقُلْتُ مَنْ فَعَلَ هَذَا قَالُوا فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ غَنَّتْهُ قَيْنَةٌ وَأَصْحَابَهُ فَقَالَتْ فِي غِنَائِهَا أَلاَ يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ فَوَثَبَ إِلَى السَّيْفِ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا وَأَخَذَ مِنْ أَكْبَادِهِمَا . قَالَ عَلِيٌّ فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ قَالَ فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم الَّذِي لَقِيتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا رَأَيْتُ كَالْيَوْمِ عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِرِدَائِهِ فَارْتَدَاهُ ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَإِذَا هُمْ شَرْبٌ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ فَإِذَا حَمْزَةُ ثَمِلٌ مُحْمَرَّةٌ عَيْنَاهُ فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ ثُمَّ قَالَ حَمْزَةُ وَهَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ ثَمِلٌ فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى فَخَرَجَ وَخَرَجْنَا مَعَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2986
In-book reference : Book 20, Hadith 59
English translation : Book 19, Hadith 2980

Umm Al Hakam or Duba'ah daughters of Al Zibair bin 'Abd Al Muttalib said "Some captives of war were brought to the Apostle of Allaah(ﷺ). I and my sister Fatimah, daughter of Apostle of Allaah(ﷺ) went (to the Prophet) and complained to him about our existing condition. We asked him to order (to give) us some captives. The Apostle of Allaah(ﷺ) said "the orphans of the people who were killed in the battle of Badr came before you (and they asked for the captives). But I tell you something better than that. You should utter "Allaah is Most Great" after each prayer thirty three times, "Glory be to Allaah" thirty three times, "Praise be to Allaah" thirty three times and "there is no god but Allaah alone, He has no associate, the Kingdom belongs to Him and praise is due to Him and He has power over all things."

The narrator 'Ayyash said "They were daughters of Uncle of the Prophet (ﷺ)."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عَيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ، عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمْرِيِّ، أَنَّ أُمَّ الْحَكَمِ، أَوْ ضُبَاعَةَ ابْنَتَىِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَتْهُ عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ أَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبْيًا فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَىْءٍ مِنَ السَّبْىِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَبَقَكُنَّ يَتَامَى بَدْرٍ لَكِنْ سَأَدُلُّكُنَّ عَلَى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذَلِكَ تُكَبِّرْنَ اللَّهَ عَلَى أَثَرِ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ تَكْبِيرَةً وَثَلاَثًا وَثَلاَثِينَ تَسْبِيحَةً وَثَلاَثًا وَثَلاَثِينَ تَحْمِيدَةً وَلاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ " . قَالَ عَيَّاشٌ وَهُمَا ابْنَتَا عَمِّ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2987
In-book reference : Book 20, Hadith 60

English translation : Book 19, Hadith 2981

Ibn A'bud said, 'Ali said to me "May I not narrate you about me and Fathimah daughter of the Apostle of Allaah(ﷺ)? She was most favorite to him of his family." I said "Yes". He said "She pulled the grinding stone with her hand so much that it affected her hand, she carried water in a water bag so much so that it affected the upper portion of her chest, she swept the house so much so that her clothes became dirty. The Prophet (ﷺ) acquired some slaves". So I said "Would that you go to your father and ask him for a slave. She then came to him and found some people with him talking to him. She therefore returned. Next day she came again. He asked (her), what was your need? But she kept silence. So I said, I inform you, Apostle of Allaah(ﷺ). She pulled grinding stone so much that it affected her hand, she carried water bag so much so that it affected the upper portion of her chest. When the slaves were brought to you I asked her to come to you and to ask you for a slave to save her from the exertion she is suffering." He said "Fear Allaah, Fathimah and perform the duty of your Lord and do the work of your family." When you go to bed say "Glory be to Allaah" thirty three times, "Praise be to Allaah" thirty three times, "Allaah is Most Great" thirty four times. This is hundred times. That will be better for you than a servant. She said "I am pleased with Allaah, Most High and with his Apostle (ﷺ)."

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، - يَعْنِي الْجُرَيْرِيَّ - عَنْ أَبِي الْوَرْدِ، عَنِ ابْنِ أَعْبُدَ، قَالَ قَالَ لِي عَلِيٌّ رضى الله عنه أَلاَ أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مِنْ أَحَبِّ أَهْلِهِ إِلَيْهِ قُلْتُ بَلَى . قَالَ إِنَّهَا جَرَّتْ بِالرَّحَى حَتَّى أَثَّرَ فِي يَدِهَا وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَ فِي نَحْرِهَا وَكَنَسَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا فَأَتَى النَّبِيَّ صلى الله عليه وسلم خَدَمٌ فَقُلْتُ لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِمًا فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَّاثًا فَرَجَعَتْ فَأَتَاهَا مِنَ الْغَدِ فَقَالَ " مَا كَانَ حَاجَتُكِ " . فَسَكَتَتْ فَقُلْتُ أَنَا أُحَدِّثُكَ يَا رَسُولَ اللَّهِ جَرَّتْ بِالرَّحَى حَتَّى أَثَّرَتْ فِي يَدِهَا وَحَمَلَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا فَلَمَّا أَنْ جَاءَكَ الْخَدَمُ أَمَرْتُهَا أَنْ تَأْتِيَكَ فَتَسْتَخْدِمَكَ خَادِمًا يَقِيهَا حَرَّ مَا هِيَ فِيهِ . قَالَ " اتَّقِي اللَّهَ يَا فَاطِمَةُ وَأَدِّي فَرِيضَةَ رَبِّكِ وَاعْمَلِي عَمَلَ أَهْلِكِ فَإِذَا أَخَذْتِ مَضْجَعَكِ فَسَبِّحِي ثَلاَثًا وَثَلاَثِينَ وَاحْمَدِي ثَلاَثًا وَثَلاَثِينَ وَكَبِّرِي أَرْبَعًا وَثَلاَثِينَ فَتِلْكَ مِائَةٌ فَهِيَ خَيْرٌ لَكِ مِنْ خَادِمٍ " . قَالَتْ رَضِيتُ عَنِ اللَّهِ عَزَّ وَجَلَّ وَعَنْ رَسُولِهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2988
In-book reference : Book 20, Hadith 61
English translation : Book 19, Hadith 2982

The tradition mentioned above has also been transmitted by 'Ali bin Hussain through a different chain of narrators. This version adds "He (the Prophet) did not provide her with a slave."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، بِهَذِهِ الْقِصَّةِ قَالَ وَلَمْ يُخْدِمْهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 2989
In-book reference : Book 20, Hadith 62
English translation : Book 19, Hadith 2983

Narrated Mujja'ah ibn Mirarah al-Yamani:

Mujja'ah went to the Prophet (ﷺ) asking him for the blood-money of his brother whom Banu Sadus from Banu Dhuhl had killed.

The Prophet (ﷺ) said: Had I appointed blood-money for a polytheist, I should have appointed it for your brother. But I shall give you compensation for him. So the Prophet (ﷺ) wrote (a document) for him that he should be given a hundred camels which were to be acquired from the fifth taken from the polytheists of Banu Dhuhl. So he took a part of them, for Banu Dhuhl embraced Islam.

He then asked AbuBakr for them later on, and brought to him the document of the Prophet (ﷺ). So AbuBakr wrote for him that he should be given one thousand two hundred sa's from the sadaqah of al-Yamamah; four thousand (sa's) of wheat, four thousand (sa's) of barley, and four thousand (sa's) of dates.

The text of the document written by the Prophet (ﷺ) for Mujja'ah was as follows: "In the name of Allah, the Beneficent, the Merciful. This document is from Muhammad, the Prophet, to Mujja'ah ibn Mirarah of Banu Sulma. I have given him one hundred camels from the first fifth acquired from the polytheist of Banu Dhuhl as a compensation for his brother."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ الْقُرَشِيُّ، قَالَ أَبُو جَعْفَرٍ - يَعْنِي ابْنَ عِيسَى - كُنَّا نَقُولُ إِنَّهُ مِنَ الأَبْدَالِ قَبْلَ أَنْ نَسْمَعَ أَنَّ الأَبْدَالَ مِنَ الْمَوَالِي قَالَ حَدَّثَنِي الدَّخِيلُ بْنُ إِيَاسِ بْنِ نُوحِ بْنِ مُجَّاعَةَ عَنْ هِلاَلِ بْنِ سِرَاجِ بْنِ مُجَّاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ مُجَّاعَةَ أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم يَطْلُبُ دِيَةَ أَخِيهِ قَتَلَتْهُ بَنُو سَدُوسٍ مِنْ بَنِي ذُهْلٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ كُنْتُ جَاعِلاً لِمُشْرِكٍ دِيَةً جَعَلْتُ لأَخِيكَ وَلَكِنْ سَأُعْطِيكَ مِنْهُ عُقْبَى " . فَكَتَبَ لَهُ النَّبِيُّ صلى الله عليه وسلم بِمِائَةٍ مِنَ الإِبِلِ مِنْ أَوَّلِ خُمُسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهْلٍ فَأَخَذَ طَائِفَةً مِنْهَا وَأَسْلَمَتْ بَنُو ذُهْلٍ فَطَلَبَهَا بَعْدُ مُجَّاعَةُ إِلَى أَبِي بَكْرٍ وَأَتَاهُ بِكِتَابِ النَّبِيِّ صلى الله عليه وسلم فَكَتَبَ لَهُ أَبُو بَكْرٍ بِاثْنَىْ عَشَرَ أَلْفَ صَاعٍ مِنْ صَدَقَةِ الْيَمَامَةِ أَرْبَعَةِ آلاَفٍ بُرًّا وَأَرْبَعَةِ آلاَفٍ شَعِيرًا وَأَرْبَعَةِ آلاَفٍ تَمْرًا وَكَانَ فِي كِتَابِ النَّبِيِّ صلى الله عليه وسلم لِمُجَّاعَةَ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ لِمُجَّاعَةَ بْنِ مُرَارَةَ مِنْ بَنِي سُلْمَى إِنِّي أَعْطَيْتُهُ مِائَةً مِنَ الإِبِلِ مِنْ أَوَّلِ خُمُسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهْلٍ عُقْبَةً مِنْ أَخِيهِ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2990
In-book reference : Book 20, Hadith 63
English translation : Book 19, Hadith 2984

(21) Chapter: The Special Portion (As-Safi) Of The Prophet (saws) That Was taken From The Spoils Of War

(21) باب مَا جَاءَ فِي سَهْمِ الصَّفِيِّ

‘Amir Al Sha’bi said “The Prophet (ﷺ) had a special portion in the booty called safi. This would be a slave if he desired or a slave girl if he desired or a horse if he desired. He would choose it before taking out the fifth.”

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم سَهْمٌ يُدْعَى الصَّفِيَّ إِنْ شَاءَ عَبْدًا وَإِنْ شَاءَ أَمَةً وَإِنْ شَاءَ فَرَسًا يَخْتَارُهُ قَبْلَ الْخُمُسِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2991
In-book reference : Book 20, Hadith 64
English translation : Book 19, Hadith 2985

Ibn ‘Awn said “I asked Muhammad about the portion of the prophet(ﷺ) and safi. He replied “A portion was taken for him along with the Muslims, even if he did not attend (the battle) and safi (special portion) was taken from the fifth before everything.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، وَأَزْهَرُ، قَالاَ حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ سَأَلْتُ مُحَمَّدًا عَنْ سَهْمِ النَّبِيِّ، صلى الله عليه وسلم وَالصَّفِيِّ قَالَ كَانَ يُضْرَبُ لَهُ بِسَهْمٍ مَعَ الْمُسْلِمِينَ وَإِنْ لَمْ يَشْهَدْ وَالصَّفِيُّ يُؤْخَذُ لَهُ رَأْسٌ مِنَ الْخُمُسِ قَبْلَ كُلِّ شَىْءٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2992
In-book reference : Book 20, Hadith 65
English translation : Book 19, Hadith 2986

Qatadah said “When the Apostle of Allaah(ﷺ) participated in battle there was for him a special portion which he took from where he desired. Safiyyah was from that portion. But when he did not participate himself in his battle, a portion was taken out for him, but he had no choice.”

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ، حَدَّثَنَا عُمَرُ، - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - عَنْ سَعِيدٍ، - يَعْنِي ابْنَ بَشِيرٍ - عَنْ قَتَادَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا غَزَا كَانَ لَهُ سَهْمٌ صَافٍ يَأْخُذُهُ مِنْ حَيْثُ شَاءَهُ فَكَانَتْ صَفِيَّةُ مِنْ ذَلِكَ السَّهْمِ وَكَانَ إِذَا لَمْ يَغْزُ بِنَفْسِهِ ضُرِبَ لَهُ بِسَهْمِهِ وَلَمْ يُخَيَّرْ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 2993
In-book reference : Book 20, Hadith 66
English translation : Book 19, Hadith 2987

A’ishah said “Safiyyah was called after the word safi (a special portion of the Prophet).”

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ صَفِيَّةُ مِنَ الصَّفِيِّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 2994
In-book reference : Book 20, Hadith 67
English translation : Book 19, Hadith 2988

Anas bin Malik said “We came to Khaibar. We bestowed the conquest of fortress (on us), the beauty of Safiyyah daughter of Huyayy was mentioned to him (the Prophet). Her husband was killed (in the battle) and she was a bride. The Apostle of Allaah(ﷺ) chose her for himself. He came out with her till we reached Sadd Al Sahba’ where she was purified. So he cohabited with her.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَدِمْنَا خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ تَعَالَى الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَىٍّ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا فَاصْطَفَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سُدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2995
In-book reference : Book 20, Hadith 68
English translation : Book 19, Hadith 2989

Anas bin Malik said “Safiyyah first fell to Dihyat Al Kalbi, the she fell to the Apostle of Allaah(ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ صَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيِّ ثُمَّ صَارَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 2996
In-book reference : Book 20, Hadith 69
English translation : Book 19, Hadith 2990

Anas said “A beautiful slave girl fell to Dihyah”. The Apostle of Allaah(ﷺ) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said “Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims’) house.”

حَدَّثَنَا مُحَمَّدُ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ وَقَعَ فِي سَهْمِ دِحْيَةَ جَارِيَةٌ جَمِيلَةٌ فَاشْتَرَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعَةِ أَرْؤُسٍ ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تَصْنَعُهَا وَتُهَيِّئُهَا قَالَ حَمَّادٌ وَأَحْسِبُهُ قَالَ وَتَعْتَدُّ فِي بَيْتِهَا صَفِيَّةُ بِنْتُ حُيَىٍّ ‏.‏

صحيح م لكن قوله وأحسبه فيه نظر لأنه بنى بها في سد الصهباء

حكم: (الألباني)

Reference : Sunan Abi Dawud 2997
In-book reference : Book 20, Hadith 70
English translation : Book 19, Hadith 2991

Anas said “Captives were gathered at Khaibar. Dihyah came out and said “Apostle of Allaah(ﷺ) give me a slave girl from the captives.” He said “Go and take a slave girl. He took Safiyyah daughter of Huyayy. A man then came to the Prophet (ﷺ) and said “You gave Safiyyah daughter of Huyayy, chief lady of Quraizah and Al Nadir to Dihyah? This is according to the version of Ya’qub. Then the agreed version goes “she is worthy of you.” He said “call him along with her. When the Prophet (ﷺ) looked at her, he said to him “take another slave girl from the captives. The Prophet (ﷺ) then set her free and married her.

حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ جُمِعَ السَّبْىُ - يَعْنِي بِخَيْبَرَ - فَجَاءَ دِحْيَةُ فَقَالَ يَا رَسُولَ اللَّهِ أَعْطِنِي جَارِيَةً مِنَ السَّبْىِ . قَالَ " اذْهَبْ فَخُذْ جَارِيَةً " . فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَىٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ أَعْطَيْتَ دِحْيَةَ - قَالَ يَعْقُوبُ - صَفِيَّةَ بِنْتَ حُيَىٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ - ثُمَّ اتَّفَقَا - مَا تَصْلُحُ إِلاَّ لَكَ . قَالَ " ادْعُوهُ بِهَا " . فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صلى الله عليه وسلم قَالَ لَهُ " خُذْ جَارِيَةً مِنَ السَّبْىِ غَيْرَهَا " . وَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَعْتَقَهَا وَتَزَوَّجَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 2998
In-book reference : Book 20, Hadith 71
English translation : Book 19, Hadith 2992

Narrated Yazid ibn Abdullah:

We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came.
We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Messenger of Allah (ﷺ), to Banu Zuhayr ibn Uqaysh.

If you bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, offer prayer, pay zakat, pay the fifth from the booty, and the portion of the Prophet (ﷺ) and his special portion (safi), you will be under by the protection of Allah and His Apostle."
We then asked: Who wrote this document for you? He replied: The Messenger of Allah (ﷺ).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا قُرَّةُ، قَالَ سَمِعْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ، قَالَ كُنَّا بِالْمِرْبَدِ فَجَاءَ رَجُلٌ أَشْعَثُ الرَّأْسِ بِيَدِهِ قِطْعَةُ أَدِيمٍ أَحْمَرَ فَقُلْنَا كَأَنَّكَ مِنْ أَهْلِ الْبَادِيَةِ . فَقَالَ أَجَلْ . قُلْنَا نَاوِلْنَا هَذِهِ الْقِطْعَةَ الأَدِيمَ الَّتِي فِي يَدِكَ فَنَاوَلَنَاهَا فَقَرَأْنَاهَا فَإِذَا فِيهَا " مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى بَنِي زُهَيْرِ بْنِ أُقَيْشٍ إِنَّكُمْ إِنْ شَهِدْتُمْ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَمْتُمُ الصَّلاَةَ وَآتَيْتُمُ الزَّكَاةَ وَأَدَّيْتُمُ الْخُمُسَ مِنَ الْمَغْنَمِ وَسَهْمَ النَّبِيِّ صلى الله عليه وسلم وَسَهْمَ الصَّفِيِّ أَنْتُمْ آمِنُونَ بِأَمَانِ اللَّهِ وَرَسُولِهِ " . فَقُلْنَا مَنْ كَتَبَ لَكَ هَذَا الْكِتَابَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 2999
In-book reference : Book 20, Hadith 72
English translation : Book 19, Hadith 2993

(22) Chapter: How Were The Jews Expelled From Al-Madinah ? (22) باب كَيْفَ كَانَ إِخْرَاجُ الْيَهُودِ مِنَ الْمَدِينَةِ

Ka’ab bin Malik who was one of those whose repentance was accepted said “Ka’ab bin Al Ashraf used to satire the Prophet (ﷺ) and incited the infidels of the Quraish against him. When the Prophet (ﷺ) came to Madeena, its people were intermixed, some of them were Muslims and others polytheists aho worshipped idols and some were Jews. They used to hurt the Prophet (ﷺ) and his Companions. Then Allaah Most High commanded His Prophet to show patience and forgiveness. So Allaah revealed about them “And ye shall certainly hear much that will grieve you from

those who receive Book before you". When Ka'ab bin Al Ashraf refused to desist from hurting the Prophet (ﷺ) the Prophet(ﷺ) ordered Sa'd bin Mu'adh to send a band to kill him. He sent Muhammad bin Maslamah and mentioned the story of his murder. When they killed him, the Jews and the polytheist were frightened. Next day they came to the Prophet (ﷺ) and said "Our Companions were attacked and night and killed." The Prophet(ﷺ) informed them about that which he would say. The Prophet (ﷺ) then called them so that he could write a deed of agreement between him and them and they should fulfill its provisions and desist from hurting him. He then wrote a deed of agreement between him and them and the Muslims in general."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، - وَكَانَ أَحَدَ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ - وَكَانَ كَعْبُ بْنُ الأَشْرَفِ يَهْجُو النَّبِيَّ صلى الله عليه وسلم وَيُحَرِّضُ عَلَيْهِ كُفَّارَ قُرَيْشٍ وَكَانَ النَّبِيُّ صلى الله عليه وسلم حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلُهَا أَخْلاَطٌ مِنْهُمُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ يَعْبُدُونَ الأَوْثَانَ وَالْيَهُودُ وَكَانُوا يُؤْذُونَ النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ بِالصَّبْرِ وَالْعَفْوِ فَفِيهِمْ أَنْزَلَ اللَّهُ { وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ } الآيَةَ فَلَمَّا أَبَى كَعْبُ بْنُ الأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَذَى النَّبِيِّ صلى الله عليه وسلم أَمَرَ النَّبِيُّ صلى الله عليه وسلم سَعْدَ بْنَ مُعَاذٍ أَنْ يَبْعَثَ رَهْطًا يَقْتُلُونَهُ فَبَعَثَ مُحَمَّدَ بْنَ مَسْلَمَةَ وَذَكَرَ قِصَّةَ قَتْلِهِ فَلَمَّا قَتَلُوهُ فَزِعَتِ الْيَهُودُ وَالْمُشْرِكُونَ فَغَدَوْا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا طُرِقَ صَاحِبُنَا فَقُتِلَ . فَذَكَرَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم الَّذِي كَانَ يَقُولُ وَدَعَاهُمُ النَّبِيُّ صلى الله عليه وسلم إِلَى أَنْ يَكْتُبَ بَيْنَهُ وَبَيْنَهُمْ كِتَابًا يَنْتَهُونَ إِلَى مَا فِيهِ فَكَتَبَ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَّةً صَحِيفَةً .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3000
In-book reference : Book 20, Hadith 73
English translation : Book 19, Hadith 2994

Ibn 'Abbas said "When the Apostle of Allaah(ﷺ) had victory over Quraish in the batte of Badr and came to Madeenah he gathered the Jews in the market of Banu Qainuqa and said "O community of Jews embrace Islam before you suffer an injury as the Quraish suffered." They said "Muhammad, you should not deceive yourself (taking pride) that you had killed a few persons of the Quariash who were inexperienced and did not know how to fight. Had you fought with us, you would have known us. You have never met people like us." Allah Most High revealed about this the following verse "Say to those who reject faith, soon will ye be vanished... one army was fighting in the cause of Allaah, the other resisting Allaah."

حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الأَيَامِيُّ، حَدَّثَنَا يُونُسُ، - يَعْنِي ابْنَ بُكَيْرٍ - قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ، مَوْلَى زَيْدِ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُرَيْشًا يَوْمَ بَدْرٍ وَقَدِمَ الْمَدِينَةَ جَمَعَ الْيَهُودَ فِي سُوقِ بَنِي قَيْنُقَاعَ فَقَالَ " يَا مَعْشَرَ يَهُودَ أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشًا " . قَالُوا يَا مُحَمَّدُ لاَ يَغُرَّنَّكَ مِنْ نَفْسِكَ أَنَّكَ قَتَلْتَ نَفَرًا مِنْ قُرَيْشٍ كَانُوا أَغْمَارًا لاَ يَعْرِفُونَ الْقِتَالَ إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفْتَ أَنَّا نَحْنُ النَّاسُ

وَأَنَّكَ لَمْ تَلْقَ مِثْلَنَا . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ { قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ } قَرَأَ مُصَرِّفٌ إِلَى قَوْلِهِ { فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ } بِبَدْرٍ { وَأُخْرَى كَافِرَةٌ } .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3001
In-book reference : Book 20, Hadith 74
English translation : Book 19, Hadith 2995

Narrated Muhayyisah:

The Messenger of Allah (ﷺ) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو، حَدَّثَنَا يُونُسُ، قَالَ ابْنُ إِسْحَاقَ حَدَّثَنِي مَوْلًى، لِزَيْدِ بْنِ ثَابِتٍ حَدَّثَتْنِي ابْنَةُ مُحَيِّصَةَ، عَنْ أَبِيهَا، مُحَيِّصَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **مَنْ ظَفِرْتُمْ بِهِ مِنْ رِجَالِ يَهُودَ فَاقْتُلُوهُ** " . فَوَثَبَ مُحَيِّصَةُ عَلَى شَبِيبَةَ رَجُلٍ مِنْ تُجَّارِ يَهُودَ كَانَ يُلاَبِسُهُمْ فَقَتَلَهُ وَكَانَ حُوَيِّصَةُ إِذْ ذَاكَ لَمْ يُسْلِمْ وَكَانَ أَسَنَّ مِنْ مُحَيِّصَةَ فَلَمَّا قَتَلَهُ جَعَلَ حُوَيِّصَةُ يَضْرِبُهُ وَيَقُولُ يَا عَدُوَّ اللَّهِ أَمَا وَاللَّهِ لَرُبَّ شَحْمٍ فِي بَطْنِكَ مِنْ مَالِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3002
In-book reference : Book 20, Hadith 75
English translation : Book 19, Hadith 2996

Abu Hurairah said, While we were in the mosque, the Apostle of Allaah(ﷺ) came out and said “Come on to the Jews. So we went out with him and came to them”. The Apostle of Allaah(ﷺ) stood up, called them and said “If you, the community of Jews accept Islam you will be safe”. They said “You have given the message Abu Al Qasim”. The Apostle of Allaah(ﷺ) said “Accept Islam you will be safe”. They said “You have given the message Abu Al Qasim”. The Apostle of Allaah(ﷺ) said “that I intended”. He then said the third time “Know that the land belongs to Allaah and His Apostle and I intend to deport you from this land. So, if any of you has property (he cannot take it away), he must sell it, otherwise know that the land belongs to Allaah and His Apostle (ﷺ).”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ بَيْنَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ " . فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَادَاهُمْ فَقَالَ يَا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا " . فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ . فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلِمُوا تَسْلَمُوا " . فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ . فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ أُرِيدُ " . ثُمَّ قَالَهَا الثَّالِثَةَ " اعْلَمُوا أَنَّمَا

الأَرْضُ لِلَّهِ وَرَسُولِهِ وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ صلى الله عليه وسلم " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3003
In-book reference : Book 20, Hadith 76
English translation : Book 19, Hadith 2997

(23) Chapter: Regarding The Incidents With An-Nadir

(23) باب فِي خَبَرِ النَّضِيرِ

Narrated A man from the companions of the Prophet:

AbdurRahman ibn Ka'b ibn Malik reported on the authority of a man from among the companions of the Prophet (ﷺ): The infidels of the Quraysh wrote (a letter) to Ibn Ubayy and to those who worshipped idols from al-Aws and al-Khazraj, while the Messenger of Allah (ﷺ) was at that time at Medina before the battle of Badr.

(They wrote): You gave protection to our companion. We swear by Allah, you should fight him or expel him, or we shall come to you in full force, until we kill your fighters and appropriate your women.

When this (news) reached Abdullah ibn Ubayy and those who were worshippers of idols, with him they gathered together to fight the Messenger of Allah (ﷺ).

When this news reached the Messenger of Allah (ﷺ), he visited them and said: The threat of the Quraysh to you has reached its end. They cannot contrive a plot against you, greater than what you yourselves intended to harm you. Are you willing to fight your sons and brethren? When they heard this from the Prophet (ﷺ), they scattered. This reached the infidels of the Quraysh.

The infidels of the Quraysh again wrote (a letter) to the Jews after the battle of Badr: You are men of weapons and fortresses. You should fight our companion or we shall deal with you in a certain way. And nothing will come between us and the anklets of your women. When their letter reached the Prophet (ﷺ), they gathered Banu an-Nadir to violate the treaty.

They sent a message to the Prophet (ﷺ): Come out to us with thirty men from your companions, and thirty rabbis will come out from us till we meet at a central place where they will hear you. If they testify to you and believe in you, we shall believe in you. The narrator then narrated the whole story.

When the next day came, the Messenger of Allah (ﷺ) went out in the morning with an army, and surrounded them.

He told them: I swear by Allah, you will have no peace from me until you conclude a treaty with me. But they refused to conclude a treaty with him. He therefore fought them the same day.

Next he attacked Banu Quraysh with an army in the morning, and left Banu an-Nadir. He asked them to sign a treaty and they signed it.

He turned away from them and attacked Banu an-Nadir with an army. He fought with them until they agreed to expulsion. Banu an-Nadir were deported, and they took with them whatever their camels could carry, that is, their property, the doors of their houses, and their wood. Palm-trees were exclusively reserved for the Messenger of Allah (ﷺ). Allah bestowed them upon him and gave them him as a special portion.

He (Allah), the Exalted, said: What Allah has bestowed on His Apostle (and taken away) from them, for this ye made no expedition with either camel corps or cavalry." He said: "Without fighting." So the Prophet (ﷺ) gave most of it to

the emigrants and divided it among them; and he divided some of it between two men from the helpers, who were needy, and he did not divide it among any of the helpers except those two. The rest of it survived as the sadaqah of the Messenger of Allah (ﷺ) which is in the hands of the descendants of Fatimah (Allah be pleased with her).

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ كُفَّارَ قُرَيْشٍ كَتَبُوا إِلَى ابْنِ أُبَىٍّ وَمَنْ كَانَ يَعْبُدُ مَعَهُ الأَوْثَانَ مِنَ الأَوْسِ وَالْخَزْرَجِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ بِالْمَدِينَةِ قَبْلَ وَقْعَةِ بَدْرٍ إِنَّكُمْ آوَيْتُمْ صَاحِبَنَا وَإِنَّا نُقْسِمُ بِاللَّهِ لَتُقَاتِلُنَّهُ أَوْ لَتُخْرِجُنَّهُ أَوْ لَنَسِيرَنَّ إِلَيْكُمْ بِأَجْمَعِنَا حَتَّى نَقْتُلَ مُقَاتِلَتَكُمْ وَنَسْتَبِيحَ نِسَاءَكُمْ . فَلَمَّا بَلَغَ ذَلِكَ عَبْدَ اللَّهِ بْنَ أُبَىٍّ وَمَنْ كَانَ مَعَهُ مِنْ عَبَدَةِ الأَوْثَانِ اجْتَمَعُوا لِقِتَالِ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا بَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم لَقِيَهُمْ فَقَالَ " لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمُ الْمَبَالِغَ مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُونَ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ " . فَلَمَّا سَمِعُوا ذَلِكَ مِنَ النَّبِيِّ صلى الله عليه وسلم تَفَرَّقُوا فَبَلَغَ ذَلِكَ كُفَّارَ قُرَيْشٍ فَكَتَبَتْ كُفَّارُ قُرَيْشٍ بَعْدَ وَقْعَةِ بَدْرٍ إِلَى الْيَهُودِ إِنَّكُمْ أَهْلُ الْحَلْقَةِ وَالْحُصُونِ وَإِنَّكُمْ لَتُقَاتِلُنَّ صَاحِبَنَا أَوْ لَنَفْعَلَنَّ كَذَا وَكَذَا وَلاَ يَحُولُ بَيْنَنَا وَبَيْنَ خَدَمِ نِسَائِكُمْ شَىْءٌ - وَهِيَ الْخَلاَخِيلُ - فَلَمَّا بَلَغَ كِتَابُهُمُ النَّبِيَّ صلى الله عليه وسلم أَجْمَعَتْ بَنُو النَّضِيرِ بِالْغَدْرِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم اخْرُجْ إِلَيْنَا فِي ثَلاَثِينَ رَجُلاً مِنْ أَصْحَابِكَ وَلْيَخْرُجْ مِنَّا ثَلاَثُونَ حَبْرًا حَتَّى نَلْتَقِيَ بِمَكَانِ الْمَنْصَفِ فَيَسْمَعُوا مِنْكَ . فَإِنْ صَدَّقُوكَ وَآمَنُوا بِكَ آمَنَّا بِكَ فَقَصَّ خَبَرَهُمْ فَلَمَّا كَانَ الْغَدُ غَدَا عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْكَتَائِبِ فَحَصَرَهُمْ فَقَالَ لَهُمْ " إِنَّكُمْ وَاللَّهِ لاَ تَأْمَنُونَ عِنْدِي إِلاَّ بِعَهْدٍ تُعَاهِدُونِي عَلَيْهِ " . فَأَبَوْا أَنْ يُعْطُوهُ عَهْدًا فَقَاتَلَهُمْ يَوْمَهُمْ ذَلِكَ ثُمَّ غَدَا الْغَدُ عَلَى بَنِي قُرَيْظَةَ بِالْكَتَائِبِ وَتَرَكَ بَنِي النَّضِيرِ وَدَعَاهُمْ إِلَى أَنْ يُعَاهِدُوهُ فَعَاهَدُوهُ فَانْصَرَفَ عَنْهُمْ وَغَدَا عَلَى بَنِي النَّضِيرِ بِالْكَتَائِبِ فَقَاتَلَهُمْ حَتَّى نَزَلُوا عَلَى الْجَلاَءِ فَجَلَتْ بَنُو النَّضِيرِ وَاحْتَمَلُوا مَا أَقَلَّتِ الإِبِلُ مِنْ أَمْتِعَتِهِمْ وَأَبْوَابِ بُيُوتِهِمْ وَخَشَبِهَا فَكَانَ نَخْلُ بَنِي النَّضِيرِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً أَعْطَاهُ اللَّهُ إِيَّاهَا وَخَصَّهُ بِهَا فَقَالَ { وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ } يَقُولُ بِغَيْرِ قِتَالٍ فَأَعْطَى النَّبِيُّ صلى الله عليه وسلم أَكْثَرَهَا لِلْمُهَاجِرِينَ وَقَسَمَهَا بَيْنَهُمْ وَقَسَمَ مِنْهَا لِرَجُلَيْنِ مِنَ الأَنْصَارِ وَكَانَا ذَوِي حَاجَةٍ لَمْ يَقْسِمْ لأَحَدٍ مِنَ الأَنْصَارِ غَيْرَهُمَا وَبَقِيَ مِنْهَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي فِي أَيْدِي بَنِي فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا .

Grade : **Sahih in chain** (Al-Albani) صحيح الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3004
In-book reference : Book 20, Hadith 77
English translation : Book 19, Hadith 2998

Ibn ‘Umar said “The Jews Al Nadir and Quraizah fought with the Apostle of Allaah(ﷺ), so the Apostle of Allaah(ﷺ) expelled Banu Al Nadir and allowed the Quraizah to stay and favored them. The Quraizah thereafter fought (with the Prophet).” So he killed their men and divided their women, property and children among Muslims except some of them who associated with the Apostle of Allaah(ﷺ). He gave them protection and later on they embraced Islam. The Apostle of Allaah(ﷺ) expelled all the Jews of Madeenah in Toto, Banu Qainuqa, they were the people of ‘Abd Allaah bin Salam, the Jews of Banu Harith and any of Jews who resided in Madeenah.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ يَهُودَ بَنِي النَّضِيرِ، وَقُرَيْظَةَ، حَارَبُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَجْلَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَنِي النَّضِيرِ وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ حَتَّى حَارَبَتْ قُرَيْظَةُ بَعْدَ ذَلِكَ فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ إِلاَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَّنَهُمْ وَأَسْلَمُوا وَأَجْلَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنُقَاعَ وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ وَيَهُودَ بَنِي حَارِثَةَ وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3005
In-book reference : Book 20, Hadith 78
English translation : Book 19, Hadith 2999

(24) Chapter: What Has Been Related About The Ruling On The Land Of Khaibar

(24) باب مَا جَاءَ فِي حُكْمِ أَرْضِ خَيْبَرَ

Narrated Abdullah Ibn Umar:

The Prophet fought with the people of Khaybar, and captured their palm-trees and land, and forced them to remain confined to their fortresses. So they concluded a treaty of peace providing that gold, silver and weapons would go to the Messenger of Allah (ﷺ), and whatever they took away on their camels would belong to them, on condition that they would not hide and carry away anything. If they did (so), there would be no protection for them and no treaty (with Muslims).

They carried away a purse of Huyayy ibn Akhtab who was killed before (the battle of) Khaybar. He took away the ornaments of Banu an-Nadir when they were expelled.

The Prophet (ﷺ) asked Sa'yah: Where is the purse of Huyayy ibn Akhtab?

He replied: The contents of this purse were spent on battles and other expenses. (Later on) they found the purse. So he killed Ibn AbulHuqayq, captured their women and children, and intended to deport them.

They said: Muhammad, leave us to work on this land; we shall have half (of the produce) as you wish, and you will have half. The Messenger of Allah (ﷺ) used to make a contribution of eighty wasqs of dates and twenty wasqs of wheat to each of his wives.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ - أَحْسِبُهُ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَاتَلَ أَهْلَ خَيْبَرَ فَغَلَبَ عَلَى النَّخْلِ وَالأَرْضِ وَأَلْجَأَهُمْ إِلَى قَصْرِهِمْ فَصَالَحُوهُ عَلَى أَنَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم الصَّفْرَاءَ وَالْبَيْضَاءَ وَالْحَلْقَةَ وَلَهُمْ مَا حَمَلَتْ رِكَابُهُمْ عَلَى أَنْ لاَ يَكْتُمُوا وَلاَ يُغَيِّبُوا شَيْئًا فَإِنْ فَعَلُوا فَلاَ ذِمَّةَ لَهُمْ وَلاَ عَهْدَ فَغَيَّبُوا مَسْكًا لِحُيَيِّ بْنِ أَخْطَبَ وَقَدْ كَانَ قُتِلَ قَبْلَ خَيْبَرَ كَانَ احْتَمَلَهُ مَعَهُ يَوْمَ بَنِي النَّضِيرِ حِينَ أُجْلِيَتِ النَّضِيرُ فِيهِ حُلِيُّهُمْ قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِسَعْيَةَ " أَيْنَ مَسْكُ حُيَيِّ بْنِ أَخْطَبَ " . قَالَ أَذْهَبَتْهُ الْحُرُوبُ وَالنَّفَقَاتُ . فَوَجَدُوا الْمَسْكَ فَقَتَلَ ابْنَ أَبِي الْحُقَيْقِ وَسَبَى نِسَاءَهُمْ وَذَرَارِيَّهُمْ وَأَرَادَ أَنْ يُجْلِيَهُمْ فَقَالُوا يَا مُحَمَّدُ دَعْنَا نَعْمَلْ فِي هَذِهِ الأَرْضِ وَلَنَا الشَّطْرُ مَا بَدَا لَكَ وَلَكُمُ الشَّطْرُ . وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِي كُلَّ امْرَأَةٍ مِنْ نِسَائِهِ ثَمَانِينَ وَسْقًا مِنْ تَمْرٍ وَعِشْرِينَ وَسْقًا مِنْ شَعِيرٍ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3006
In-book reference : Book 20, Hadith 79
English translation : Book 19, Hadith 3000

Narrated Abdullah ibn Umar:

Umar said: The Messenger of Allah (ﷺ) had transaction with the Jews of Khaybar on condition that we should expel them when we wish. If anyone has property (with them), he should take it back, for I am going to expel the Jews. So he expelled them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي نَافِعٌ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ، قَالَ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَنَّا نُخْرِجُهُمْ إِذَا شِئْنَا فَمَنْ كَانَ لَهُ مَالٌ فَلْيَلْحَقْ بِهِ فَإِنِّي مُخْرِجٌ يَهُودَ . فَأَخْرَجَهُمْ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3007
In-book reference : Book 20, Hadith 80
English translation : Book 19, Hadith 3001

‘Abd Allah bin ‘Umar reported that ‘Umar said “When Khaibar was conquered, the Jews asked the Apostle of Allaah(ﷺ) to confirm that they would do all the cultivation and have half the produce. The Apostle of Allaah(ﷺ) said “I shall confirm you on that condition as long as we wish. So they were confirmed on that (condition). The dates from half the produce of Khaibar were divided into a number of portions. The Apostle of Allaah(ﷺ) would take the fifth. The Apostle of Allaah(ﷺ) used to contribute from the fifth one hundred wasqs of dates and twenty wasqs of wheat to each of his wives. When ‘Umar intended to expel the Jews from Khaibar he sent a message to the wives of the Prophet (ﷺ) and said to them “If any of you wishes that I divide the palm trees for her by their assessment that amounts one hundred wasqs (of dates) and to her belongs their root, their land and their water and (likewise) twenty wasqs from the produce of the cultivated land by assessment, I shall (do that). And if any of you wishes that we take out her portion from the fifth, we shall do (that).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ لَمَّا افْتُتِحَتْ خَيْبَرُ سَأَلَتْ يَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُقِرَّهُمْ عَلَى أَنْ يَعْمَلُوا عَلَى النِّصْفِ مِمَّا خَرَجَ مِنْهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُقِرُّكُمْ فِيهَا عَلَى ذَلِكَ مَا شِئْنَا " . فَكَانُوا عَلَى ذَلِكَ وَكَانَ التَّمْرُ يُقْسَمُ عَلَى السُّهْمَانِ مِنْ نِصْفِ خَيْبَرَ وَيَأْخُذُ رَسُولُ اللَّهِ صلى الله عليه وسلم الْخُمُسَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَطْعَمَ كُلَّ امْرَأَةٍ مِنْ أَزْوَاجِهِ مِنَ الْخُمُسِ مِائَةَ وَسْقٍ تَمْرًا وَعِشْرِينَ وَسْقًا شَعِيرًا فَلَمَّا أَرَادَ عُمَرُ إِخْرَاجَ الْيَهُودِ أَرْسَلَ إِلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُنَّ مَنْ أَحَبَّ مِنْكُنَّ أَنْ أَقْسِمَ لَهَا نَخْلاً بِخَرْصِهَا مِائَةَ وَسْقٍ فَيَكُونَ لَهَا أَصْلُهَا وَأَرْضُهَا وَمَاؤُهَا وَمِنَ الزَّرْعِ مَزْرَعَةَ خَرْصٍ عِشْرِينَ وَسْقًا فَعَلْنَا وَمَنْ أَحَبَّ أَنْ نَعْزِلَ الَّذِي لَهَا فِي الْخُمُسِ كَمَا هُوَ فَعَلْنَا .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3008

In-book reference : Book 20, Hadith 81
English translation : Book 19, Hadith 3002

Anas bin Malik said “The Apostle of Allaah(ﷺ) attacked Khaibar and we captured it by conquest. He then gathered the captives of war.”

حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، وَزِيَادُ بْنُ أَيُّوبَ، أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُمْ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا خَيْبَرَ فَأَصَبْنَاهَا عَنْوَةً فَجَمَعَ السَّبْىَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3009
In-book reference : Book 20, Hadith 82
English translation : Book 19, Hadith 3003

Sahl bin Abi Hathmah said “The Apostle of Allaah(ﷺ) divide Khaibar into two halves. One half was reserved for his emergency and needs, the other half was meant for the Muslims. He divided among them into eighteen portions.”

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، حَدَّثَنِي سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ نِصْفَيْنِ نِصْفًا لِنَوَائِبِهِ وَحَاجَتِهِ وَنِصْفًا بَيْنَ الْمُسْلِمِينَ قَسَمَهَا بَيْنَهُمْ عَلَى ثَمَانِيَةَ عَشَرَ سَهْمًا .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3010
In-book reference : Book 20, Hadith 83
English translation : Book 19, Hadith 3004

Bashir bin Yasar said that he heard a number of the Companions of the Prophet (ﷺ) say. He then narrated the tradition (mentioned above). He said “One half comprised the portions of the Muslims and the portion of the Apostle of Allaah(ﷺ). He separated the other half for the Muslims for any calamity that befalls him and for emergent needs.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيِّ بْنِ الأَسْوَدِ، أَنَّ يَحْيَى بْنَ آدَمَ، حَدَّثَهُمْ عَنْ أَبِي شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ نَفَرًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالُوا فَذَكَرَ هَذَا الْحَدِيثَ قَالَ فَكَانَ النِّصْفُ سِهَامَ الْمُسْلِمِينَ وَسَهْمَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَزَلَ النِّصْفَ لِلْمُسْلِمِينَ لِمَا يَنُوبُهُ مِنَ الأُمُورِ وَالنَّوَائِبِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3011
In-book reference : Book 20, Hadith 84
English translation : Book 19, Hadith 3005

Narrated A Group of Companions of the Prophet:

Bashir ibn Yasar, the client of the Ansar, reported on the authority of a group of the Companions of the Prophet (ﷺ): When the Messenger of Allah (ﷺ) conquered Khaybar, he divided it into thirty-six lots, each lot comprising one hundred portions. One half of it was for the Messenger of Allah (ﷺ) and for the Muslims; and he separated the remaining half for the deputations which came to him, other matters and emergent needs of the people.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، مَوْلَى الأَنْصَارِ عَنْ رِجَالٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلاَثِينَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِائَةَ سَهْمٍ فَكَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَلِلْمُسْلِمِينَ النِّصْفُ مِنْ ذَلِكَ وَعَزَلَ النِّصْفَ الْبَاقِيَ لِمَنْ نَزَلَ بِهِ مِنَ الْوُفُودِ وَالأُمُورِ وَنَوَائِبِ النَّاسِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3012
In-book reference : Book 20, Hadith 85
English translation : Book 19, Hadith 3006

Bashir bin Yasar said “When Allaah bestowed Khaibar on His Prophet (ﷺ) as fai’ (spoils), he divided it into thirty six lots. Each lot comprised one hundred portions. He separated its half for his emergent needs and whatever befalls him. Al Watih and Al Kutaibah and Al Salalim and whatever acquired with them. He separated the other half and he divided Al Shaqq and Nata’ and whatever acquired with them. The portion of the Apostle of Allaah(ﷺ) lay in the property acquired with them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى نَبِيِّهِ صلى الله عليه وسلم خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلاَثِينَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِائَةَ سَهْمٍ فَعَزَلَ نِصْفَهَا لِنَوَائِبِهِ وَمَا يَنْزِلُ بِهِ الْوَطِيحَةَ وَالْكُتَيْبَةَ وَمَا أُحِيزَ مَعَهُمَا وَعَزَلَ النِّصْفَ الآخَرَ فَقَسَمَهُ بَيْنَ الْمُسْلِمِينَ الشَّقَّ وَالنَّطَاةَ وَمَا أُحِيزَ مَعَهُمَا وَكَانَ سَهْمُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا أُحِيزَ مَعَهُمَا .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 3013
In-book reference : Book 20, Hadith 86
English translation : Book 19, Hadith 3007

Narrated Bashir ibn Yasar:

When Allah bestowed Khaybar on the Messenger of Allah (ﷺ) as fay' (spoils of war without fighting), he divided the whole into thirty six lots. He put aside a half, i.e. eighteen lots, for the Muslims. Each lot comprised one hundred shares, and the Prophet (ﷺ) was with them. He received a share like the share of one of them.

The Messenger of Allah (ﷺ) separated eighteen lots, that is, half, for his future needs and whatever befell the Muslims. These were al-Watih, al-Kutaybah, as-Salalim and their colleagues. When all this property came in the possession of the Prophet (ﷺ) and of the Muslims, they did not have sufficient labourers to work on it. The Messenger of Allah (ﷺ) called Jews and employed them on contract.

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَفَاءَ اللَّهُ عَلَيْهِ خَيْبَرَ قَسَمَهَا سِتَّةً وَثَلاَثِينَ سَهْمًا جَمْعًا فَعَزَلَ لِلْمُسْلِمِينَ الشَّطْرَ ثَمَانِيَةَ عَشَرَ سَهْمًا يَجْمَعُ كُلُّ سَهْمٍ مِائَةً النَّبِيُّ صلى الله عليه وسلم مَعَهُمْ لَهُ سَهْمٌ كَسَهْمِ أَحَدِهِمْ وَعَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَمَانِيَةَ عَشَرَ سَهْمًا وَهُوَ الشَّطْرُ لِنَوَائِبِهِ وَمَا يَنْزِلُ بِهِ مِنْ أَمْرِ الْمُسْلِمِينَ فَكَانَ ذَلِكَ الْوَطِيحَ وَالْكُتَيْبَةَ وَالسُّلاَلِمَ وَتَوَابِعَهَا فَلَمَّا صَارَتِ الأَمْوَالُ بِيَدِ النَّبِيِّ صلى الله عليه وسلم وَالْمُسْلِمِينَ لَمْ يَكُنْ لَهُمْ عُمَّالٌ يَكْفُونَهُمْ عَمَلَهَا فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْيَهُودَ فَعَامَلَهُمْ ‏.‏

Grade	: **Sahih li ghairih** (Al-Albani)	**صحيح لغيره** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3014
In-book reference : Book 20, Hadith 87
English translation : Book 19, Hadith 3008

Narrated Mujammi' ibn Jariyah al-Ansari,:

Khaybar was divided among the people of al-Hudaybiyyah. The Messenger of Allah (ﷺ) divided it into eighteen portions. The army contained one thousand and five hundred people. There were three hundred horsemen among them. He gave double share to the horsemen, and a single to the footmen.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ مُجَمِّعِ بْنِ يَزِيدَ الأَنْصَارِيُّ، قَالَ سَمِعْتُ أَبِي يَعْقُوبَ بْنَ مُجَمِّعٍ، يَذْكُرُ لِي عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الأَنْصَارِيِّ، عَنْ عَمِّهِ، مُجَمِّعِ بْنِ جَارِيَةَ الأَنْصَارِيِّ - وَكَانَ أَحَدَ الْقُرَّاءِ الَّذِينَ قَرَءُوا الْقُرْآنَ - قَالَ قُسِمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَةِ فَقَسَمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ثَمَانِيَةَ عَشَرَ سَهْمًا وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسَمِائَةٍ فِيهِمْ ثَلاَثُمِائَةِ فَارِسٍ فَأَعْطَى الْفَارِسَ سَهْمَيْنِ وَأَعْطَى الرَّاجِلَ سَهْمًا ‏.‏

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3015
In-book reference : Book 20, Hadith 88
English translation : Book 19, Hadith 3009

Narrated Abdullah ibn AbuBakr:

Abdullah ibn AbuBakr and some children of Muhammad ibn Maslamah said: There remained some people of Khaybar and they confined themselves to the fortresses. They asked the Messenger of Allah (ﷺ) to protect their lives and let them go. He did so. The people of Fadak heard this; they also adopted a similar way. (Fadak) was, therefore, exclusively reserved for the Messenger of Allah (ﷺ), for it was not captured by the expedition of cavalry and camelry.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ آدَمَ - حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، وَبَعْضِ، وَلَدِ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالُوا بَقِيَتْ بَقِيَّةٌ مِنْ أَهْلِ خَيْبَرَ تَحَصَّنُوا فَسَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَحْقِنَ دِمَاءَهُمْ وَيُسَيِّرَهُمْ فَفَعَلَ فَسَمِعَ بِذَلِكَ أَهْلُ فَدَكَ فَنَزَلُوا عَلَى مِثْلِ ذَلِكَ فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً لأَنَّهُ لَمْ يُوجِفْ عَلَيْهَا بِخَيْلٍ وَلاَ رِكَابٍ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3016
In-book reference : Book 20, Hadith 89
English translation : Book 19, Hadith 3010

Sa'id bin Al Musayyab said "The Apostle of Allaah(ﷺ) conquered a portion of Khaibar by force."

Abu Dawud said "This tradition was read out to Al Harith bin Miskin while I was a witness". Ibn Wahb said "Malik told me on the authority of Ibn Shihab, Khaibar was captured by force in part and by peace in part. Most of Al Kutaibah was captured by force and a portion by peace." I asked Malik "What is Al Kutaibah?" He replied "The land of Khaibar. It had forty thousand palm trees."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، عَنْ جُوَيْرِيَةَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم افْتَتَحَ بَعْضَ خَيْبَرَ عَنْوَةً . قَالَ أَبُو دَاوُدَ وَقُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ أَخْبَرَكُمُ ابْنُ وَهْبٍ قَالَ حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ أَنَّ خَيْبَرَ كَانَ بَعْضُهَا عَنْوَةً وَبَعْضُهَا صُلْحًا وَالْكُتَيْبَةُ أَكْثَرُهَا عَنْوَةً وَفِيهَا صُلْحٌ . قُلْتُ لِمَالِكٍ وَمَا الْكُتَيْبَةُ قَالَ أَرْضُ خَيْبَرَ وَهِيَ أَرْبَعُونَ أَلْفَ عَذْقٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3017
In-book reference : Book 20, Hadith 90
English translation : Book 19, Hadith 3011

Ibn Shihab said "It has reached me that the Apostle of Allaah(ﷺ) conquered Khaibar by force. Its inhabitants who came down (from their fortress) for expulsion came down after fighting."

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم افْتَتَحَ خَيْبَرَ عَنْوَةً بَعْدَ الْقِتَالِ وَنَزَلَ مَنْ نَزَلَ مِنْ أَهْلِهَا عَلَى الْجَلاَءِ بَعْدَ الْقِتَالِ .

حكم: **صحيح ق أنس الشطر الأول والشطر الآخر تقدم في حديث ابن عمر** (الألباني)

Reference : Sunan Abi Dawud 3018
In-book reference : Book 20, Hadith 91
English translation : Book 19, Hadith 3012

Narrated Ibn Shihab:

The Messenger of Allah (ﷺ) took out his fifth from the booty of Khaybar, and divided the rest of it among those who attended the battle and among those who were away from it but attend the expedition of al-Hudaybiyyah.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ خَمَّسَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ ثُمَّ قَسَّمَ سَائِرَهَا عَلَى مَنْ شَهِدَهَا وَمَنْ غَابَ عَنْهَا مِنْ أَهْلِ الْحُدَيْبِيَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3019
In-book reference : Book 20, Hadith 92
English translation : Book 19, Hadith 3013

‘Umar said “Had I not considered the last Muslim, I would have any town I conquered divided as the Apostle of Allaah(ﷺ) had divided Khaibar.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، قَالَ لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا كَمَا قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3020
In-book reference : Book 20, Hadith 93
English translation : Book 19, Hadith 3014

(25) Chapter: The Conquest Of Makkah (25) باب مَا جَاءَ فِي خَبَرِ مَكَّةَ

Narrated Abdullah ibn Abbas:
Al-Abbas ibn AbdulMuttalib brought AbuSufyan ibn Harb to the Messenger of Allah (ﷺ) in the year of the conquest (of Mecca). So he embraced Islam at Marr az-Zahran. Al-Abbas said to him: Messenger of Allah, AbuSufyan is a man who likes taking this pride, if you may do something for him. He said: Yes, he who enters the house of AbuSufyan is safe, and he who closes his door is safe.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ جَاءَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِأَبِي سُفْيَانَ بْنِ حَرْبٍ فَأَسْلَمَ بِمَرِّ الظَّهْرَانِ فَقَالَ لَهُ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ فَلَوْ جَعَلْتَ لَهُ شَيْئًا . قَالَ " نَعَمْ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ وَمَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ " .

حكم: **حسن م الجملة الأخيرة أبي هريرة** (الألباني)

Reference : Sunan Abi Dawud 3021
In-book reference : Book 20, Hadith 94
English translation : Book 19, Hadith 3015

Narrated Abdullah Ibn Abbas:

When the Prophet (ﷺ) alighted at Marr az-Zahran, al-Abbas said: I thought, I swear by Allah, if the Messenger of Allah (ﷺ) enters Mecca with the army by force before the Quraysh come to him and seek protection from him, it will be their total ruin. So I rode on the mule of the Messenger of Allah (ﷺ) and thought, Perhaps I may find a man coming for his needs who will to the people of Mecca and inform them of the position of the Messenger of Allah (ﷺ), so that they may come to him and seek protection from him. While I was on my way, I heard AbuSufyan and Budayl ibn Warqa' speaking.

I said: O AbuHanzalah! He recognized my voice and said: AbulFadl? I replied: Yes. He said: who is with you, may my parents be a sacrifice for you? I said: Here are the Messenger of Allah (ﷺ) and his people (with him).

He asked: Which is the way out? He said: He rode behind me, and his companion returned. When the morning came, I brought him to the Messenger of Allah (ﷺ) and he embraced Islam.

I said: Messenger of Allah, AbuSufyan is a man who likes this pride, do something for him. He said: Yes, he who enters the house of AbuSufyan is safe; he who closes the door upon him is safe; and he who enters the mosque is safe. The people scattered to their houses and in the mosque.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ بَعْضِ، أَهْلِهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَّ الظَّهْرَانِ قَالَ الْعَبَّاسُ قُلْتُ وَاللَّهِ لَئِنْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ عَنْوَةً قَبْلَ أَنْ يَأْتُوهُ فَيَسْتَأْمِنُوهُ إِنَّهُ لَهَلاَكُ قُرَيْشٍ فَجَلَسْتُ عَلَى بَغْلَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَعَلِّي أَجِدُ ذَا حَاجَةٍ يَأْتِي أَهْلَ مَكَّةَ فَيُخْبِرُهُمْ بِمَكَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم لِيَخْرُجُوا إِلَيْهِ فَيَسْتَأْمِنُوهُ فَإِنِّي لأَسِيرُ إِذْ سَمِعْتُ كَلاَمَ أَبِي سُفْيَانَ وَبُدَيْلِ بْنِ وَرْقَاءَ فَقُلْتُ يَا أَبَا حَنْظَلَةَ فَعَرَفَ صَوْتِي فَقَالَ أَبُو الْفَضْلِ قُلْتُ نَعَمْ . قَالَ مَا لَكَ فِدَاكَ أَبِي وَأُمِّي قُلْتُ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ . قَالَ فَمَا الْحِيلَةُ قَالَ فَرَكِبَ خَلْفِي وَرَجَعَ صَاحِبُهُ فَلَمَّا أَصْبَحَ غَدَوْتُ بِهِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ فَاجْعَلْ لَهُ شَيْئًا . قَالَ " نَعَمْ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ وَمَنْ أَغْلَقَ عَلَيْهِ دَارَهُ فَهُوَ آمِنٌ وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ " . قَالَ فَتَفَرَّقَ النَّاسُ إِلَى دُورِهِمْ وَإِلَى الْمَسْجِدِ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 3022
In-book reference : Book 20, Hadith 95
English translation : Book 19, Hadith 3016

Wahb bin Munabbih said “I sked Jabir “Did they get any booty on the day of conquest (of Makkah)? He replied, No.

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَقِيلِ بْنِ مَعْقِلٍ، عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ سَأَلْتُ جَابِرًا هَلْ غَنِمُوا يَوْمَ الْفَتْحِ شَيْئًا قَالَ لاَ .

Grade	: **Sahih in chain** (Al-Albani)	صحيح الإسناد (الألباني)	حكم:

Reference : Sunan Abi Dawud 3023
In-book reference : Book 20, Hadith 96
English translation : Book 19, Hadith 3017

Abu Hurairah said “When the Prophet (ﷺ) entered Makkah he left Al Zubair bin Al Awwam, Abu ‘Ubaidah bin Al Jarrah and Khalid bin Al Walid on the horses and he said “Abu Hurairah call the helpers.” He said”Go this way. Whoever appears before you kill him”. A man called “the Quraish will be no more after today.” The Apostle of Allaah(ﷺ) said “he who entered house is safe, he who throws the weapon is safe. The chiefs of the Quraish intended (to have a resort in the Ka’bah), they entered the Ka’bah and it was full of them. The Prophet (ﷺ) took rounds of

Ka'bah and prayed behind the station. He then held the sides of the gate (of the Ka'bah). They (the people) came out and took the oath of allegiance (at the hands) of the Prophet (ﷺ) on Islam.

Abu Dawud said "I heard Ahmad bin Hanbal (say) when he was asked by a man "Was Makkah captured by force?" He said "What harms you whatever it was? He said "Then by peace?" He said, No.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا دَخَلَ مَكَّةَ سَرَّحَ الزُّبَيْرَ بْنَ الْعَوَّامِ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَخَالِدَ بْنَ الْوَلِيدِ عَلَى الْخَيْلِ وَقَالَ " يَا أَبَا هُرَيْرَةَ اهْتِفْ بِالأَنْصَارِ " . قَالَ اسْلُكُوا هَذَا الطَّرِيقَ فَلاَ يُشْرِفَنَّ لَكُمْ أَحَدٌ إِلاَّ أَنَمْتُمُوهُ . فَنَادَى مُنَادٍ لاَ قُرَيْشَ بَعْدَ الْيَوْمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ دَخَلَ دَارًا فَهُوَ آمِنٌ وَمَنْ أَلْقَى السِّلاَحَ فَهُوَ آمِنٌ " . وَعَمَدَ صَنَادِيدُ قُرَيْشٍ فَدَخَلُوا الْكَعْبَةَ فَغَصَّ بِهِمْ وَطَافَ النَّبِيُّ صلى الله عليه وسلم وَصَلَّى خَلْفَ الْمَقَامِ ثُمَّ أَخَذَ بِجَنْبَتَىِ الْبَابِ فَخَرَجُوا فَبَايَعُوا النَّبِيَّ صلى الله عليه وسلم عَلَى الإِسْلاَمِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ سَأَلَهُ رَجُلٌ قَالَ مَكَّةَ عَنْوَةً هِيَ قَالَ أَيْشٍ يَضُرُّكَ مَا كَانَتْ قَالَ فَصُلْحٌ قَالَ لاَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 3024
In-book reference : Book 20, Hadith 97
English translation : Book 19, Hadith 3018

(26) Chapter: The Conquest Of At-Ta'if (26) باب مَا جَاءَ فِي خَبَرِ الطَّائِفِ

Narrated Jabir ibn Abdullah:

Wahb said: I asked Jabir about the condition of Thaqif when they took the oath of allegiance. He said: They stipulated to the Prophet (ﷺ) that there would be no sadaqah (i.e. zakat) on them nor Jihad (striving in the way of Allah). He then heard the Prophet (ﷺ) say: Later on they will give sadaqah (zakat) and will strive in the way of Allah when they embrace Islam.

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ - حَدَّثَنِي إِبْرَاهِيمُ، - يَعْنِي ابْنَ عَقِيلِ بْنِ مُنَبِّهٍ - عَنْ أَبِيهِ، عَنْ وَهْبٍ، قَالَ سَأَلْتُ جَابِرًا عَنْ شَأْنِ، ثَقِيفٍ إِذْ بَايَعَتْ قَالَ اشْتَرَطَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَنْ لاَ صَدَقَةَ عَلَيْهَا وَلاَ جِهَادَ وَأَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم بَعْدَ ذَلِكَ يَقُولُ " سَيَتَصَدَّقُونَ وَيُجَاهِدُونَ إِذَا أَسْلَمُوا " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 3025
In-book reference : Book 20, Hadith 98
English translation : Book 19, Hadith 3019

Narrated Uthman ibn Abul'As:

When the deputation of Thaqif came to the Messenger of Allah (ﷺ), he made them stay in the mosque, so that it might soften their hearts. They stipulated to him that they would not be called to participate in Jihad, to pay zakat

and to offer prayer. The Messenger of Allah (ﷺ) said: You may have the concession that you will not be called to participate in jihad and pay zakat, but there is no good in a religion which has no bowing (i.e. prayer).

حَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سُوَيْدٍ، - يَعْنِي ابْنَ مَنْجُوفٍ - حَدَّثَنَا أَبُو دَاوُدَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّ وَفْدَ، ثَقِيفٍ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْزَلَهُمُ الْمَسْجِدَ لِيَكُونَ أَرَقَّ لِقُلُوبِهِمْ فَاشْتَرَطُوا عَلَيْهِ أَنْ لاَ يُحْشَرُوا وَلاَ يُعْشَرُوا وَلاَ يُجَبُّوا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَكُمْ أَنْ لاَ تُحْشَرُوا وَلاَ تُعْشَرُوا وَلاَ خَيْرَ فِي دِينٍ لَيْسَ فِيهِ رُكُوعٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3026
In-book reference : Book 20, Hadith 99
English translation : Book 19, Hadith 3020

(27) Chapter: The Ruling On The Land Of Yemen

(27) باب مَا جَاءَ فِي حُكْمِ أَرْضِ الْيَمَنِ

Narrated Amir ibn Shahr:
When the Messenger of Allah (ﷺ) appeared as a prophet, Hamdan said to me: Will you go to this man and negotiate for us (with him)? If you accept something, we shall accept it, and if you disapprove of something, we shall disapprove of it.
I said: Yes. So I proceeded until I came to the Messenger of Allah (ﷺ). I liked his motive and my people embraced Islam. The Messenger of Allah (ﷺ) wrote the document for Umayr Dhu Marran. He also sent Malik ibn Murarah ar-Rahawi to all the (people of) Yemen. So Akk Dhu Khaywan embraced Islam.
Akk was told: Go to the Messenger of Allah (ﷺ), and obtain his protection for your town and property. He therefore came (to him) and the Messenger of Allah (ﷺ) wrote a document for him:

"In the name of Allah, Most Beneficent, Most Merciful. From Muhammad, the Messenger of Allah, to Akk Dhu Khaywan. If he is true his land, property and slave, he has the security and the protection of Allah, and Muhammad, the Messenger of Allah. Written by Khalid ibn Sa'id ibn al-'As."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي أُسَامَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَامِرِ بْنِ شَهْرٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لِي هَمْدَانُ هَلْ أَنْتَ آتٍ هَذَا الرَّجُلَ وَمُرْتَادٌ لَنَا فَإِنْ رَضِيتَ لَنَا شَيْئًا قَبِلْنَاهُ وَإِنْ كَرِهْتَ شَيْئًا كَرِهْنَاهُ قُلْتُ نَعَمْ . فَجِئْتُ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَضِيتُ أَمْرَهُ وَأَسْلَمَ قَوْمِي وَكَتَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذَا الْكِتَابَ إِلَى عُمَيْرٍ ذِي مَرَّانَ قَالَ وَبَعَثَ مَالِكَ بْنَ مِرَارَةَ الرَّهَاوِيَّ إِلَى الْيَمَنِ جَمِيعًا فَأَسْلَمَ عَكٌّ ذُو خَيْوَانَ . قَالَ فَقِيلَ لِعَكٍّ انْطَلِقْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَخُذْ مِنْهُ الأَمَانَ عَلَى قَرْيَتِكَ وَمَالِكَ فَقَدِمَ وَكَتَبَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ لِعَكٍّ ذِي خَيْوَانَ إِنْ كَانَ صَادِقًا فِي أَرْضِهِ وَمَالِهِ وَرَقِيقِهِ فَلَهُ الأَمَانُ وَذِمَّةُ اللَّهِ وَذِمَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ " . وَكَتَبَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3027
In-book reference : Book 20, Hadith 100
English translation : Book 19, Hadith 3021

Narrated Abyad ibn Hammal:

Abyad spoke to the Messenger of Allah (ﷺ) about sadaqah when he came along with a deputation to him.

He replied: O brother of Saba', sadaqah is unavoidable. He said: We cultivated cotton, Messenger of Allah. The people of Saba' scattered, and there remained only a few at Ma'arib.
He therefore concluded a treaty of peace with the Messenger of Allah (ﷺ) to give seventy suits of cloth, equivalent to the price of the Yemeni garments known as al-mu'afir, to be paid every year on behalf of those people of Saba' who remained at Ma'arib.
They continued to pay them till the Messenger of Allah (ﷺ) died.
The governors after the death of the Messenger of Allah (ﷺ) broke the treaty concluded by Abyad by Hammal with the Messenger of Allah (ﷺ) to give seventy suits of garments.
AbuBakr then revived it as the Messenger of Allah (ﷺ) had done till AbuBakr died. When AbuBakr died, it was discontinued and the sadaqah was levied.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، حَدَّثَهُمْ حَدَّثَنَا فَرَجُ بْنُ سَعِيدٍ، حَدَّثَنِي عَمِّي، ثَابِتُ بْنُ سَعِيدٍ عَنْ أَبِيهِ، سَعِيدٍ - يَعْنِي ابْنَ أَبْيَضَ - عَنْ جَدِّهِ، أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ كَلَّمَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الصَّدَقَةِ حِينَ وَفَدَ عَلَيْهِ فَقَالَ ‏"‏ يَا أَخَا سَبَإٍ لاَ بُدَّ مِنْ صَدَقَةٍ ‏"‏ ‏.‏ فَقَالَ إِنَّمَا زَرْعُنَا الْقُطْنُ يَا رَسُولَ اللَّهِ وَقَدْ تَبَدَّدَتْ سَبَأٌ وَلَمْ يَبْقَ مِنْهُمْ إِلاَّ قَلِيلٌ بِمَأْرِبٍ ‏.‏ فَصَالَحَ نَبِيَّ اللَّهِ صلى الله عليه وسلم عَلَى سَبْعِينَ حُلَّةِ بَزٍّ مِنْ قِيمَةِ وَفَاءِ بَزِّ الْمَعَافِرِ كُلَّ سَنَةٍ عَمَّنْ بَقِيَ مِنْ سَبَإٍ بِمَأْرِبَ فَلَمْ يَزَالُوا يُؤَدُّونَهَا حَتَّى قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنَّ الْعُمَّالَ انْتَقَضُوا عَلَيْهِمْ بَعْدَ قَبْضِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا صَالَحَ أَبْيَضُ بْنُ حَمَّالٍ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْحُلَلِ السَّبْعِينَ فَرَدَّ ذَلِكَ أَبُو بَكْرٍ عَلَى مَا وَضَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى مَاتَ أَبُو بَكْرٍ فَلَمَّا مَاتَ أَبُو بَكْرٍ رضى الله عنه انْتَقَضَ ذَلِكَ وَصَارَتْ عَلَى الصَّدَقَةِ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 3028
In-book reference : Book 20, Hadith 101
English translation : Book 19, Hadith 3022

(28) Chapter: The Expulsion Of The Jews From Arabia (28) باب فِي إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ

Ibn ‘Abbas said that the Prophet (ﷺ) gave three instructions saying “Expel the polytheists from Arabia, reward deputations as I did”. Ibn ‘Abbas said “He either did not mention the third or I have been caused to forget it. Al Humaidi said on the authority of Sufyan that Sulaiman said “I do not know whether Sa’id mentioned the third and I forgot or he himself did not mention it.”

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْصَى بِثَلاَثَةٍ فَقَالَ ‏"‏ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مِمَّا كُنْتُ أُجِيزُهُمْ ‏"‏ ‏.‏ قَالَ

ابْنُ عَبَّاسٍ وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَ فَأُنْسِيتُهَا . وَقَالَ الْحُمَيْدِيُّ عَنْ سُفْيَانَ قَالَ سُلَيْمَانُ لاَ أَدْرِي أَذَكَرَ سَعِيدٌ الثَّالِثَةَ فَنَسِيتُهَا أَوْ سَكَتَ عَنْهَا

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3029
In-book reference : Book 20, Hadith 102
English translation : Book 19, Hadith 3023

Jabir bin ‘Abd Allah said that he was told by ‘Umar bin Al Khattab that he heard the Apostle of Allaah(ﷺ) say “I will certainly expel the Jews and the Christians from Arabia and I shall leave only Muslims in it.”

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، وَعَبْدُ الرَّزَّاقِ، قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ فَلاَ أَتْرُكُ فِيهَا إِلاَّ مُسْلِمًا " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3030
In-book reference : Book 20, Hadith 103
English translation : Book 19, Hadith 3024

The tradition mentioned above has also been transmitted by ‘Umar through a different chain of narrators.” He said “The Apostle of Allaah(ﷺ) said to the same effect. The former version is ore perfect.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ وَالأَوَّلُ أَتَمُّ .

Reference : Sunan Abi Dawud 3031
In-book reference : Book 20, Hadith 104
English translation : Book 19, Hadith 3025

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Two qiblahs in one land are not right.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَكُونُ قِبْلَتَانِ فِي بَلَدٍ وَاحِدٍ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3032
In-book reference : Book 20, Hadith 105
English translation : Book 19, Hadith 3026

Sa’id bin Abd Al ‘Aziz said “Arabia lies between Al Wadi to the extremes of the Yemen extending to the frontiers of Al Iraq and the sea.”

Abu Dawud said “This tradition was read out to Al Harith bin Miskin while I was a witness”. Ashhab bin ‘Abd Al Aziz reported it to you on the authority of Malik who said ‘Umar expelled the people of Najran, but he did not expel (them) from Taima. For it did not fall within the territory of Arabia. As for Al Wadi, I think the Jews were not expelled from there. They did not think it a part of the land of Arabia.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا عُمَرُ، - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - قَالَ قَالَ سَعِيدٌ - يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ - جَزِيرَةُ الْعَرَبِ مَا بَيْنَ الْوَادِي إِلَى أَقْصَى الْيَمَنِ إِلَى تُخُومِ الْعِرَاقِ إِلَى الْبَحْرِ . قَالَ أَبُو دَاوُدَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ أَخْبَرَكَ أَشْهَبُ بْنُ عَبْدِ الْعَزِيزِ قَالَ قَالَ مَالِكٌ عُمَرُ أَجْلَى أَهْلَ نَجْرَانَ وَلَمْ يُجْلَوْا مِنْ تَيْمَاءَ لأَنَّهَا لَيْسَتْ مِنْ بِلاَدِ الْعَرَبِ فَأَمَّا الْوَادِي فَإِنِّي أَرَى إِنَّمَا لَمْ يُجْلَ مَنْ فِيهَا مِنَ الْيَهُودِ أَنَّهُمْ لَمْ يَرَوْهَا مِنْ أَرْضِ الْعَرَبِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3033
In-book reference : Book 20, Hadith 106
English translation : Book 19, Hadith 3027

Malik said “’Umar expelled the Jews of Najran and Fadak.”

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ قَالَ مَالِكٌ قَدْ أَجْلَى عُمَرُ رَحِمَهُ اللَّهُ يَهُودَ نَجْرَانَ وَفَدَكَ .

Grade : **Mauquf** (Al-Albani) حكم: **موقوف** (الألباني)

Reference : Sunan Abi Dawud 3034
In-book reference : Book 20, Hadith 107
English translation : Book 19, Hadith 3028

(29) Chapter: Making Endowments Of The Lands Of As-Sawad, And The Lands That Were Conquered By Force

(29) باب فِي إِيقَافِ أَرْضِ السَّوَادِ وَأَرْضِ الْعَنْوَةِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying “Iraq will prevent its measure (qafiz) and dirham. Syria will prevent its measure (mudi) and dinar. Egypt will prevent its measure (irdabb) and dinar. Then you will return to the position where you started. Zuhair said this three times. The flesh and blood of Abu Hurairah witnessed it.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنَعَتِ الْعِرَاقُ قَفِيزَهَا وَدِرْهَمَهَا وَمَنَعَتِ الشَّامُ مُدْيَهَا وَدِينَارَهَا وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا ثُمَّ عُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ " . قَالَهَا زُهَيْرٌ ثَلاَثَ مَرَّاتٍ شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3035
In-book reference : Book 20, Hadith 108
English translation : Book 19, Hadith 3029

Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying “Whatever town you come to and stay in , your portion is in it, but whatever town disobeys Allaah and His Apostle a fifth of it goes to Allaah and His Apostle and what remains is yours.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا فَسَهْمُكُمْ فِيهَا وَأَيُّمَا قَرْيَةٍ عَصَتِ اللَّهَ وَرَسُولَهُ فَإِنَّ خُمُسَهَا لِلَّهِ وَلِلرَّسُولِ ثُمَّ هِيَ لَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3036
In-book reference : Book 20, Hadith 109
English translation : Book 19, Hadith 3030

(30) Chapter: Regarding Levying The Jizyah

(30) باب فِي أَخْذِ الْجِزْيَةِ

Narrated Anas ibn Malik ; Uthman ibn AbuSulayman:

The Prophet (ﷺ) sent Khalid ibn al-Walid to Ukaydir of Dumah. He was seized and they brought him to him (i.e. the Prophet). He spared his life and made peace with him on condition that he should pay jizyah (poll-tax).

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَعَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أُكَيْدِرِ دُومَةَ فَأُخِذَ فَأَتَوْهُ بِهِ فَحَقَنَ لَهُ دَمَهُ وَصَالَحَهُ عَلَى الْجِزْيَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3037
In-book reference : Book 20, Hadith 110
English translation : Book 19, Hadith 3031

Narrated Mu'adh ibn Jabal:

When the Prophet (ﷺ) sent him to the Yemen, he ordered to take from everyone who had reached puberty one dinar or its equivalent in Mu'afiri garment of Yemen origin.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ حَالِمٍ - يَعْنِي مُحْتَلِمًا - دِينَارًا أَوْ عِدْلَهُ مِنَ الْمَعَافِرِيِّ ثِيَابٌ تَكُونُ بِالْيَمَنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3038
In-book reference : Book 20, Hadith 111
English translation : Book 19, Hadith 3032

A simiar tradition from the Prophet(ﷺ) has also been transmitted by Mu’adh through a different chain of narrators.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sunan Abi Dawud 3039
In-book reference : Book 20, Hadith 112
English translation : Book 19, Hadith 3033

'Ali said "If I survive for the Christians of Banu Taghlib I shall kill fighters and captivate children for I had written a document between them and the Prophet(ﷺ) to the effect that they would not make their children Christian.

Abu Dawud said "This is rejected (munkar) tradition and it has reached me from Ahmad (bin Hanbal) that he used to reject this tradition seriously.
Abu 'Ali said "Abu Dawud did not present this (tradition) in this second reading."

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هَانِئٍ أَبُو نُعَيْمٍ النَّخَعِيُّ، أَخْبَرَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ قَالَ عَلِيٌّ لَئِنْ بَقِيتُ لِنَصَارَى بَنِي تَغْلِبَ لأَقْتُلَنَّ الْمُقَاتِلَةَ وَلأَسْبِيَنَّ الذُّرِّيَّةَ فَإِنِّي كَتَبْتُ الْكِتَابَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ صلى الله عليه وسلم عَلَى أَنْ لاَ يُنَصِّرُوا أَبْنَاءَهُمْ . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ مُنْكَرٌ بَلَغَنِي عَنْ أَحْمَدَ أَنَّهُ كَانَ يُنْكِرُ هَذَا الْحَدِيثَ إِنْكَارًا شَدِيدًا وَهُوَ عِنْدَ بَعْضِ النَّاسِ شِبْهُ الْمَتْرُوكِ وَأَنْكَرُوا هَذَا الْحَدِيثَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ هَانِئٍ قَالَ أَبُو عَلِيٍّ وَلَمْ يَقْرَأْهُ أَبُو دَاوُدَ فِي الْعَرْضَةِ الثَّانِيَةِ .

Grade : **Da'if in chain** (Al-Albani) **حكم: ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3040
In-book reference : Book 20, Hadith 113
English translation : Book 19, Hadith 3034

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them in case there is any plot or treachery in the Yemen. No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury. Isma'il said: They took usury.
Abu Dawud said: If they violate any provision of the treaty, they will be deemed as bringing something new.

حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْيَامِيُّ، حَدَّثَنَا يُونُسُ، - يَعْنِي ابْنَ بُكَيْرٍ - حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَالَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ نَجْرَانَ عَلَى أَلْفَىْ حُلَّةٍ النِّصْفُ فِي صَفَرٍ وَالْبَقِيَّةُ فِي رَجَبٍ يُؤَدُّونَهَا إِلَى الْمُسْلِمِينَ وَعَارِيَةِ ثَلاَثِينَ دِرْعًا وَثَلاَثِينَ فَرَسًا وَثَلاَثِينَ بَعِيرًا وَثَلاَثِينَ مِنْ كُلِّ صِنْفٍ مِنْ أَصْنَافِ السِّلاَحِ يَغْزُونَ بِهَا وَالْمُسْلِمُونَ ضَامِنُونَ لَهَا حَتَّى يَرُدُّوهَا عَلَيْهِمْ إِنْ كَانَ بِالْيَمَنِ كَيْدٌ أَوْ غَدْرَةٌ عَلَى أَنْ لاَ تُهْدَمَ لَهُمْ بَيْعَةٌ وَلاَ يُخْرَجَ لَهُمْ قَسٌّ وَلاَ يُفْتَنُوا عَنْ دِينِهِمْ مَا لَمْ يُحْدِثُوا حَدَثًا أَوْ يَأْكُلُوا الرِّبَا . قَالَ إِسْمَاعِيلُ فَقَدْ أَكَلُوا الرِّبَا . قَالَ أَبُو دَاوُدَ إِذَا نَقَضُوا بَعْضَ مَا اشْتَرَطَ عَلَيْهِمْ فَقَدْ أَحْدَثُوا .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3041
In-book reference : Book 20, Hadith 114
English translation : Book 19, Hadith 3035

(31) Chapter: Levying Jizyah On The Zoroastrians (31) باب فِي أَخْذِ الْجِزْيَةِ مِنَ الْمَجُوسِ

Ibn ‘Abbas said “When the Prophet of the Persians dies, Iblis (satan) led them to Mazdaism.”

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْوَاسِطِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ بِلاَلٍ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ أَهْلَ فَارِسَ لَمَّا مَاتَ نَبِيُّهُمْ كَتَبَ لَهُمْ إِبْلِيسُ الْمَجُوسِيَّةَ .

حكم: **حسن الإسناد موقوف** (الألباني)

Reference : Sunan Abi Dawud 3042
In-book reference : Book 20, Hadith 115
English translation : Book 19, Hadith 3036

Narrated Umar ibn al-Khattab:

Amr ibn Aws and AbulSha'tha' reported that Bujalah said: I was secretary to Jaz' ibn Mu'awiyah, the uncle of Ahnaf ibn Qays.
A letter came to us from Umar one year before his death, saying: Kill every magician, separate the relatives of prohibited degrees from the Magians, and forbid them to murmur (before eating). So we killed three magicians in one day, and separated from a Magian husband his wife of a prohibited degree according to the Book of Allah.
He prepared abundant food and called them, and placed the sword on his thigh. They ate (the food) but did not murmur. They threw (on the ground) one or two mule-loads of silver. Umar did not take jizyah from Magians until AbdurRahman ibn Awf witnessed that the Messenger of Allah (ﷺ) had taken jizyah from the Magians of Hajar.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ بَجَالَةَ، يُحَدِّثُ عَمْرَو بْنَ أَوْسٍ وَأَبَا الشَّعْثَاءِ قَالَ كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الأَحْنَفِ بْنِ قَيْسٍ إِذْ جَاءَنَا كِتَابُ عُمَرَ قَبْلَ مَوْتِهِ بِسَنَةٍ اقْتُلُوا كُلَّ سَاحِرٍ وَفَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ فَقَتَلْنَا فِي يَوْمٍ ثَلاَثَةَ سَوَاحِرَ وَفَرَّقْنَا بَيْنَ كُلِّ رَجُلٍ مِنَ الْمَجُوسِ وَحَرِيمِهِ فِي كِتَابِ اللَّهِ وَصَنَعَ طَعَامًا كَثِيرًا فَدَعَاهُمْ فَعَرَضَ السَّيْفَ عَلَى فَخِذِهِ فَأَكَلُوا وَلَمْ يُزَمْزِمُوا وَأَلْقَوْا وِقْرَ بَغْلٍ أَوْ بَغْلَيْنِ مِنَ الْوَرِقِ وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَهَا مِنْ مَجُوسِ هَجَرَ .

حكم: **صحيح خ بعضه مجوس هجر** (الألباني)

Reference : Sunan Abi Dawud 3043
In-book reference : Book 20, Hadith 116
English translation : Book 19, Hadith 3037

Narrated Abdullah ibn Abbas:

A man belonging to Usbadhiyin of the people of Bahrayn, who were the Magians of Hajar, came to the Messenger of Allah (ﷺ) and remained with him (for some time), and then came out. I asked him: What have Allah and His Messenger of Allah decided for you? He replied: Evil. I said: Silent. He said: Islam or killing. AbdurRahman ibn Awf said: He accepted jizyah from them. Ibn Abbas said: The people followed the statement of AbdurRahman ibn Awf, and they left that which I heard from the Usbadhi.

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ قُشَيْرِ بْنِ عَمْرٍو، عَنْ بَجَالَةَ بْنِ عَبْدَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ رَجُلٌ مِنَ الأَسْبَذِيِّينَ مِنْ أَهْلِ الْبَحْرَيْنِ - وَهُمْ مَجُوسُ أَهْلِ هَجَرَ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَكَثَ عِنْدَهُ ثُمَّ خَرَجَ فَسَأَلْتُهُ مَا قَضَى اللَّهُ وَرَسُولُهُ فِيكُمْ قَالَ شَرٌّ . قُلْتُ مَهْ قَالَ الإِسْلاَمُ أَوِ الْقَتْلُ . قَالَ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَبِلَ مِنْهُمُ الْجِزْيَةَ . قَالَ ابْنُ عَبَّاسٍ فَأَخَذَ النَّاسُ بِقَوْلِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَتَرَكُوا مَا سَمِعْتُ أَنَا مِنَ الأَسْبَذِيِّ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3044
In-book reference : Book 20, Hadith 117
English translation : Book 19, Hadith 3038

(32) Chapter: Harshness In Takin Jizyah (32) باب فِي التَّشْدِيدِ فِي جِبَايَةِ الْجِزْيَةِ

'Urwa bin Al Zubair said "Hisham bin Halim bin Hizam found a man who was the governor of Hims making some Copts stand in the sun for the payment of jizyah. He said "What is this?" I heard the Apostle (ﷺ) as saying "Allaah Most High will punish those who punish the people in this world."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ، وَجَدَ رَجُلاً وَهُوَ عَلَى حِمْصَ يُشَمِّسُ نَاسًا مِنَ النَّبَطِ فِي أَدَاءِ الْجِزْيَةِ فَقَالَ مَا هَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3045
In-book reference : Book 20, Hadith 118
English translation : Book 19, Hadith 3039

(33) Chapter: Levying The 'Ushur On Ahl Adh-Dhimmah If They Deal In Trade (33) باب فِي تَعْشِيرِ أَهْلِ الذِّمَّةِ إِذَا اخْتَلَفُوا بِالتِّجَارَاتِ

Narrated Ubaydullah:
Harb ibn Ubaydullah told on the authority of his grandfather, his mother's father, that he had it on the authority of his father that the Messenger of Allah (ﷺ) said: Tithes are to be levied on Jews and Christians, but not on Muslims.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي أُمِّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3046
In-book reference : Book 20, Hadith 119
English translation : Book 19, Hadith 3040

The tradition mentioned above has also been transmitted by Harb bin ‘Ubaid Allah from the Prophet (ﷺ) to the same effect through a different chain of narrators. This version has the word kharaj(land tax) instead of ‘ushr (tithes).

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " خَرَاجٌ " . مَكَانَ " الْعُشُورِ " .

Grade : **Da'if mursal** (Al-Albani) حكم: **ضعيف مرسل** (الألباني)

Reference : Sunan Abi Dawud 3047
In-book reference : Book 20, Hadith 120
English translation : Book 19, Hadith 3041

A man reported from Bakr bin Wa’il on the authority of his maternal uncle as saying, I said “Apostle of Allaah(ﷺ) may I levy tithe on my people.?” He replied “Tithes are to be levied on Jews and Christians.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءٍ، عَنْ رَجُلٍ، مِنْ بَكْرِ بْنِ وَائِلٍ عَنْ خَالِهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُعَشِّرُ قَوْمِي قَالَ " إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3048
In-book reference : Book 20, Hadith 121
English translation : Book 19, Hadith 3042

Narrated A man of Banu Taghlib:

Harb ibn Ubaydullah ibn Umayr ath-Thaqafi told on the authority of his grandfather, a man of Banu Taghlib: I came to the Prophet (ﷺ), embraced Islam, and he taught me Islam. He also taught me how I should take sadaqah from my people who had become Muslim. I then returned to him and said: Messenger of Allah, I remembered whatever you taught me except the sadaqah. Should I levy tithe on them? He replied: No, tithes are to be levied on Christians and Jews.

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَزَّازُ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ بْنِ عُمَيْرٍ الثَّقَفِيِّ، عَنْ جَدِّهِ، - رَجُلٍ مِنْ بَنِي تَغْلِبَ - قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَسْلَمْتُ وَعَلَّمَنِي الإِسْلاَمَ وَعَلَّمَنِي كَيْفَ آخُذُ الصَّدَقَةَ مِنْ قَوْمِي مِمَّنْ أَسْلَمَ ثُمَّ رَجَعْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ كُلُّ مَا عَلَّمْتَنِي قَدْ حَفِظْتُهُ إِلاَّ الصَّدَقَةَ أَفَأُعَشِّرُهُمْ قَالَ " لاَ إِنَّمَا الْعُشُورُ عَلَى النَّصَارَى وَالْيَهُودِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3049
In-book reference : Book 20, Hadith 122
English translation : Book 19, Hadith 3043

Narrated Al-Irbad ibn Sariyah as-Sulami:

We alighted with the Prophet (ﷺ) at Khaybar, and he had his companions with him. The chief of Khaybar was a defiant and abominable man.
He came to the Prophet (ﷺ) and said: Is it proper for you, Muhammad, that you slaughter our donkeys, eat our fruit, and beat our women?
The Prophet (ﷺ) became angry and said: Ibn Awf, ride your horse, and call loudly: Beware, Paradise is lawful only for a believer, and that they (the people) should gather for prayer.
They gathered and the Prophet (ﷺ) led them in prayer, stood up and said: Does any of you, while reclining on his couch, imagine that Allah has prohibited only that which is to be found in this Qur'an? By Allah, I have preached, commanded and prohibited various matters as numerous as that which is found in the Qur'an, or more numerous. Allah has not permitted you to enter the houses of the people of the Book without permission, or beat their women, or eat their fruits when they give you that which is imposed on them.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ، حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ، قَالَ سَمِعْتُ حَكِيمَ بْنَ عُمَيْرٍ أَبَا الأَحْوَصِ، يُحَدِّثُ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ، قَالَ نَزَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم خَيْبَرَ وَمَعَهُ مَنْ مَعَهُ مِنْ أَصْحَابِهِ وَكَانَ صَاحِبُ خَيْبَرَ رَجُلاً مَارِدًا مُنْكَرًا فَأَقْبَلَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ أَلَكُمْ أَنْ تَذْبَحُوا حُمُرَنَا وَتَأْكُلُوا ثَمَرَنَا وَتَضْرِبُوا نِسَاءَنَا فَغَضِبَ يَعْنِي النَّبِيَّ صلى الله عليه وسلم وَقَالَ " يَا ابْنَ عَوْفٍ ارْكَبْ فَرَسَكَ ثُمَّ نَادِ أَلاَ إِنَّ الْجَنَّةَ لاَ تَحِلُّ إِلاَّ لِمُؤْمِنٍ وَأَنِ اجْتَمِعُوا لِلصَّلاَةِ " . قَالَ فَاجْتَمَعُوا ثُمَّ صَلَّى بِهِمُ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَامَ فَقَالَ " أَيَحْسَبُ أَحَدُكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلاَّ مَا فِي هَذَا الْقُرْآنِ أَلاَ وَإِنِّي وَاللَّهِ قَدْ وَعَظْتُ وَأَمَرْتُ وَنَهَيْتُ عَنْ أَشْيَاءَ إِنَّهَا لَمِثْلُ الْقُرْآنِ أَوْ أَكْثَرُ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلاَّ بِإِذْنٍ وَلاَ ضَرْبَ نِسَائِهِمْ وَلاَ أَكْلَ ثِمَارِهِمْ إِذَا أَعْطَوْكُمُ الَّذِي عَلَيْهِمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3050
In-book reference : Book 20, Hadith 123
English translation : Book 19, Hadith 3044

Narrated A man of Juhaynah:

The Prophet (ﷺ) said: Probably you will fight with a people, you will dominate them, and they will save themselves and their children by their property. The version of Sa'id has You will then conclude peace with them. The agreed version goes: Then do no take anything from them more than that, for it is not proper for you.

حَدَّثَنَا مُسَدَّدٌ، وَسَعِيدُ بْنُ مَنْصُورٍ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلٍ، عَنْ رَجُلٍ، مِنْ ثَقِيفٍ عَنْ رَجُلٍ، مِنْ جُهَيْنَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّكُمْ تُقَاتِلُونَ قَوْمًا فَتَظْهَرُونَ عَلَيْهِمْ فَيَتَّقُونَكُمْ بِأَمْوَالِهِمْ دُونَ أَنْفُسِهِمْ وَأَبْنَائِهِمْ " . قَالَ سَعِيدٌ فِي حَدِيثِهِ " فَيُصَالِحُونَكُمْ عَلَى صُلْحٍ " . ثُمَّ اتَّفَقَا " فَلاَ تُصِيبُوا مِنْهُمْ شَيْئًا فَوْقَ ذَلِكَ فَإِنَّهُ لاَ يَصْلُحُ لَكُمْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3051
In-book reference : Book 20, Hadith 124
English translation : Book 19, Hadith 3045

Narrated A number of Companions of the Prophet:

Safwan reported from a number of Companions of the Messenger of Allah (ﷺ) on the authority of their fathers who were relatives of each other. The Messenger of Allah (ﷺ) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أَبُو صَخْرٍ الْمَدِينِيُّ، أَنَّ صَفْوَانَ بْنَ سُلَيْمٍ، أَخْبَرَهُ عَنْ عِدَّةٍ، مِنْ أَبْنَاءِ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ آبَائِهِمْ دِنْيَةً عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ مَنْ ظَلَمَ مُعَاهِدًا أَوِ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيبِ نَفْسٍ فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3052
In-book reference : Book 20, Hadith 125
English translation : Book 19, Hadith 3046

(34) Chapter: If A Dhimmi Becomes Muslim During Part Of The Year, Does He Have To Pay Jizyah ?

(34) باب فِي الذِّمِّيِّ يُسْلِمُ فِي بَعْضِ السَّنَةِ هَلْ عَلَيْهِ جِزْيَةٌ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Jizyah is not to be levied on a Muslim.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ عَلَى الْمُسْلِمِ جِزْيَةٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3053
In-book reference : Book 20, Hadith 126
English translation : Book 19, Hadith 3047

Muhammad bin Kathir said “Sufyan was asked to explain the tradition mentioned above.” He said “When he embraces Islam, no jizyah will be levied on him.”

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ سُئِلَ سُفْيَانُ عَنْ تَفْسِيرِ، هَذَا فَقَالَ إِذَا أَسْلَمَ فَلاَ جِزْيَةَ عَلَيْهِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3054
In-book reference : Book 20, Hadith 127
English translation : Book 19, Hadith 3048

(35) Chapter: Regarding The Imam Accepting Gifts From Idolaters

(35) باب فِي الإِمَامِ يَقْبَلُ هَدَايَا الْمُشْرِكِينَ

Narrated Abdullah al-Hawzani:

I met Bilal, the Mu'adhdhin of the Messenger of Allah (ﷺ) at Aleppo, and said: Bilal, tell me, what was the financial position of the Messenger of Allah (ﷺ)?

He said: He had nothing. It was I who managed it on his behalf since the day Allah made him Prophet of Allah (ﷺ) until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him.

A man from the polytheists met me and said: I am well off, Bilal. Do not borrow money from anyone except me. So I did accordingly. One day when I performed ablution and stood up to make call to prayer, the same polytheist came along with a body of merchants.

When he saw me, he said: O Abyssinian. I said: I am at your service. He met me with unpleasant looks and said harsh words to me. He asked me: Do you know how many days remain in the completion of this month? I replied: The time is near. He said: Only four days remain in the completion of this month. I shall then take that which is due from you (i.e. loan), and then shall return you to tend the sheep as you did before. I began to think in my mind what people think in their minds (on such occasions). When I offered the night prayer, the Messenger of Allah (ﷺ) returned to his family. I sought permission from him and he gave me permission.

I said: Messenger of Allah, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allah gives His Apostle (ﷺ) something with which he can pay (the debt) for me. So I came out and reached my house. I placed my sword, waterskin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way.

All of a sudden I saw a man running towards me and calling: Bilal, return to the Messenger of Allah (ﷺ). So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission.

The Messenger of Allah (ﷺ) said to me: Be glad, Allah has made arrangements for the payment (of your debt). He then asked: Have you not seen the four mounts kneeling on the ground?

I replied: Yes. He said: You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so.

He then mentioned the rest of the tradition. I then went to the mosque and found that the Messenger of Allah (ﷺ) was sitting there. I greeted him.

He asked: What benefit did you have from your property? I replied: Allah Most High paid everything which was due from the Messenger of Allah (ﷺ). Nothing remains now.

He asked: Did anything remain (from that property)? I said: Yes. He said: Look, if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort from it. When the Messenger of Allah (ﷺ) offered the night prayer, he called me and said: What is the position of that which you had with you (i.e. property)?

I said: I still have it, no one came to me. The Messenger of Allah (ﷺ) passed the night in the mosque.

He then narrated the rest of the tradition. Next day when he offered the night prayer, he called me and asked: What is the position of that which you had (i.e. the rest of the property)?

I replied: Allah has given you comfort from it, Messenger of Allah. He said: Allah is Most Great, and praised Allah, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night. This is all for which you asked me.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ الْهَوْزَنِيُّ، قَالَ لَقِيتُ بِلاَلاً مُؤَذِّنَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِحَلَبَ فَقُلْتُ يَا بِلاَلُ حَدِّثْنِي كَيْفَ كَانَتْ نَفَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ مَا كَانَ لَهُ شَىْءٌ كُنْتُ أَنَا الَّذِي أَلِي ذَلِكَ مِنْهُ مُنْذُ بَعَثَهُ اللَّهُ إِلَى أَنْ تُوُفِّيَ وَكَانَ إِذَا أَتَاهُ الإِنْسَانُ مُسْلِمًا فَرَآهُ عَارِيًا يَأْمُرُنِي فَأَنْطَلِقُ فَأَسْتَقْرِضُ فَأَشْتَرِي لَهُ الْبُرْدَةَ فَأَكْسُوهُ وَأُطْعِمُهُ حَتَّى اعْتَرَضَنِي رَجُلٌ مِنَ الْمُشْرِكِينَ فَقَالَ يَا بِلاَلُ إِنَّ عِنْدِي سَعَةً فَلاَ تَسْتَقْرِضْ مِنْ أَحَدٍ إِلاَّ مِنِّي فَفَعَلْتُ فَلَمَّا أَنْ كَانَ ذَاتَ يَوْمٍ تَوَضَّأْتُ ثُمَّ قُمْتُ لأُؤَذِّنَ بِالصَّلاَةِ فَإِذَا الْمُشْرِكُ قَدْ أَقْبَلَ فِي عِصَابَةٍ مِنَ التُّجَّارِ فَلَمَّا أَنْ رَآنِي قَالَ يَا حَبَشِيُّ . قُلْتُ يَا لَبَّاهُ . فَتَجَهَّمَنِي وَقَالَ لِي قَوْلاً غَلِيظًا وَقَالَ لِي أَتَدْرِي كَمْ بَيْنَكَ وَبَيْنَ الشَّهْرِ قَالَ قُلْتُ قَرِيبٌ . قَالَ إِنَّمَا بَيْنَكَ وَبَيْنَهُ أَرْبَعٌ فَآخُذُكَ بِالَّذِي عَلَيْكَ فَأَرُدُّكَ تَرْعَى الْغَنَمَ كَمَا كُنْتَ قَبْلَ ذَلِكَ فَأَخَذَ فِي نَفْسِي مَا يَأْخُذُ فِي أَنْفُسِ النَّاسِ حَتَّى إِذَا صَلَّيْتُ الْعَتَمَةَ رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَهْلِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي إِنَّ الْمُشْرِكَ الَّذِي كُنْتُ أَتَدَيَّنُ مِنْهُ قَالَ لِي كَذَا وَكَذَا وَلَيْسَ عِنْدَكَ مَا تَقْضِي عَنِّي وَلاَ عِنْدِي وَهُوَ فَاضِحِي فَأْذَنْ لِي أَنْ آبِقَ إِلَى بَعْضِ هَؤُلاَءِ الأَحْيَاءِ الَّذِينَ قَدْ أَسْلَمُوا حَتَّى يَرْزُقَ اللَّهُ رَسُولَهُ صلى الله عليه وسلم مَا يَقْضِي عَنِّي فَخَرَجْتُ حَتَّى إِذَا أَتَيْتُ مَنْزِلِي فَجَعَلْتُ سَيْفِي وَجِرَابِي وَنَعْلِي وَمِجَنِّي عِنْدَ رَأْسِي حَتَّى إِذَا انْشَقَّ عَمُودُ الصُّبْحِ الأَوَّلِ أَرَدْتُ أَنْ أَنْطَلِقَ فَإِذَا إِنْسَانٌ يَسْعَى يَدْعُو يَا بِلاَلُ أَجِبْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَانْطَلَقْتُ حَتَّى أَتَيْتُهُ فَإِذَا أَرْبَعُ رَكَائِبَ مُنَاخَاتٍ عَلَيْهِنَّ أَحْمَالُهُنَّ فَاسْتَأْذَنْتُ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْشِرْ فَقَدْ جَاءَكَ اللَّهُ بِقَضَائِكَ " . ثُمَّ قَالَ " أَلَمْ تَرَ الرَّكَائِبَ الْمُنَاخَاتِ الأَرْبَعَ " . فَقُلْتُ بَلَى . فَقَالَ " إِنَّ لَكَ رِقَابَهُنَّ وَمَا عَلَيْهِنَّ فَإِنَّ عَلَيْهِنَّ كِسْوَةً وَطَعَامًا أَهْدَاهُنَّ إِلَىَّ عَظِيمُ فَدَكَ فَاقْبِضْهُنَّ وَاقْضِ دَيْنَكَ " . فَفَعَلْتُ فَذَكَرَ الْحَدِيثَ ثُمَّ انْطَلَقْتُ إِلَى الْمَسْجِدِ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ فِي الْمَسْجِدِ فَسَلَّمْتُ عَلَيْهِ فَقَالَ " مَا فَعَلَ مَا قِبَلَكَ " . قُلْتُ قَدْ قَضَى اللَّهُ كُلَّ شَىْءٍ كَانَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يَبْقَ شَىْءٌ . قَالَ " أَفَضَلَ شَىْءٌ " . قُلْتُ نَعَمْ قَالَ " انْظُرْ أَنْ تُرِيحَنِي مِنْهُ فَإِنِّي لَسْتُ بِدَاخِلٍ عَلَى أَحَدٍ مِنْ أَهْلِي حَتَّى تُرِيحَنِي مِنْهُ " . فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَتَمَةَ دَعَانِي فَقَالَ " مَا فَعَلَ الَّذِي قِبَلَكَ " . قَالَ قُلْتُ هُوَ مَعِي لَمْ يَأْتِنَا أَحَدٌ . فَبَاتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ وَقَصَّ الْحَدِيثَ حَتَّى إِذَا صَلَّى الْعَتَمَةَ - يَعْنِي مِنَ الْغَدِ - دَعَانِي قَالَ " مَا فَعَلَ الَّذِي قِبَلَكَ " . قَالَ قُلْتُ قَدْ أَرَاحَكَ اللَّهُ مِنْهُ يَا رَسُولَ اللَّهِ . فَكَبَّرَ وَحَمِدَ اللَّهَ شَفَقًا مِنْ أَنْ يُدْرِكَهُ الْمَوْتُ وَعِنْدَهُ ذَلِكَ ثُمَّ اتَّبَعْتُهُ حَتَّى إِذَا جَاءَ أَزْوَاجَهُ فَسَلَّمَ عَلَى امْرَأَةٍ امْرَأَةٍ حَتَّى أَتَى مَبِيتَهُ فَهَذَا الَّذِي سَأَلْتَنِي عَنْهُ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3055
In-book reference : Book 20, Hadith 128
English translation : Book 19, Hadith 3049

The tradition mentioned above has also been transmitted by Mu'awiyah through a different chain of narrators to the same effect as narrated by Abu Taubah. This version has "I have nothing to pay from me. The Apostle of Allaah(ﷺ) thereupon kept silence and this displeased me."

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ، بِمَعْنَى إِسْنَادِ أَبِي تَوْبَةَ وَحَدِيثِهِ قَالَ عِنْدَ قَوْلِهِ ‏"‏ **مَا يَقْضِي عَنِّي** ‏"‏ ‏.‏ فَسَكَتَ عَنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم فَاغْتَمَزْتُهَا ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3056
In-book reference : Book 20, Hadith 129
English translation : Book 19, Hadith 3050

Narrated Iyad ibn Himar:

I presented a she-camel to the Prophet (ﷺ). He asked: Have you embraced Islam? I replied: No. The Prophet (ﷺ) said: I have been prohibited to accept the present of polytheists.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ، قَالَ أَهْدَيْتُ لِلنَّبِيِّ صلى الله عليه وسلم نَاقَةً فَقَالَ ‏"‏ أَسْلَمْتَ ‏"‏ ‏.‏ فَقُلْتُ لاَ ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنِّي نُهِيتُ عَنْ زَبْدِ الْمُشْرِكِينَ ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3057
In-book reference : Book 20, Hadith 130
English translation : Book 19, Hadith 3051

(36) Chapter: Allocation Of Land

(36) باب فِي إِقْطَاعِ الأَرَضِينَ

Narrated Alqamah ibn Wa'il:

The Prophet (ﷺ) bestowed land in Hadramawt as fief.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3058
In-book reference : Book 20, Hadith 131
English translation : Book 19, Hadith 3052

The tradition mentioned above has also been transmitted by ‘Alqamah bin Wa’il through a different chain of narrators.”

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، بِإِسْنَادِهِ مِثْلَهُ ‏.‏

Reference : Sunan Abi Dawud 3059
In-book reference : Book 20, Hadith 132
English translation : Book 19, Hadith 3053

Narrated Amr ibn Hurayth:

The Messenger of Allah (ﷺ) demarcated a house with a bow at Medina for me. He said: I shall give you more. I shall give you more.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فِطْرٍ، حَدَّثَنِي أَبِي، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ خَطَّ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم دَارًا بِالْمَدِينَةِ بِقَوْسٍ وَقَالَ " أَزِيدُكَ أَزِيدُكَ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3060
In-book reference : Book 20, Hadith 133
English translation : Book 19, Hadith 3054

Narrated Rabi'ah ibn AbuAbdurRahman:

Rabi'ah reported on the authority of more than one person saying: The Messenger of Allah (ﷺ) assigned as a fief to Bilal ibn al-Harith al-Muzani the mines of al-Qabaliyyah which is in the neighbourhood of al-Fur', and only zakat is levied on those mines up to the present day.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ غَيْرِ، وَاحِدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْطَعَ بِلاَلَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبَلِيَّةِ وَهِيَ مِنْ نَاحِيَةِ الْفُرْعِ فَتِلْكَ الْمَعَادِنُ لاَ يُؤْخَذُ مِنْهَا إِلاَّ الزَّكَاةُ إِلَى الْيَوْمِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3061
In-book reference : Book 20, Hadith 134
English translation : Book 19, Hadith 3055

Narrated Amr ibn Awf al-Muzani:

The Prophet (ﷺ) assigned as a fief to Bilal ibn al-Muzani the mines of al-Qabaliyyah both which lay on the upper side and which lay on the lower side, and (the land) which was suitable for cultivation at Quds. He did not give him (the land which involved) the right of a Muslim. The Prophet (ﷺ) wrote a document for him. It goes: "In the name of Allah, the Compassionate, the Merciful. This is what the Messenger of Allah (ﷺ) assigned to Bilal ibn Harith al-Muzani. He gave him the mines of al-Qabaliyyah, both which lay on the upper side and which lay on the lower side, and (the land) which is suitable for cultivation at Quds. He did not give him the right of any Muslim."
Abu Uwais said: A similar tradition has been narrated to me by Thawr b. Zaid, client of Banu al-Dail b. Bakr b. Kinahah from 'Ikrimah on the authority of Ibn 'Abbas.

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدِ بْنِ حَاتِمٍ، وَغَيْرُهُ، قَالَ الْعَبَّاسُ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا أَبُو أُوَيْسٍ، حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَ بِلاَلَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا - وَقَالَ غَيْرُ الْعَبَّاسِ جَلْسَهَا وَغَوْرَهَا - وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ وَكَتَبَ لَهُ النَّبِيُّ صلى الله عليه وسلم " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَعْطَى مُحَمَّدٌ رَسُولُ اللَّهِ بِلاَلَ بْنَ الْحَارِثِ الْمُزَنِيَّ أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا " . وَقَالَ غَيْرُ الْعَبَّاسِ " جَلْسَهَا وَغَوْرَهَا " . " وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ " . قَالَ أَبُو أُوَيْسٍ وَحَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ مَوْلَى بَنِي الدِّيلِ بْنِ بَكْرِ بْنِ كِنَانَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3062
In-book reference : Book 20, Hadith 135
English translation : Book 19, Hadith 3056

Narrated Amr ibn Awf al-Muzani:

The Prophet (ﷺ) assigned as a fief to Bilal ibn Harith al-Muzani the mines of al-Qabaliyyah, both those which lay on the upper side those and which lay on the lower side. The narrator, Ibn an-Nadr, added: "also Jars and Dhat an-Nusub." The agreed version reads: "and (the land) which is suitable for cultivation at Quds". He did not assign to Bilal ibn al-Harith the right of any Muslim. The Prophet (ﷺ) wrote a document to him:
"This is what the Messenger of Allah (ﷺ) assigned to Bilal ibn al-Harith al-Muzani. He gave him the mines of al-Qabaliyyah both those which lay on the upper and lower side, and that which is fit for cultivation at Quds. He did not give him the right of any Muslim."
The narrator AbuUways said: A similar tradition has been transmitted to me by Thawr ibn Zayd from Ikrimah on the authority of Ibn Abbas from the Prophet (ﷺ). Ibn an-Nadr added: Ubayy ibn Ka'b wrote it.

حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ، قَالَ سَمِعْتُ الْحُنَيْنِيَّ، قَالَ قَرَأْتُهُ غَيْرَ مَرَّةٍ يَعْنِي كِتَابَ قَطِيعَةِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَحَدَّثَنَا غَيْرُ وَاحِدٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ أَخْبَرَنَا أَبُو أُوَيْسٍ حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَ بِلاَلَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا - قَالَ ابْنُ النَّضْرِ وَجَرْسَهَا وَذَاتَ النُّصُبِ ثُمَّ اتَّفَقَا - وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ . وَلَمْ يُعْطِ بِلاَلَ بْنَ الْحَارِثِ حَقَّ مُسْلِمٍ وَكَتَبَ لَهُ النَّبِيُّ صلى الله عليه وسلم " هَذَا مَا أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِلاَلَ بْنَ الْحَارِثِ الْمُزَنِيَّ أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ جَلْسَهَا وَغَوْرَهَا وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ " . قَالَ أَبُو أُوَيْسٍ حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ زَادَ ابْنُ النَّضْرِ وَكَتَبَ أُبَيُّ بْنُ كَعْبٍ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3063
In-book reference : Book 20, Hadith 136
English translation : Book 19, Hadith 3057

Narrated Abyad ibn Hammal:

Abyad went to the Messenger of Allah (ﷺ) and asked him for assigning him (the mines of) salt as fief. (The narrator Ibn al-Mutawakkil said: which was in Ma'arib.)
So he assigned it to him as a fief. When he returned, a man in the meeting asked: Do you know what you have assigned him as a fief? You have assigned him the perennial spring water. So he took it back from him. He asked him about protecting land which had arak trees growing in it. He replied: He could have such as was beyond the region where the hoofs (of camels) went.
The narrator Ibn al-Mutwakkil said: "that is the camel hoofs."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، وَمُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، - الْمَعْنَى وَاحِدٌ - أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ قَيْسٍ الْمَأْرِبِيَّ، حَدَّثَهُمْ أَخْبَرَنِي أَبِي، عَنْ ثُمَامَةَ بْنِ شُرَاحِيلَ، عَنْ سُمَىِّ بْنِ قَيْسٍ، عَنْ شُمَيْرٍ، - قَالَ ابْنُ الْمُتَوَكِّلِ ابْنِ عَبْدِ الْمَدَانِ - عَنْ أَبْيَضَ بْنِ حَمَّالٍ، أَنَّهُ وَفَدَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَقْطَعَهُ الْمِلْحَ - قَالَ ابْنُ الْمُتَوَكِّلِ الَّذِي بِمَأْرِبَ - فَقَطَعَهُ لَهُ فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنَ الْمَجْلِسِ أَتَدْرِي مَا قَطَعْتَ لَهُ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ . قَالَ فَانْتَزَعَ مِنْهُ قَالَ وَسَأَلَهُ عَمَّا يُحْمَى مِنَ الأَرَاكِ قَالَ " مَا لَمْ تَنَلْهُ خِفَافٌ " . وَقَالَ ابْنُ الْمُتَوَكِّلِ " أَخْفَافُ الإِبِلِ " .

Grade : **Hasan li ghairih** (Al-Albani) **حسن لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 3064
In-book reference : Book 20, Hadith 137
English translation : Book 19, Hadith 3058

Muhammad bin Al hasan Al Mukhzumi said “The sentence “that which is not reached by the Camel hoofs” means that the Camels eat (the arak trees) within the reach of their heads. So the land (where the arak trees are growing) may be protected beyond such a region.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَ مُحَمَّدُ بْنُ الْحَسَنِ الْمَخْزُومِيُّ " **مَا لَمْ تَنَلْهُ أَخْفَافُ الإِبِلِ** " يَعْنِي أَنَّ الإِبِلَ تَأْكُلُ مُنْتَهَى رُءُوسِهَا وَيُحْمَى مَا فَوْقَهُ .

Grade : **Da'if Jiddan Maqtu'** (Al-Albani) **ضعيف جدا مقطوع** (الألباني) حكم:

Reference : Sunan Abi Dawud 3065
In-book reference : Book 20, Hadith 138
English translation : Book 19, Hadith 3059

Narrated Abyad ibn Hammal:

He asked the Messenger of Allah (ﷺ) for giving him some land which had arak trees growing in it. The Messenger of Allah (ﷺ) said: There is no (permission for) protecting a land which has arak trees growing in it. He said: These arak trees are within the boundaries of my field. The Prophet (ﷺ) said: There is no (permission for) protecting a land which has arak trees growing in it.
The narrator Faraj said: By the phrase 'within the boundaries of my field' he meant the land which had crop growing in it and was surrounded on four sides.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، حَدَّثَنَا فَرَجُ بْنُ سَعِيدٍ، حَدَّثَنِي عَمِّي، ثَابِتُ بْنُ سَعِيدٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ حِمَى الأَرَاكِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حِمَى فِي الأَرَاكِ " . فَقَالَ أَرَاكَةً فِي حِظَارِي . فَقَالَ النَّبِيُّ عَلَيْهِ السَّلاَمُ " لاَ حِمَى فِي الأَرَاكِ " . قَالَ فَرَجٌ يَعْنِي بِحِظَارِي الأَرْضَ الَّتِي فِيهَا الزَّرْعُ الْمُحَاطُ عَلَيْهَا .

Grade : **Hasan li ghairih** (Al-Albani) **حسن لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 3066
In-book reference : Book 20, Hadith 139

Narrated Sakhr ibn al-Ayla al-Ahmasi:

The Messenger of Allah (ﷺ) raided Thaqif. When Sakhr heard this, he proceeded on his horse along with some horsemen to support the Prophet (ﷺ). He found the Prophet of Allah (ﷺ) had returned and he did not conquer (Ta'if).

On that day Sakhr made a covenant with Allah and had His protection that he would not depart from that fortress until they (the inhabitants) surrendered to the command of the Messenger of Allah (ﷺ). He did not leave them until they had surrendered to the command of the Messenger of Allah (ﷺ).

Sakhr then wrote to him: To proceed: Thaqif have surrendered to your command, Messenger of Allah, and I am on my way to them. They have horses with them.

The Messenger of Allah (ﷺ) then ordered prayers to be offered in congregation. He then prayed for Ahmas ten times: O Allah, send blessings the horses and the men of Ahmas.

The people came and Mughirah ibn Shu'bah said to him: Prophet of Allah, Sakhr took my paternal aunt while she embraced Islam like other Muslims.

He called him and said: Sakhr, when people embrace Islam, they have security of their blood and property. Give back to Mughirah his paternal aunt.

So he returned his aunt to him and asked the Prophet of Allah (ﷺ): What about Banu Sulaym who have run away for (fear of) Islam and left that water? He said: Prophet of Allah, allow me and my people to settle there.

He said: Yes. So he allowed him to settle there. Banu Sulaym then embraced Islam, and they came to Sakhr. They asked him to return their water to them. But he refused.

So they came to the Prophet (ﷺ) and said: Prophet of Allah, we embraced Islam and came to Sakhr so that he might return our water to us. But he has refused.

He (the Prophet) then came to him and said: When people embrace Islam, they secure their properties and blood. Return to the people their water.

He said: Yes, Prophet of Allah. I saw that the face of the Messenger of Allah (ﷺ) was reddening at that moment, being ashamed of taking back from him the slave-girl and the water.

حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا أَبَانُ، قَالَ عُمَرُ - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَازِمٍ - قَالَ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، صَخْرٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا ثَقِيفًا فَلَمَّا أَنْ سَمِعَ ذَلِكَ صَخْرٌ رَكِبَ فِي خَيْلٍ يُمِدُّ النَّبِيَّ صلى الله عليه وسلم فَوَجَدَ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَدِ انْصَرَفَ وَلَمْ يَفْتَحْ فَجَعَلَ صَخْرٌ يَوْمَئِذٍ عَهْدَ اللَّهِ وَذِمَّتَهُ أَنْ لاَ يُفَارِقَ هَذَا الْقَصْرَ حَتَّى يَنْزِلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يُفَارِقْهُمْ حَتَّى نَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَتَبَ إِلَيْهِ صَخْرٌ أَمَّا بَعْدُ فَإِنَّ ثَقِيفًا قَدْ نَزَلَتْ عَلَى حُكْمِكَ يَا رَسُولَ اللَّهِ وَأَنَا مُقْبِلٌ إِلَيْهِمْ وَهُمْ فِي خَيْلٍ . فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالصَّلاَةِ جَامِعَةً فَدَعَا لأَحْمَسَ عَشْرَ دَعَوَاتٍ " اللَّهُمَّ بَارِكْ لأَحْمَسَ فِي خَيْلِهَا وَرِجَالِهَا " . وَأَتَاهُ الْقَوْمُ فَتَكَلَّمَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَقَالَ يَا نَبِيَّ اللَّهِ إِنَّ صَخْرًا أَخَذَ عَمَّتِي وَدَخَلَتْ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ . فَدَعَاهُ فَقَالَ " يَا صَخْرُ إِنَّ الْقَوْمَ إِذَا أَسْلَمُوا أَحْرَزُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ فَادْفَعْ إِلَى الْمُغِيرَةِ عَمَّتَهُ " . فَدَفَعَهَا إِلَيْهِ وَسَأَلَ نَبِيَّ اللَّهِ صلى الله عليه وسلم مَاءً لِبَنِي سُلَيْمٍ قَدْ هَرَبُوا عَنِ الإِسْلاَمِ وَتَرَكُوا ذَلِكَ الْمَاءَ . فَقَالَ يَا نَبِيَّ اللَّهِ أَنْزِلْنِيهِ أَنَا وَقَوْمِي . قَالَ " نَعَمْ " . فَأَنْزَلَهُ وَأَسْلَمَ - يَعْنِي

السُّلَمِيِّينَ - فَأَتَوْا صَخْرًا فَسَأَلُوهُ أَنْ يَدْفَعَ إِلَيْهِمُ الْمَاءَ فَأَبَى فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا يَا نَبِيَّ اللَّهِ أَسْلَمْنَا وَأَتَيْنَا صَخْرًا لِيَدْفَعَ إِلَيْنَا مَاءَنَا فَأَبَى عَلَيْنَا . فَأَتَاهُ فَقَالَ " يَا صَخْرُ إِنَّ الْقَوْمَ إِذَا أَسْلَمُوا أَحْرَزُوا أَمْوَالَهُمْ وَدِمَاءَهُمْ فَادْفَعْ إِلَى الْقَوْمِ مَاءَهُمْ " . قَالَ نَعَمْ يَا نَبِيَّ اللَّهِ . فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَغَيَّرُ عِنْدَ ذَلِكَ حُمْرَةً حَيَاءً مِنْ أَخْذِهِ الْجَارِيَةَ وَأَخْذِهِ الْمَاءَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3067
In-book reference : Book 20, Hadith 140
English translation : Book 19, Hadith 3061

Narrated Saburah ibn Ma'bad al-Juhani:

The Prophet (ﷺ) alighted at a place where a mosque has been built under a large tree. He tarried there for three days, and then proceeded to Tabuk. Juhaynah met him on a wide plain. He asked them: who are the people of Dhul-Marwah? They replied: Banu Rifa'ah of Juhaynah. He said: I have given this (land) to Banu Rifa'ah as a fief. Therefore, they divided it. Some of them sold (their share) and others retained and worked on it.
(Sub-narrator Ibn Wahab said: I then asked AbdulAziz about this tradition. He narrated a part of it to me and did not narrate it in full.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي سَبْرَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ الْجُهَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَزَلَ فِي مَوْضِعِ الْمَسْجِدِ تَحْتَ دَوْمَةٍ فَأَقَامَ ثَلاَثًا ثُمَّ خَرَجَ إِلَى تَبُوكَ وَإِنَّ جُهَيْنَةَ لَحِقُوهُ بِالرَّحْبَةِ فَقَالَ لَهُمْ " مَنْ أَهْلُ ذِي الْمَرْوَةِ " . فَقَالُوا بَنُو رِفَاعَةَ مِنْ جُهَيْنَةَ . فَقَالَ " قَدْ أَقْطَعْتُهَا لِبَنِي رِفَاعَةَ " . فَاقْتَسَمُوهَا فَمِنْهُمْ مَنْ بَاعَ وَمِنْهُمْ مَنْ أَمْسَكَ فَعَمِلَ ثُمَّ سَأَلْتُ أَبَاهُ عَبْدَ الْعَزِيزِ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِبَعْضِهِ وَلَمْ يُحَدِّثْنِي بِهِ كُلِّهِ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3068
In-book reference : Book 20, Hadith 141
English translation : Book 19, Hadith 3062

Narrated Asma' daughter of AbuBakr:

The Messenger of Allah (ﷺ) assigned to az-Zubayr palm-trees as a fief.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ آدَمَ - حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْطَعَ الزُّبَيْرَ نَخْلاً .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3069
In-book reference : Book 20, Hadith 142
English translation : Book 19, Hadith 3063

Narrated Qaylah bint Makhramah:

Abdullah ibn Hasan al-Anbari said: My grandmothers, Safiyyah and Duhaybah, narrated to me, that hey were the daughters of Ulaybah and were nourished by Qaylah, daughter of Makhramah. She was the grandmother of their father.

She reported to them, saying: We came upon the Messenger of Allah (ﷺ). My companion, Hurayth ibn Hassan, came to him as a delegate from Bakr ibn Wa'il. He took the oath of allegiance of Islam for himself and for his people.

He then said: Messenger of Allah (ﷺ), write a document for us, giving us the land lying between us and Banu Tamim at ad-Dahna' to the effect that not one of them will cross it in our direction except a traveller or a passer-by.

He said: Write down ad-Dahna' for them, boy. When I saw that he passed orders to give it to him, I became anxious, for it was my native land and my home.

I said: Messenger of Allah, he did not ask you for a true border when he asked you. This land of Dahna' is a place where the camels have their home, and it is a pasture for the sheep. The women of Banu Tamim and their children are beyond it.

He said: Stop, boy! A poor woman spoke the truth: a Muslim is a brother of a Muslim. Each one of them may benefit from water and trees, and they should cooperate with each other against Satan.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، حَدَّثَتْنِي جَدَّتَاىَ، صَفِيَّةُ وَدُحَيْبَةُ ابْنَتَا عُلَيْبَةَ وَكَانَتَا رَبِيبَتَىْ قَيْلَةَ بِنْتِ مَخْرَمَةَ وَكَانَتْ جَدَّةَ أَبِيهِمَا أَنَّهَا أَخْبَرَتْهُمَا قَالَتْ، قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ تَقَدَّمَ صَاحِبِي - تَعْنِي حُرَيْثَ بْنَ حَسَّانَ وَافِدَ بَكْرِ بْنِ وَائِلٍ - فَبَايَعَهُ عَلَى الإِسْلاَمِ عَلَيْهِ وَعَلَى قَوْمِهِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ اكْتُبْ بَيْنَنَا وَبَيْنَ بَنِي تَمِيمٍ بِالدَّهْنَاءِ أَنْ لاَ يُجَاوِزَهَا إِلَيْنَا مِنْهُمْ أَحَدٌ إِلاَّ مُسَافِرٌ أَوْ مُجَاوِرٌ ‏.‏ فَقَالَ ‏"‏ اكْتُبْ لَهُ يَا غُلاَمُ بِالدَّهْنَاءِ ‏"‏ ‏.‏ فَلَمَّا رَأَيْتُهُ قَدْ أَمَرَ لَهُ بِهَا شُخِصَ بِي وَهِيَ وَطَنِي وَدَارِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ لَمْ يَسْأَلْكَ السَّوِيَّةَ مِنَ الأَرْضِ إِذْ سَأَلَكَ إِنَّمَا هِيَ هَذِهِ الدَّهْنَاءُ عِنْدَكَ مُقَيَّدُ الْجَمَلِ وَمَرْعَى الْغَنَمِ وَنِسَاءُ بَنِي تَمِيمٍ وَأَبْنَاؤُهَا وَرَاءَ ذَلِكَ فَقَالَ ‏"‏ أَمْسِكْ يَا غُلاَمُ صَدَقَتِ الْمِسْكِينَةُ الْمُسْلِمُ أَخُو الْمُسْلِمِ يَسَعُهُمَا الْمَاءُ وَالشَّجَرُ وَيَتَعَاوَنَانِ عَلَى الْفُتَّانِ ‏"‏ ‏.‏

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3070
In-book reference : Book 20, Hadith 143
English translation : Book 19, Hadith 3064

Narrated Asmar ibn Mudarris:

I came to the Prophet (ﷺ), and took the oath of allegiance to him. He said: If anyone reaches a water which has not been approached before by any Muslim, it belongs to him. The people, therefore, went out running and marking (on the land).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الْوَاحِدِ، حَدَّثَتْنِي أُمُّ جَنُوبٍ بِنْتُ نُمَيْلَةَ، عَنْ أُمِّهَا، سُوَيْدَةَ بِنْتِ جَابِرٍ عَنْ أُمِّهَا، عَقِيلَةَ بِنْتِ أَسْمَرَ بْنِ مُضَرِّسٍ عَنْ أَبِيهَا، أَسْمَرَ بْنِ مُضَرِّسٍ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَبَايَعْتُهُ فَقَالَ ‏"‏ مَنْ سَبَقَ إِلَى مَاءٍ لَمْ يَسْبِقْهُ إِلَيْهِ مُسْلِمٌ فَهُوَ لَهُ ‏"‏ ‏.‏ قَالَ فَخَرَجَ النَّاسُ يَتَعَادَوْنَ يَتَخَاطُّونَ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3071
In-book reference : Book 20, Hadith 144
English translation : Book 19, Hadith 3065

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) gave az-Zubayr the land as a fief up to the reach of his horse when he runs. He, therefore, made his horse run until it stopped. He then threw his flog. Thereupon he said: Give him (the land) up to the point where his flog has reached.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَ الزُّبَيْرَ حُضْرَ فَرَسِهِ فَأَجْرَى فَرَسَهُ حَتَّى قَامَ ثُمَّ رَمَى بِسَوْطِهِ فَقَالَ " أَعْطُوهُ مِنْ حَيْثُ بَلَغَ السَّوْطُ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3072
In-book reference : Book 20, Hadith 145
English translation : Book 19, Hadith 3066

(37) Chapter: Reviving Dead Land (37) باب فِي إِحْيَاءِ الْمَوَاتِ

Narrated Sa'id ibn Zayd:

The Prophet (ﷺ) said: If anyone brings barren land into cultivation, it belongs to him, and the unjust vein has no right.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3073
In-book reference : Book 20, Hadith 146
English translation : Book 19, Hadith 3067

Narrated Urwah:

The Prophet (ﷺ) said: If anyone brings barren land into cultivation, it belong to him. He then transmitted a similar tradition mentioned above (No. 3067).

He ('Urwah) said: One who transmitted this tradition to me said that two persons brought their dispute to the Messenger of Allah (ﷺ). One of them grew palm trees in the land of the other. He decided to return the land to its owner of the palm-trees to remove his palm-trees. He said: I saw when their roots were being struck with axes. The trees were fully grown up, but they were removed from there.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ يَحْيَى بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ " . وَذَكَرَ مِثْلَهُ قَالَ فَلَقَدْ خَبَّرَنِي الَّذِي حَدَّثَنِي هَذَا الْحَدِيثَ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى

رَسُولِ اللَّهِ صلى الله عليه وسلم غَرَسَ أَحَدُهُمَا نَخْلاً فِي أَرْضِ الآخَرِ فَقَضَى لِصَاحِبِ الأَرْضِ بِأَرْضِهِ وَأَمَرَ صَاحِبَ النَّخْلِ أَنْ يُخْرِجَ نَخْلَهُ مِنْهَا . قَالَ فَلَقَدْ رَأَيْتُهَا وَإِنَّهَا لَتُضْرَبُ أُصُولُهَا بِالْفُئُوسِ وَإِنَّهَا لَنَخْلٌ عُمٌّ حَتَّى أُخْرِجَتْ مِنْهَا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3074
In-book reference : Book 20, Hadith 147
English translation : Book 19, Hadith 3068

The tradition mentioned above has also been transmitted by Ibn Ishaq through a different chain of narrators and to the same effect. Instead of the phrase “one who transmitted this tradition to me” this version has “A man from among the Companions of the Prophet (ﷺ) and probably he was Abu Sa’id Al Khudri. I saw the man striking at the roots of the palm trees.”

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا وَهْبٌ، عَنْ أَبِيهِ، عَنِ ابْنِ إِسْحَاقَ، بِإِسْنَادِهِ وَمَعْنَاهُ إِلاَّ أَنَّهُ قَالَ عِنْدَ قَوْلِهِ مَكَانَ الَّذِي حَدَّثَنِي هَذَا فَقَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَأَكْثَرُ ظَنِّي أَنَّهُ أَبُو سَعِيدٍ الْخُدْرِيُّ فَأَنَا رَأَيْتُ الرَّجُلَ يَضْرِبُ فِي أُصُولِ النَّخْلِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3075
In-book reference : Book 20, Hadith 148
English translation : Book 19, Hadith 3069

Narrated Urwah:

I testify that the Messenger of Allah (ﷺ) decided that the land is the land of Allah, and the servants are the servants of Allah. If anyone brings barren land into cultivation, he has more right to it.
This tradition has been transmitted to us from the Prophet (ﷺ) by those who transmitted the traditions about prayer from him.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الآمُلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ، قَالَ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى أَنَّ الأَرْضَ أَرْضُ اللَّهِ وَالْعِبَادَ عِبَادُ اللَّهِ وَمَنْ أَحْيَا مَوَاتًا فَهُوَ أَحَقُّ بِهِ جَاءَنَا بِهَذَا عَنِ النَّبِيِّ صلى الله عليه وسلم الَّذِينَ جَاءُوا بِالصَّلَوَاتِ عَنْهُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3076
In-book reference : Book 20, Hadith 149
English translation : Book 19, Hadith 3070

Narrated Samurah:

The Prophet (ﷺ) said: If anyone surrounds a land with a wall, it belongs to him.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَاطَ حَائِطًا عَلَى أَرْضٍ فَهِيَ لَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3077
In-book reference : Book 20, Hadith 150
English translation : Book 19, Hadith 3071

Hisham said “The unjust vein means that a man implants a tree in the land of another man so that they may be entitled to it. Malik said “The unjust vein means that a man takes (a thing) digs a pit and implants a tree without (his) right.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، قَالَ هِشَامٌ الْعِرْقُ الظَّالِمُ أَنْ يَغْرِسَ الرَّجُلُ فِي أَرْضِ غَيْرِهِ فَيَسْتَحِقَّهَا بِذَلِكَ . قَالَ مَالِكٌ وَالْعِرْقُ الظَّالِمُ كُلُّ مَا أُخِذَ وَاحْتُفِرَ وَغُرِسَ بِغَيْرِ حَقٍّ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3078
In-book reference : Book 20, Hadith 151
English translation : Book 19, Hadith 3072

Abu Humaid Al Sa’idi said “I went to Tabuk on an expedition along with the Apostle of Allaah(ﷺ). When he reached Wadi Al Qura, he found a woman in her garden. The Apostle of Allaah(ﷺ) said to his Companions “Assess (the quantity o fruits). The Apostle of Allaah(ﷺ) assessed ten wasqs.” He said to the woman “Count the produce of it. We then came to Tabuk.” The monarch of Ailah presented a white mule as a gift to the Apostle of Allaah(ﷺ). He presented a cloak as a gift o him and wrote a document for his land at sea coast. When we came to Wadi Al Qura he said to the woman “How much is the produce of your garden?” She replied “Ten wasqs which the Apostle of Allaah(ﷺ) had assessed.” The Apostle of Allaah(ﷺ) said “I am going quickly to Madeenah if any of you intend to go quickly with me , he should make haste.”

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنِ الْعَبَّاسِ السَّاعِدِيِّ، - يَعْنِي ابْنَ سَهْلِ بْنِ سَعْدٍ - عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم تَبُوكَ فَلَمَّا أَتَى وَادِيَ الْقُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " اخْرُصُوا " . فَخَرَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةَ أَوْسُقٍ فَقَالَ لِلْمَرْأَةِ " أَحْصِي مَا يَخْرُجُ مِنْهَا " . فَأَتَيْنَا تَبُوكَ فَأَهْدَى مَلِكُ أَيْلَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدَةً وَكَتَبَ لَهُ - يَعْنِي - بِبَحْرِهِ . قَالَ فَلَمَّا أَتَيْنَا وَادِيَ الْقُرَى قَالَ لِلْمَرْأَةِ " كَمْ كَانَ فِي حَدِيقَتِكِ " . قَالَتْ عَشَرَةَ أَوْسُقٍ خَرْصَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3079
In-book reference : Book 20, Hadith 152
English translation : Book 19, Hadith 3073

Narrated Zaynab:

She was picking lice from the head of the Messenger of Allah (ﷺ) while the wife of Uthman ibn Affan and the immigrant women were with him. They complained about their houses that they had been narrowed down to them and they were evicted from them. The Messenger of Allah (ﷺ) ordered that the houses of the Immigrants should be given to their wives. Thereafter Abdullah ibn Mas'ud died, and his wife inherited his house in Medina.

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ، عَنْ زَيْنَبَ، أَنَّهَا كَانَتْ تَفْلِي رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ امْرَأَةُ عُثْمَانَ بْنِ عَفَّانَ وَنِسَاءٌ مِنَ الْمُهَاجِرَاتِ وَهُنَّ يَشْتَكِينَ مَنَازِلَهُنَّ أَنَّهَا تَضِيقُ عَلَيْهِنَّ وَيُخْرَجْنَ مِنْهَا فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُوَرَّثَ دُورَ الْمُهَاجِرِينَ النِّسَاءُ فَمَاتَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَوَرِثَتْهُ امْرَأَتُهُ دَارًا بِالْمَدِينَةِ .

Grade	: **Sahih in chain** (Al-Albani)	**صحيح الإسناد (الألباني)**	**حكم:**

Reference : Sunan Abi Dawud 3080
In-book reference : Book 20, Hadith 153
English translation : Book 19, Hadith 3074

(38) Chapter: What Has Been Related About Entering Kharaj Lands

(38) باب مَا جَاءَ فِي الدُّخُولِ فِي أَرْضِ الْخَرَاجِ

Narrated Mu'adh ibn Jabal:

He who put the necklace of jizyah in his neck abandoned the way followed by the Messenger of Allah (ﷺ).

حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ عِيسَى، - يَعْنِي ابْنَ سُمَيْعٍ - حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، عَنْ مُعَاذٍ، أَنَّهُ قَالَ مَنْ عَقَدَ الْجِزْيَةَ فِي عُنُقِهِ فَقَدْ بَرِئَ مِمَّا عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade	: **Da'if in chain** (Al-Albani)	**ضعيف الإسناد (الألباني)**	**حكم:**

Reference : Sunan Abi Dawud 3081
In-book reference : Book 20, Hadith 154
English translation : Book 19, Hadith 3075

Narrated AbudDarda':

The Prophet (ﷺ) said: If anyone takes land by (paying) its jizyah, he renounces his immigration; and if anyone takes off the disgrace of an unbeliever from his neck he turns away his back from Islam. He (the narrator) said: Thereafter Khalid ibn Ma'dan heard this tradition from me, and he said: Has Shubayb narrated it to you? I said: Yes. He said! When you come to him, ask him to write this tradition to me. He said: He then wrote it for him. When I came, Khalid ibn Ma'dan asked me for the paper and I gave it to him. When he read (the paper), he abandoned the lands he had in his possession the moment he heard this.
Abu Dawud said: This Yazid b. Khumair al-Yazani is not the disciple of Shu'bah.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي عُمَارَةُ بْنُ أَبِي الشَّعْثَاءِ، حَدَّثَنِي سِنَانُ بْنُ قَيْسٍ، حَدَّثَنِي شَبِيبُ بْنُ نُعَيْمٍ، حَدَّثَنِي يَزِيدُ بْنُ خُمَيْرٍ، حَدَّثَنِي أَبُو الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَخَذَ أَرْضًا بِجِزْيَتِهَا فَقَدِ اسْتَقَالَ هِجْرَتَهُ

وَمَنْ نَزَعَ صَغَارَ كَافِرٍ مِنْ عُنُقِهِ فَجَعَلَهُ فِي عُنُقِهِ فَقَدْ وَلَّى الإِسْلاَمَ ظَهْرَهُ " . قَالَ فَسَمِعَ مِنِّي خَالِدُ بْنُ مَعْدَانَ هَذَا الْحَدِيثَ فَقَالَ لِي أَشِيبٌ حَدَّثَكَ قُلْتُ نَعَمْ . قَالَ فَإِذَا قَدِمْتَ فَسَلْهُ فَلْيَكْتُبْ إِلَىَّ بِالْحَدِيثِ . قَالَ فَكَتَبَهُ لَهُ فَلَمَّا قَدِمْتُ سَأَلَنِي خَالِدُ بْنُ مَعْدَانَ الْقِرْطَاسَ فَأَعْطَيْتُهُ فَلَمَّا قَرَأَهُ تَرَكَ مَا فِي يَدَيْهِ مِنَ الأَرَضِينَ حِينَ سَمِعَ ذَلِكَ . قَالَ أَبُو دَاوُدَ هَذَا يَزِيدُ بْنُ خُمَيْرٍ الْيَزَنِيُّ لَيْسَ هُوَ صَاحِبَ شُعْبَةَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3082
In-book reference : Book 20, Hadith 155
English translation : Book 19, Hadith 3076

(39) Chapter: Land Protected By A Ruler Or By A Man

(39) باب فِي الأَرْضِ يَحْمِيهَا الإِمَامُ أَوِ الرَّجُلُ

Al Sa'b bin Jaththamah reported the Apostle of Allaah(ﷺ) as saying "There is no (permission for) protected land except for Allaah and His Prophet.
Ibn Shihab said "It has reached me that the Apostle of Allaah(ﷺ) protected Naqi'."

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ " . قَالَ ابْنُ شِهَابٍ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَمَى النَّقِيعَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3083
In-book reference : Book 20, Hadith 156
English translation : Book 19, Hadith 3077

Narrated As-Sa'b ibn Jaththamah:

The Prophet (ﷺ) protected Naqi and said: There is no (permission for) protected land except for Allah Most High.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حَمَى النَّقِيعَ وَقَالَ " لاَ حِمَى إِلاَّ لِلَّهِ عَزَّ وَجَلَّ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3084
In-book reference : Book 20, Hadith 157
English translation : Book 19, Hadith 3078

(40) Chapter: Ar-Rikaz (Buried Treasure) And The Levy Due On It

(40) باب مَا جَاءَ فِي الرِّكَازِ وَمَا فِيهِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A fifth is payable on buried treasure.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ، يُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " فِي الرِّكَازِ الْخُمُسُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3085
In-book reference : Book 20, Hadith 158
English translation : Book 19, Hadith 3079

Al hasan said “Rikaz means treasure buried in pre Islamic times.”

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ الرِّكَازُ الْكَنْزُ الْعَادِيُّ

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 3086
In-book reference : Book 20, Hadith 159
English translation : Book 19, Hadith 3080

Narrated Duba'ah daughter of az-Zubayr ibn AbdulMuttalib:

Al-Miqdad went to Baqi' al-Khabkhabah for a certain need. He found a mouse taking out a dinar from a hole. It then continued to take out dinars one by one until it took out seventeen dinars. It then took out a red purse containing a dinar. There were thus eighteen dinars. He took them to the Prophet (ﷺ), informed him and said to him: Take its sadaqah. The Prophet (ﷺ) asked him: Did you extend your hand toward the hole? He replied: No. The Messenger of Allah (ﷺ) then said: May Allah bless you in it.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا الزَّمْعِيُّ، عَنْ عَمَّتِهِ، قُرَيْبَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ وَهْبٍ عَنْ أُمِّهَا، كَرِيمَةَ بِنْتِ الْمِقْدَادِ عَنْ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، أَنَّهَا أَخْبَرَتْهَا قَالَتْ، ذَهَبَ الْمِقْدَادُ لِحَاجَتِهِ بِبَقِيعِ الْخَبْخَبَةِ فَإِذَا جُرَذٌ يُخْرِجُ مِنْ جُحْرٍ دِينَارًا ثُمَّ لَمْ يَزَلْ يُخْرِجُ دِينَارًا دِينَارًا حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَارًا ثُمَّ أَخْرَجَ خِرْقَةً حَمْرَاءَ - يَعْنِي فِيهَا دِينَارٌ - فَكَانَتْ ثَمَانِيَةَ عَشَرَ دِينَارًا فَذَهَبَ بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ وَقَالَ لَهُ خُذْ صَدَقَتَهَا . فَقَالَ لَهُ صلى الله عليه وسلم " هَلْ هَوَيْتَ إِلَى الْجُحْرِ " . قَالَ لاَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَارَكَ اللَّهُ لَكَ فِيهَا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3087
In-book reference : Book 20, Hadith 160
English translation : Book 19, Hadith 3081

(41) Chapter: Digging Up Ancient Graves In Which There Is Wealth

(41) باب نَبْشِ الْقُبُورِ الْعَادِيَّةِ يَكُونُ فِيهَا الْمَالُ

Narrated Abdullah ibn Amr ibn al-'As:

When we went out along with the Messenger of Allah (ﷺ) to at-Ta'if we passed a grave. I heard the Messenger of Allah (ﷺ) say: This is the grave of AbuRighal. He was in this sacred mosque (sanctuary) protecting himself (from

punishment). When he came out, he suffered the same punishment which his people suffered at this place, and he was buried in it. The sign of it is that a golden bough was buried with him. If you dig it out, you will find it with him. The people hastened to it and took out the bough.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، يُحَدِّثُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ بُجَيْرِ بْنِ أَبِي بُجَيْرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ حِينَ خَرَجْنَا مَعَهُ إِلَى الطَّائِفِ فَمَرَرْنَا بِقَبْرٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا قَبْرُ أَبِي رِغَالٍ وَكَانَ بِهَذَا الْحَرَمِ يَدْفَعُ عَنْهُ فَلَمَّا خَرَجَ أَصَابَتْهُ النِّقْمَةُ الَّتِي أَصَابَتْ قَوْمَهُ بِهَذَا الْمَكَانِ فَدُفِنَ فِيهِ وَآيَةُ ذَلِكَ أَنَّهُ دُفِنَ مَعَهُ غُصْنٌ مِنْ ذَهَبٍ إِنْ أَنْتُمْ نَبَشْتُمْ عَنْهُ أَصَبْتُمُوهُ مَعَهُ " . فَابْتَدَرَهُ النَّاسُ فَاسْتَخْرَجُوا الْغُصْنَ .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 3088
In-book reference : Book 20, Hadith 161
English translation : Book 19, Hadith 3082

21 - Funerals (Kitab Al-Jana'iz) (3089 - 3241)

كتاب الجنائز

(1) Chapter: Sickness Which Expiate For Sins

(1) باب الأَمْرَاضِ الْمُكَفِّرَةِ لِلذُّنُوبِ

Narrated Amir ar-Ram:

We were in our country when flags and banners were raised. I said: What is this?
The (the people) said: This is the banner of the Messenger of Allah (ﷺ). So I came to him. He was (sitting) under a tree. A sheet of cloth was spread for him and he was sitting on it. His Companions were gathered around him. I sat with them.
The Messenger of Allah (ﷺ) mentioned illness and said: When a believer is afflicted by illness and Allah cures him of it, it serves as an atonement for his previous sins and a warning to him for the future.
But when a hypocrite becomes ill and is then cured, he is like a camel which has been tethered and then let loose by its owners, but does not know why they tethered it and why they let it loose.
A man from among those around him asked: Messenger of Allah, what are illnesses? I swear by Allah, I never fell ill.
The Messenger of Allah (ﷺ) said: Get up and leave us. You do not belong to our number. When we were with him, a man came to him. He had a sheet of cloth and something in his hand.
He turned his attention to him and said: Messenger of Allah, when I saw you, I turned towards you. I saw a group of trees and heard the sound of fledglings. I took them and put them in my garment. Their mother then came and began to hover round my head. I showed them to her, and she fell on them. I wrapped them with my garment. They are now with me.
He said: Put them away from you. So I put them away, but their mother stayed with them.
The Messenger of Allah (ﷺ) said to his companions: Are you surprised at the affection of the mother for her young?
They said: Yes, Messenger of Allah. He said: I swear by Him Who has sent me with the Truth, Allah is more affectionate to His servants than a mother to her young ones. Take them back put them and where you took them from when their mother should have been with them. So he took them back.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي رَجُلٌ، مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ أَبُو مَنْظُورٍ عَنْ عَمِّهِ، قَالَ حَدَّثَنِي عَمِّي، عَنْ عَامِرٍ الرَّامِ، أَخِي الْخُضْرِ - قَالَ أَبُو دَاوُدَ قَالَ النُّفَيْلِيُّ هُوَ الْخُضْرُ وَلَكِنْ كَذَا قَالَ - قَالَ إِنِّي لَبِبِلاَدِنَا إِذْ رُفِعَتْ لَنَا رَايَاتٌ وَأَلْوِيَةٌ فَقُلْتُ مَا هَذَا قَالُوا هَذَا لِوَاءُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُهُ وَهُوَ تَحْتَ شَجَرَةٍ قَدْ بُسِطَ لَهُ كِسَاءٌ وَهُوَ جَالِسٌ عَلَيْهِ وَقَدِ اجْتَمَعَ إِلَيْهِ أَصْحَابُهُ فَجَلَسْتُ إِلَيْهِمْ فَذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الأَسْقَامَ فَقَالَ " إِنَّ الْمُؤْمِنَ إِذَا أَصَابَهُ السَّقَمُ ثُمَّ أَعْفَاهُ اللَّهُ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ وَإِنَّ الْمُنَافِقَ إِذَا مَرِضَ ثُمَّ أُعْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أَرْسَلُوهُ فَلَمْ يَدْرِ لِمَ عَقَلُوهُ وَلَمْ يَدْرِ لِمَ أَرْسَلُوهُ " . فَقَالَ رَجُلٌ مِمَّنْ حَوْلَهُ يَا رَسُولَ اللَّهِ وَمَا الأَسْقَامُ وَاللَّهِ مَا مَرِضْتُ قَطُّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْ عَنَّا فَلَسْتَ مِنَّا " . فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ أَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِي يَدِهِ شَىْءٌ قَدِ الْتَفَّ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَمَّا رَأَيْتُكَ أَقْبَلْتُ إِلَيْكَ فَمَرَرْتُ بِغَيْضَةِ شَجَرٍ فَسَمِعْتُ فِيهَا أَصْوَاتَ فِرَاخِ

طَائِرٍ فَأَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِي كِسَائِي فَجَاءَتْ أُمُّهُنَّ فَاسْتَدَارَتْ عَلَى رَأْسِي فَكَشَفْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ عَلَيْهِنَّ مَعَهُنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهُنَّ أُولاَءِ مَعِي ‏.‏ قَالَ ‏"‏ ضَعْهُنَّ عَنْكَ ‏"‏ ‏.‏ فَوَضَعْتُهُنَّ وَأَبَتْ أُمُّهُنَّ إِلاَّ لُزُومَهُنَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ ‏"‏ أَتَعْجَبُونَ لِرُحْمِ أُمِّ الأَفْرَاخِ فِرَاخَهَا ‏"‏ ‏.‏ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ صلى الله عليه وسلم ‏.‏ قَالَ ‏"‏ فَوَالَّذِي بَعَثَنِي بِالْحَقِّ لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ أُمِّ الأَفْرَاخِ بِفِرَاخِهَا ارْجِعْ بِهِنَّ حَتَّى تَضَعَهُنَّ مِنْ حَيْثُ أَخَذْتَهُنَّ وَأُمُّهُنَّ مَعَهُنَّ ‏"‏ ‏.‏ فَرَجَعَ بِهِنَّ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3089
In-book reference : Book 21, Hadith 1
English translation : Book 20, Hadith 3083

Narrated Muhammad ibn Khalid as-Sulami:

on his father's authority said his grandfather reported: He was a Companion of the Messenger of Allah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children.
Abu Dawud said: Ibn Nufail added in his version: "He then enables him to endure that." The agreed version goes: "So that He may bring him to the rank previously decreed from him by Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَإِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمِصِّيصِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو الْمَلِيحِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، - قَالَ أَبُو دَاوُدَ قَالَ إِبْرَاهِيمُ بْنُ مَهْدِيٍّ السُّلَمِيُّ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، وَكَانَتْ، لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتَلاَهُ اللَّهُ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ زَادَ ابْنُ نُفَيْلٍ ‏"‏ ثُمَّ صَبَّرَهُ عَلَى ذَلِكَ ‏"‏ ‏.‏ ثُمَّ اتَّفَقَا ‏"‏ حَتَّى يُبْلِغَهُ الْمَنْزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ تَعَالَى ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3090
In-book reference : Book 21, Hadith 2
English translation : Book 20, Hadith 3084

(2) Chapter: If A Man Used To Do A Righteous Deed Then Is Interrupted By Sickness Or Travel

(2) باب إِذَا كَانَ الرَّجُلُ يَعْمَلُ عَمَلاً صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ

Narrated Abu Musa:

I heard the Prophet (ﷺ) many times say: When a servant of Allah is accustomed to do a good work, then becomes ill or goes on journey, what was accustomed to do when he was well and staying at home will be recorded for him.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ السَّكْسَكِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ يَقُولُ " إِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلاً صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ كُتِبَ لَهُ كَصَالِحِ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3091
In-book reference : Book 21, Hadith 3
English translation : Book 20, Hadith 3085

(3) Chapter: Visiting Sick Women (3) باب عِيَادَةِ النِّسَاءِ

Narrated Umm al-Ala:

The Messenger of Allah (ﷺ) visited me while I was sick. He said: Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، عَنْ أَبِي عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أُمِّ الْعَلاَءِ، قَالَتْ عَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَرِيضَةٌ فَقَالَ " أَبْشِرِي يَا أُمَّ الْعَلاَءِ فَإِنَّ مَرَضَ الْمُسْلِمِ يُذْهِبُ اللَّهُ بِهِ خَطَايَاهُ كَمَا تُذْهِبُ النَّارُ خَبَثَ الذَّهَبِ وَالْفِضَّةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3092
In-book reference : Book 21, Hadith 4
English translation : Book 20, Hadith 3086

Narrated 'Aishah:

I said: Messenger of Allah, I know the severest verse in the Qur'an. He asked: What is that verse. A'ishah? She replied: Allah's words: "If anyone does evil, he will be requited for it." He said: Do you know A'ishah, that when a believer is afflicted with a calamity or a thorn, it serves as an atonement for his evil deed. He who is called to account will be punished. She said: Does Allah not say: "He truly will recieve an easy reckoning." He said: This is the presentation, A'ishah. If anyone criticized in reckoning, he will be punished.
Abu Dawud said: This is the version of Ibn Bashshar. He said: Ibn Abi Mulaikah narrated to us.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، - قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُ ابْنِ بَشَّارٍ - عَنْ أَبِي عَامِرٍ الْخَزَّازِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي لأَعْلَمُ أَشَدَّ آيَةٍ فِي الْقُرْآنِ قَالَ " أَيَّةُ آيَةٍ يَا عَائِشَةُ " . قَالَتْ قَوْلُ اللَّهِ تَعَالَى { مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ } قَالَ " أَمَا عَلِمْتِ يَا عَائِشَةُ أَنَّ الْمُؤْمِنَ تُصِيبُهُ النَّكْبَةُ أَوِ الشَّوْكَةُ فَيُكَافَأُ بِأَسْوَإِ عَمَلِهِ وَمَنْ حُوسِبَ عُذِّبَ " . قَالَتْ أَلَيْسَ اللَّهُ يَقُولُ { فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا } قَالَ " ذَاكُمُ الْعَرْضُ يَا عَائِشَةُ مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ " . قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُ ابْنِ بَشَّارٍ قَالَ أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ .

حكم: ضعيف الإسناد لكن شطر من حوسب عذب الخ صحيح ق (الألباني)

Reference : Sunan Abi Dawud 3093
In-book reference : Book 21, Hadith 5
English translation : Book 20, Hadith 3087

(4) Chapter: Visiting The Sick

(4) باب فِي الْعِيَادَةِ

Narrated Usamah b. Zaid:

The Messenger of Allah (ﷺ) went out to visit 'Abd Allah b. Ubayy during his illness of which he died. When he entered upon him, he realised death on him. He said: I used to forbid you from the love of Jews. He ('Abd Allah) said: As'ad b. Zurarah hated them. So what (the benefited) ? When he died, his son came and said: Prophet of Allah, 'Abd Allah b. Ubayy has died, give me your shirt, so that I shroud him in it. The Messenger of Allah (ﷺ) took off his shirt and gave it to him.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَلَمَّا دَخَلَ عَلَيْهِ عَرَفَ فِيهِ الْمَوْتَ قَالَ " قَدْ كُنْتُ أَنْهَاكَ عَنْ حُبِّ يَهُودَ " . قَالَ فَقَدْ أَبْغَضَهُمْ أَسْعَدُ بْنُ زُرَارَةَ فَمَهْ فَلَمَّا مَاتَ أَتَاهُ ابْنُهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ أُبَىٍّ قَدْ مَاتَ فَأَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ . فَنَزَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَمِيصَهُ فَأَعْطَاهُ إِيَّاهُ .

حكم: ضعيف الإسناد لكن قصة القميص صحيحة ق (الألباني)

Reference : Sunan Abi Dawud 3094
In-book reference : Book 21, Hadith 6
English translation : Book 20, Hadith 3088

(5) Chapter: Visiting A Sick Dhimmi

(5) باب فِي عِيَادَةِ الذِّمِّيِّ

Narrated Anas :

A young Jew became ill. The Prophet (ﷺ) went to visit him. He sat down by his head and said to him: Accept Islam. He looked at his father who was beside him near his head, and he said: Obey Abu al-Qasim. So he accepted Islam, and the Prophet (ﷺ) stood up saying: Praise be to Allah Who has saved him through me from Hell.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ غُلاَمًا، مِنَ الْيَهُودِ كَانَ مَرِضَ فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ " أَسْلِمْ " . فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَبُوهُ أَطِعْ أَبَا الْقَاسِمِ . فَأَسْلَمَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ يَقُولُ " الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3095
In-book reference : Book 21, Hadith 7
English translation : Book 20, Hadith 3089

(6) Chapter: Going On Foot To Visit The Sick

(6) باب الْمَشْىِ فِي الْعِيَادَةِ

Narrated Jabir:

The Prophet (ﷺ) would visit me (during my illness) riding neither a mule nor a pony.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي لَيْسَ بِرَاكِبِ بَغْلٍ وَلاَ بِرْذَوْنٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3096
In-book reference : Book 21, Hadith 8
English translation : Book 20, Hadith 3090

(7) Chapter: Virtue Of Visiting The Sick While In A State Of Wudu'

(7) باب فِي فَضْلِ الْعِيَادَةِ عَلَى وُضُوءٍ

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: If anyone performs ablution well and pays a sick-visit to his brother Muslim seeking his reward from Allah, he will be removed a distance of sixty years (kharif) from Hell. I asked: What is kharif, Abu Hamzah? He replied: A year.

Abu Dawud said: Only the people of Basrah have narrated the tradition on visiting the sick after performing ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا الرَّبِيعُ بْنُ رَوْحِ بْنِ خُلَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ الْوَاسِطِيُّ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا " . قُلْتُ يَا أَبَا حَمْزَةَ وَمَا الْخَرِيفُ قَالَ الْعَامُ . قَالَ أَبُو دَاوُدَ وَالَّذِي تَفَرَّدَ بِهِ الْبَصْرِيُّونَ مِنْهُ الْعِيَادَةُ وَهُوَ مُتَوَضِّئٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3097
In-book reference : Book 21, Hadith 9
English translation : Book 20, Hadith 3091

Narrated 'Ali:

If a man visits a patient in the evening, seventy thousand angels come along with him seeking forgiveness from Allah for him till the morning, and he will have a garden in the Paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ عَلِيٍّ، قَالَ مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُمْسِيًا إِلاَّ خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ وَمَنْ أَتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمْسِيَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 3098
In-book reference : Book 21, Hadith 10
English translation : Book 20, Hadith 3092

The tradition mentioned above has also been transmitted by 'Ali from the Prophet (ﷺ) through a different chain of narrators to the same effect. This version does not mention the word "garden" (khartf).

Abu Dawud said:

This tradition has been narrated by Mansur from al-Hakkam as narrated by Shu'bah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ لَمْ يَذْكُرِ الْخَرِيفَ . قَالَ أَبُو دَاوُدَ رَوَاهُ مَنْصُورٌ عَنِ الْحَكَمِ أَبِي حَفْصٍ كَمَا رَوَاهُ شُعْبَةُ .

Grade : **Sahih Marfu'** (Al-Albani) حكم: **صحيح مرفوع** (الألباني)

Reference : Sunan Abi Dawud 3099
In-book reference : Book 21, Hadith 11
English translation : Book 20, Hadith 3093

Narrated Abu Ja'far 'Abd Allah b. Nafi', the slave of al-Hasan b. 'Ali:

Abu Musa paid a sick visit to al-Hasan b. 'Ali.
Abu Dawud said: He narrated the tradition to the same effect as narrated by Shu'bah.
Abu Dawud said: This tradition has been transmitted by 'Ali from the Prophet (ﷺ) without any sound manner.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ أَبِي جَعْفَرٍ عَبْدِ اللَّهِ بْنِ نَافِعٍ، قَالَ - وَكَانَ نَافِعٌ غُلاَمَ الْحَسَنِ بْنِ عَلِيٍّ - قَالَ جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ بْنِ عَلِيٍّ يَعُودُهُ . قَالَ أَبُو دَاوُدَ وَسَاقَ مَعْنَى حَدِيثِ شُعْبَةَ . قَالَ أَبُو دَاوُدَ أُسْنِدَ هَذَا عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِنْ غَيْرِ وَجْهٍ صَحِيحٍ .

Grade : **Sahih Marfu'** (Al-Albani) حكم: **صحيح مرفوع** (الألباني)

Reference : Sunan Abi Dawud 3100
In-book reference : Book 21, Hadith 12
English translation : Book 20, Hadith 3094

(8) Chapter: Repeated Visits (To A Sick Person) (8) باب فِي الْعِيَادَةِ مِرَارًا

Narrated 'Aishah:

When Sa'd b. Mu'adh suffered affliction on the day of Trench (i.e. the battle of Trench) a man shot an arrow in the vein of his hand. The Messenger of Allah (ﷺ) pitched a tent for him the mosque so that he might visit him from near.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أُصِيبَ سَعْدُ بْنُ مُعَاذٍ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ فِي الأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ فَيَعُودُهُ مِنْ قَرِيبٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3101
In-book reference : Book 21, Hadith 13
English translation : Book 20, Hadith 3095

(9) Chapter: Visiting One Who Suffering From Ramad (Eyesore)

(9) باب فِي الْعِيَادَةِ مِنَ الرَّمَدِ

Narrated Zayd ibn Arqam:

The Messenger of Allah (ﷺ) visited me while I was suffering from pain in my eyes.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ عَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ وَجَعٍ كَانَ بِعَيْنَىَّ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3102
In-book reference : Book 21, Hadith 14
English translation : Book 20, Hadith 3096

(10) Chapter: Fleeing From Plague

(10) باب الْخُرُوجِ مِنَ الطَّاعُونِ

Narrated 'Abd Allah b. 'Abbas:

That 'Abd al-Rahman b.'Awf said: I heard the Messenger of Allah (ﷺ) say: When you hear that it is breaking out in a certain territory, do not go there. It it breaks out in the territory you are in, do not go out flying away from it. By it he referred to plague.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تُقْدِمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ " . يَعْنِي الطَّاعُونَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3103
In-book reference : Book 21, Hadith 15
English translation : Book 20, Hadith 3097

(11) Chapter: Supplicating For The Sick Person To Be Cured When Visiting Him

(11) باب الدُّعَاءِ لِلْمَرِيضِ بِالشِّفَاءِ عِنْدَ الْعِيَادَةِ

Narrated 'Aishah daughter of Sa'd:

That her father said: I had a complaint at Mecca. The Messenger of Allah (ﷺ) came to pay a sick-visit to me. He put his hand on my forehead, wiped my chest and belly, and then said: O Allah! heal up Sa'd and complete his immigration.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْجُعَيْدُ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، أَنَّ أَبَاهَا، قَالَ اشْتَكَيْتُ بِمَكَّةَ فَجَاءَنِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي وَوَضَعَ يَدَهُ عَلَى جَبْهَتِي ثُمَّ مَسَحَ صَدْرِي وَبَطْنِي ثُمَّ قَالَ " اللَّهُمَّ اشْفِ سَعْدًا وَأَتْمِمْ لَهُ هِجْرَتَهُ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3104
In-book reference : Book 21, Hadith 16
English translation : Book 20, Hadith 3098

Narrated Abu Musa Al-Ash'ari:

The Messenger of Allah (ﷺ) as saying: Feed the hungry, sick the sick and free the captive. Sufyan said: al-'ani means captive.

حَدَّثَنَا ابْنُ كَثِيرٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ وَفُكُّوا الْعَانِيَ " . قَالَ سُفْيَانُ وَالْعَانِي الأَسِيرُ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3105
In-book reference : Book 21, Hadith 17
English translation : Book 20, Hadith 3099

(12) Chapter: Supplicating For The Sick Person When Visiting Him

(12) باب الدُّعَاءِ لِلْمَرِيضِ عِنْدَ الْعِيَادَةِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease.

حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا يَزِيدُ أَبُو خَالِدٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَقَالَ عِنْدَهُ سَبْعَ مِرَارٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ إِلاَّ عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3106
In-book reference : Book 21, Hadith 18

English translation : Book 20, Hadith 3100

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: When a man comes to visit a sick person, he should say: O Allah, cure Thy servant, who may then wreak havoc on an enemy for your sake, or walk at a funeral for your sake.
Abu Dawud said: Ibn As-Sarh (one of the narrators) said: "Ilas-salat (To the Salat)".

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حُيَىِّ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنِ ابْنِ عَمْرٍو، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلِ اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ " . قَالَ أَبُو دَاوُدَ وَقَالَ ابْنُ السَّرْحِ " إِلَى صَلاَةٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3107
In-book reference : Book 21, Hadith 19
English translation : Book 20, Hadith 3101

(13) Chapter: It Is Disliked To Wish For Death

(13) باب فِي كَرَاهِيَةِ تَمَنِّي الْمَوْتِ

Narrated Anas:

The Messenger of Allah (ﷺ) as saying: No one of you should wish for death for any calamity that befalls him, but he should say: O Allah! cause me to live so long as my life is better for me ; and cause me to die where death is better for me.

حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْعُوَنَّ أَحَدُكُمْ بِالْمَوْتِ لِضُرٍّ نَزَلَ بِهِ وَلَكِنْ لِيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3108
In-book reference : Book 21, Hadith 20
English translation : Book 20, Hadith 3102

Narrated Anas bin Malik:

The Prophet (ﷺ) as saying: No one of you should wish for death. He then mentioned the rest of the tradition in a similar manner.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ " . فَذَكَرَ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3109
In-book reference : Book 21, Hadith 21
English translation : Book 20, Hadith 3103

(14) Chapter: Sudden Death

(14) باب مَوْتِ الْفَجْأَةِ

Narrated Ubayd ibn Khalid as-Sulami,:
A man from the Companions of the Prophet (ﷺ), said: The narrator Sa'd ibn Ubaydah narrated sometimes from the Prophet (ﷺ) and sometimes as a statement of Ubayd (ibn Khalid): The Prophet (ﷺ) said: Sudden death is a wrathful catching.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، أَوْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عُبَيْدِ بْنِ خَالِدٍ السُّلَمِيِّ، - رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَرَّةً عَنِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَالَ مَرَّةً عَنْ عُبَيْدٍ - قَالَ " مَوْتُ الْفَجْأَةِ أَخْذَةُ أَسَفٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3110
In-book reference : Book 21, Hadith 22
English translation : Book 20, Hadith 3104

(15) Chapter: The Virtue Of One Who Dies Of The Plague

(15) باب فِي فَضْلِ مَنْ مَاتَ فِي الطَّاعُونِ

Narrated Jabir ibn Atik:
The Messenger of Allah (ﷺ) came to visit Abdullah ibn Thabit who was ill. He found that he was dominated (by the divine decree). The Messenger of Allah (ﷺ) called him loudly, but he did not respond.

He uttered the Qur'anic verse "We belong to Allah and to Him do we return" and he said: We have been dominated against you, AburRabi'. Then the women cried and wept, and Ibn Atik began to silence them. The Messenger of Allah (ﷺ) said: Leave them, when the divine decree is made, no woman should weep.

They (the people) asked: What is necessary happening, Messenger of Allah? He replied: Death. His daughter said: I hope you will be a martyr, for you have completed your preparations for jihad. The Messenger of Allah (ﷺ) said:

Allah Most High gave him a reward according to his intentions. What do you consider martyrdom?
They said: Being killed in the cause of Allah.
The Messenger of Allah (ﷺ) said: There are seven types of martyrdom in addition to being killed in Allah's cause:

one who dies of plague is a martyr; one who is drowned is a martyr; one who dies of pleurisy is a martyr; one who dies of an internal complaint is a martyr; one who is burnt to death is a martyr; who one is killed by a building falling on him is a martyr; and a woman who dies while pregnant is a martyr.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ عَتِيكِ بْنِ الْحَارِثِ بْنِ عَتِيكٍ، - وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبُو أُمِّهِ - أَنَّهُ أَخْبَرَهُ أَنَّ عَمَّهُ جَابِرَ بْنَ عَتِيكٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَ يَعُودُ عَبْدَ اللَّهِ بْنَ

ثَابِتٍ فَوَجَدَهُ قَدْ غُلِبَ فَصَاحَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يُجِبْهُ فَاسْتَرْجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " غُلِبْنَا عَلَيْكَ يَا أَبَا الرَّبِيعِ " . فَصَاحَ النِّسْوَةُ وَبَكَيْنَ فَجَعَلَ ابْنُ عَتِيكٍ يُسْكِتُهُنَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُنَّ فَإِذَا وَجَبَ فَلاَ تَبْكِيَنَّ بَاكِيَةٌ " . قَالُوا وَمَا الْوُجُوبُ يَا رَسُولَ اللَّهِ قَالَ " الْمَوْتُ " . قَالَتِ ابْنَتُهُ وَاللَّهِ إِنْ كُنْتُ لأَرْجُو أَنْ تَكُونَ شَهِيدًا فَإِنَّكَ كُنْتَ قَدْ قَضَيْتَ جِهَازَكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَى قَدْرِ نِيَّتِهِ وَمَا تَعُدُّونَ الشَّهَادَةَ " . قَالُوا الْقَتْلَ فِي سَبِيلِ اللَّهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ الْمَطْعُونُ شَهِيدٌ وَالْغَرِقُ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَصَاحِبُ الْحَرِيقِ شَهِيدٌ وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهِيدٌ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3111
In-book reference : Book 21, Hadith 23
English translation : Book 20, Hadith 3105

(16) Chapter: Clipping The Nails And Shaving The Pubes Of A Sick Person

(16) باب الْمَرِيضِ يُؤْخَذُ مِنْ أَظْفَارِهِ وَعَانَتِهِ

Narrated Abu Hurairah:

Banu al-Harith b. 'Amir b. Nawfal bought Khubaib. Khubaib killed al-Harith b. 'Amir on the day of Badr. Khubaib remained with them as a prisoner until they agreed on his killing. He borrowed razor form the daughter of al-Harith to shave his pubes. She let it to him. A small child of her crept to him while she was inattentive. When she same, she found him alone and the child was on this thigh and the razor was in his hand. She was terrified and he realized its effect on her. He said: Do you fear that I shall kill him ? I am not going to do that.
Abu Dawud said: Shu'aib b. Abi Hamzah transmitted this narrative from al-Zuhri. He said: 'Ubaid Allah b. 'Ayyash told me that the daughter of al-Harith told him that when they gathered for killing him, he borrowed a razor from her to shave (his pubes). She lent it to him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، أَخْبَرَنِي عُمَرُ بْنُ جَارِيَةَ الثَّقَفِيُّ، حَلِيفُ بَنِي زُهْرَةَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - عَنْ أَبِي هُرَيْرَةَ، قَالَ ابْتَاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ خُبَيْبًا - وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ - فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا لِقَتْلِهِ فَاسْتَعَارَ مِنَ ابْنَةِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ فَدَرَجَ بُنَىٌّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَتْهُ فَوَجَدَتْهُ مُخْلِيًا وَهُوَ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ فَفَزِعَتْ فَزْعَةً عَرَفَهَا فِيهَا فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ . قَالَ أَبُو دَاوُدَ رَوَى هَذِهِ الْقِصَّةَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَاضٍ أَنَّ ابْنَةَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا - يَعْنِي لِقَتْلِهِ - اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3112
In-book reference : Book 21, Hadith 24
English translation : Book 20, Hadith 3106

(17) Chapter: It Is Recommended To Think Positively Of Allah At The Time Of Death

(17) باب مَا يُسْتَحَبُّ مِنْ حُسْنِ الظَّنِّ بِاللَّهِ عِنْدَ الْمَوْتِ

Narrated Jabir b. 'Abd Allah :

I heard the Messenger of Allah (ﷺ) say three days before his death: No one of you dies but he had good faith in Allah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ قَبْلَ مَوْتِهِ بِثَلاَثٍ قَالَ " لاَ يَمُوتُ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3113
In-book reference : Book 21, Hadith 25
English translation : Book 20, Hadith 3107

(18) Chapter: It Is Recommended To Purify The Clothes Of The Dying Person At The Time Of Death

(18) باب مَا يُسْتَحَبُّ مِنْ تَطْهِيرِ ثِيَابِ الْمَيِّتِ عِنْدَ الْمَوْتِ

Narrated AbuSa'id al-Khudri:

When the time of his death came, he called for new clothes and put on them. He then said: I heard the Messenger of Allah (ﷺ) say: A deceased will be raised in the clothes in which he died.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدُدٍ فَلَبِسَهَا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْمَيِّتَ يُبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3114
In-book reference : Book 21, Hadith 26
English translation : Book 20, Hadith 3108

(19) Chapter: What Should Be Said At The Time Of Death

(19) باب مَا يُسْتَحَبُّ أَنْ يُقَالَ عِنْدَ الْمَيِّتِ مِنَ الْكَلاَمِ

Narrated Umm Salamah:

The Messenger of Allah (ﷺ): When you attend dying man, you should say good words, for the angels say Amin to what you say. When Abu Salamah died, I said: What should I say, Messenger of Allah? He said: O Allah forgive him, and give us something good in exchange. She said: So Allah gave me Muhammad (ﷺ) in exchange for him.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا حَضَرْتُمُ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ " . فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَقُولُ قَالَ " قُولِي اللَّهُمَّ اغْفِرْ لَهُ وَأَعْقِبْنَا عُقْبَى صَالِحَةً " . قَالَتْ فَأَعْقَبَنِي اللَّهُ تَعَالَى بِهِ مُحَمَّدًا صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3115
In-book reference : Book 21, Hadith 27
English translation : Book 20, Hadith 3109

(20) Chapter: Prompting The Dying Person (20) باب فِي التَّلْقِينِ

Narrated Mu'adh bin Jabal :

The Messenger of Allah (ﷺ) as saying: If anyone's last words are "There is no god but Allah" he will enter Paradise.

حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3116
In-book reference : Book 21, Hadith 28
English translation : Book 20, Hadith 3110

Narrated Abu Sa'id Al Khudri :

The Messenger of Allah (ﷺ) as saying: Recite to those of you who are dying "There is no god but Allah."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقِّنُوا مَوْتَاكُمْ قَوْلَ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3117
In-book reference : Book 21, Hadith 29
English translation : Book 20, Hadith 3111

(21) Chapter: Closing The Eyes Of The Deceased (21) باب تَغْمِيضِ الْمَيِّتِ

Narrated Umm Salamah:

When the Messenger of Allah (ﷺ) entered upon Abu Salamah, his eyes were fixedly open. So he closed them. The members of his family cried. He said: Do not pray for yourself anything but good, for the angels utter Amin to what you say. He then said: O Allah, forgive Abu Salamah, raise his rank among those who are guided, and grant him a succession in his descendants who remain. Forgive both us and him, Lord of the universe. O Allah,make his grave spacious for him, and grant him light in it.
Abu Dawud said: The eyes of the deceased should be closed after his expiry. I heard Muhammad b. al-Nu'man al-Muqri say: I heard a man who was devoted to Allah say: I closed the eyes of Ja'far al-Mu'allim when he was dying.

He was a man devoted to Allah. I saw him in a dream on the night he died. He said: The biggest thing for me was closing the eyes by you before I died.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ، حَدَّثَنَا أَبُو إِسْحَاقَ، - يَعْنِي الْفَزَارِيَّ - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ فَصَيَّحَ نَاسٌ مِنْ أَهْلِهِ فَقَالَ " لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ " . ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ رَبَّ الْعَالَمِينَ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ " . قَالَ أَبُو دَاوُدَ وَتَغْمِيضُ الْمَيِّتِ بَعْدَ خُرُوجِ الرُّوحِ سَمِعْتُ مُحَمَّدَ بْنَ مُحَمَّدِ بْنِ النُّعْمَانِ الْمُقْرِئَ قَالَ سَمِعْتُ أَبَا مَيْسَرَةَ رَجُلاً عَابِدًا يَقُولُ غَمَّضْتُ جَعْفَرًا الْمُعَلِّمَ وَكَانَ رَجُلاً عَابِدًا فِي حَالَةِ الْمَوْتِ فَرَأَيْتُهُ فِي مَنَامِي لَيْلَةَ مَاتَ يَقُولُ أَعْظَمُ مَا كَانَ عَلَىَّ تَغْمِيضُكَ لِي قَبْلَ أَنْ أَمُوتَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3118
In-book reference : Book 21, Hadith 30
English translation : Book 20, Hadith 3112

(22) Chapter: Saying Inna Lillahi Wa Inna Ilaihi Raji'un (Verily, To Allah We Belong And Unto Him Is Our Return) (22) باب فِي الاِسْتِرْجَاعِ

Narrated Umm Salamah:

The Messenger of Allah (ﷺ) as saying: When one of you is afflicted with a calamity, he should say: "We belong to Allah, and to Him we do return." O Allah, I expect reward from Thee from this affliction, so give me reward for it, and give me a better compensation.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنِ ابْنِ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَصَابَتْ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ { إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي فَآجِرْنِي فِيهَا وَأَبْدِلْ لِي خَيْرًا مِنْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3119
In-book reference : Book 21, Hadith 31
English translation : Book 20, Hadith 3113

(23) Chapter: Covering The Deceased (23) باب فِي الْمَيِّتِ يُسَجَّى

Narrated 'Aishah:

The Prophet (ﷺ) was covered with striped Yemen garment (after his death).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُجِّيَ فِي ثَوْبٍ حِبَرَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3120
In-book reference : Book 21, Hadith 32
English translation : Book 20, Hadith 3114

(24) Chapter: Reciting Qur'an For One Who Is Dying

(24) باب الْقِرَاءَةِ عِنْدَ الْمَيِّتِ

Narrated Ma'qil ibn Yasar:

The Prophet (ﷺ) said: Recite Surah Ya-Sin over your dying men. This is the version of Ibn al-Ala'

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَمُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْوَزِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، - وَلَيْسَ بِالنَّهْدِيِّ - عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " اقْرَءُوا { يس } عَلَى مَوْتَاكُمْ " . وَهَذَا لَفْظُ ابْنِ الْعَلاَءِ .

حكم: ضعيف وهذا لفظ ابن العلاء (الألباني)

Reference : Sunan Abi Dawud 3121
In-book reference : Book 21, Hadith 33
English translation : Book 20, Hadith 3115

(25) Chapter: Sitting Down When Calamity Strikes

(25) باب الْجُلُوسِ عِنْدَ الْمُصِيبَةِ

Narrated 'Aishah:

When Zaid b. Harithah, Ja'far and 'Abd Allah b. Rawahah were killed, the Messenger of Allah (ﷺ) sat down in the mosque and grief was visible in his face. Then he (the narrator) mentioned the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا قُتِلَ زَيْدُ بْنُ حَارِثَةَ وَجَعْفَرٌ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ يُعْرَفُ فِي وَجْهِهِ الْحُزْنُ وَذَكَرَ الْقِصَّةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3122
In-book reference : Book 21, Hadith 34
English translation : Book 20, Hadith 3116

(26) Chapter: Offering Condolences

(26) باب فِي التَّعْزِيَةِ

Narrated Abdullah ibn Amr ibn al-'As:

We buried a deceased person in the company of the Messenger of Allah (ﷺ). When we had finished, the Messenger of Allah (ﷺ) returned and we also returned with him. When he approached his door, he stopped, and we saw a woman coming towards him.
He (the narrator) said: I think he recognized her. When she went away, we came to know that she was Fatimah.
The Messenger of Allah (ﷺ) said to her: What brought you out of your house, Fatimah?

She replied: I came to the people of this house, Messenger of Allah, and I showed pity and expressed my condolences to them for their deceased relation.
The Messenger of Allah (ﷺ) said: You might have gone to the graveyard with them.

She replied: I seek refuge in Allah! I heard you referring to what you mentioned.
He said: If you had gone to the graveyard...He then mentioned severe words about it.
I then asked Rabi'ah (a narrator of this tradition) about al-kuda (stony land). He replied: I think it means the graves.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ رَبِيعَةَ بْنِ سَيْفٍ الْمَعَافِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ قَبَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَعْنِي مَيِّتًا - فَلَمَّا فَرَغْنَا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَانْصَرَفْنَا مَعَهُ فَلَمَّا حَاذَى بَابَهُ وَقَفَ فَإِذَا نَحْنُ بِامْرَأَةٍ مُقْبِلَةٍ - قَالَ أَظُنُّهُ عَرَفَهَا - فَلَمَّا ذَهَبَتْ إِذَا هِيَ فَاطِمَةُ - عَلَيْهَا السَّلاَمُ - فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَخْرَجَكِ يَا فَاطِمَةُ مِنْ بَيْتِكِ " . فَقَالَتْ أَتَيْتُ يَا رَسُولَ اللَّهِ أَهْلَ هَذَا الْبَيْتِ فَرَحَّمْتُ إِلَيْهِمْ مَيِّتَهُمْ أَوْ عَزَّيْتُهُمْ بِهِ . فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلَعَلَّكِ بَلَغْتِ مَعَهُمُ الْكُدَى " . قَالَتْ مَعَاذَ اللَّهِ وَقَدْ سَمِعْتُكَ تَذْكُرُ فِيهَا مَا تَذْكُرُ . قَالَ " لَوْ بَلَغْتِ مَعَهُمُ الْكُدَى " . فَذَكَرَ تَشْدِيدًا فِي ذَلِكَ فَسَأَلْتُ رَبِيعَةَ عَنِ الْكُدَى فَقَالَ الْقُبُورُ فِيمَا أَحْسِبُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3123
In-book reference : Book 21, Hadith 35
English translation : Book 20, Hadith 3117

(27) Chapter: Patience At The Time Of Calamity (27) باب الصَّبْرِ عِنْدَ الصَّدْمَةِ

Narrated Anas:

The Prophet (ﷺ) came upon a woman who was weeping for her child. He said to her: Fear Allah and have patience. She said: What have you to do with my calamity ? She was then told that he was the Prophet (ﷺ). She, therefore, came to him. She did not find doorkeepers at his gate. She said: I did not recognize you, Messenger of Allah. He said: Endurance is shown only at a first blow.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَتَى نَبِيُّ اللَّهِ صلى الله عليه وسلم عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيٍّ لَهَا فَقَالَ لَهَا " اتَّقِي اللَّهَ وَاصْبِرِي " . فَقَالَتْ وَمَا تُبَالِي أَنْتَ بِمُصِيبَتِي فَقِيلَ لَهَا هَذَا النَّبِيُّ صلى الله عليه وسلم . فَأَتَتْهُ فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ فَقَالَتْ يَا رَسُولَ اللَّهِ لَمْ أَعْرِفْكَ فَقَالَ " إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى " . أَوْ " عِنْدَ أَوَّلِ صَدْمَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3124
In-book reference : Book 21, Hadith 36
English translation : Book 20, Hadith 3118

(28) Chapter: Weeping For The Deceased

(28) باب فِي الْبُكَاءِ عَلَى الْمَيِّتِ

Narrated Usamah b. Zaid:

A daughter of Messenger of Allah (ﷺ) sent him message while I and Sa'd were with him and I think Ubayy was also there: My son or daughter (the narrator is doubtful) is dying, so come to us. He sent her greeting, saying at the same time: Say! What Allah has been taken belongs to Him, what He has given (belongs to Him), and He has appointed time for everything. She then sent a message adjuring him (to come to her). So he came to her and the child who was on the point of death was placed in the hearts of those whom He wished. Allah shows compassion only to those of His servants who are compassionate.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ ابْنَةً لِرَسُولِ اللَّهِ، صلى الله عليه وسلم أَرْسَلَتْ إِلَيْهِ وَأَنَا مَعَهُ وَسَعْدٌ وَأَحْسِبُ أُبَيًّا أَنَّ ابْنِي أَوْ بِنْتِي قَدْ حُضِرَ فَاشْهَدْنَا . فَأَرْسَلَ يُقْرِئُ السَّلاَمَ فَقَالَ " قُلْ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَىْءٍ عِنْدَهُ إِلَى أَجَلٍ " . فَأَرْسَلَتْ تُقْسِمُ عَلَيْهِ فَأَتَاهَا فَوُضِعَ الصَّبِيُّ فِي حِجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَفْسُهُ تَقَعْقَعُ فَفَاضَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ سَعْدٌ مَا هَذَا قَالَ " إِنَّهَا رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3125
In-book reference : Book 21, Hadith 37
English translation : Book 20, Hadith 3119

Narrated Anas bin Malik:

The Messenger of Allah (ﷺ) as saying: A child was born to me at night and I named him Ibrahim after his. He then narrated the rest of the tradition. Anas said: I saw it at the point of the death before the Messenger of Allah (ﷺ). Tears began to fall from the eyes of the Messenger of Allah (ﷺ). He said: The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved for you, Ibrahim.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وُلِدَ لِيَ اللَّيْلَةَ غُلاَمٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ " . فَذَكَرَ الْحَدِيثَ قَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا إِنَّا بِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3126
In-book reference : Book 21, Hadith 38
English translation : Book 20, Hadith 3120

(29) Chapter: Wailing

(29) باب فِي النَّوْحِ

Narrated Umm 'Atiyyah :

The Messenger of Allah (ﷺ) prohibited us to wail.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا عَنِ النِّيَاحَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3127
In-book reference : Book 21, Hadith 39
English translation : Book 20, Hadith 3121

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) cursed the wailing woman and the woman who listens to her.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّائِحَةَ وَالْمُسْتَمِعَةَ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 3128
In-book reference : Book 21, Hadith 40
English translation : Book 20, Hadith 3122

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) as saying: The dead is punished because of his family's weeping for him. When this was mentioned to 'Aishah, she said: Ibn 'Umar forgot and made a mistake. The Prophet (ﷺ) passed by grave and he said: The man in the grave is being punished while his family is weeping for him. She then recited: "No bearer of burdens can bear the burden of another."
The narrator Abu Mu'awiyyah said: (The Prophet passed) by the grave of a Jew.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، وَأَبِي، مُعَاوِيَةَ - الْمَعْنَى - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ " . فَذُكِرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ وَهِلَ - تَعْنِي ابْنَ عُمَرَ - إِنَّمَا مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى قَبْرٍ فَقَالَ " إِنَّ صَاحِبَ هَذَا لَيُعَذَّبُ وَأَهْلُهُ يَبْكُونَ عَلَيْهِ " . ثُمَّ قَرَأَتْ { وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى } قَالَ عَنْ أَبِي مُعَاوِيَةَ عَلَى قَبْرِ يَهُودِيٍّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3129
In-book reference : Book 21, Hadith 41
English translation : Book 20, Hadith 3123

Yazid ibn Aws said:

I entered upon AbuMusa while he was at the point of death. His wife began to weep or was going to weep. AbuMusa said to her: Did you not hear what the Messenger of Allah (ﷺ) said? She said: Yes. The narrator said: She then kept silence. When AbuMusa died, Yazid said: I met the woman and asked her: What did AbuMusa mean when he said to you: Did you not hear what the Messenger of Allah (ﷺ) and the you kept silence? She replied: The Messenger of Allah (ﷺ) said: He who shaves (his head), shouts and tears his clothing does not belong to us.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، قَالَ دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ ثَقِيلٌ فَذَهَبَتِ امْرَأَتُهُ لِتَبْكِيَ أَوْ تَهُمَّ بِهِ فَقَالَ لَهَا أَبُو مُوسَى أَمَا سَمِعْتِ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ بَلَى . قَالَ فَسَكَتَتْ فَلَمَّا مَاتَ أَبُو مُوسَى - قَالَ يَزِيدُ - لَقِيتُ الْمَرْأَةَ فَقُلْتُ لَهَا مَا قَوْلُ أَبِي مُوسَى لَكِ أَمَا سَمِعْتِ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَكَتِّ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لَيْسَ مِنَّا مَنْ حَلَقَ وَمَنْ سَلَقَ وَمَنْ خَرَقَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3130
In-book reference : Book 21, Hadith 42
English translation : Book 20, Hadith 3124

Usayd ibn Abu Usayd, reported on the authority of a woman who took oath of allegiance (to the Prophet):

One of the oaths which the Messenger of Allah (ﷺ) received from us about the virtue was that we would not disobey him in it (virtue): that we would not scratch the face, nor wail, nor tear the front of the garments nor dishevel the hair.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، حَدَّثَنَا الْحَجَّاجُ، - عَامِلٌ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَلَى الرَّبَذَةِ حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ، عَنِ امْرَأَةٍ، مِنَ الْمُبَايِعَاتِ قَالَتْ كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لاَ نَعْصِيَهُ فِيهِ أَنْ لاَ نَخْمِشَ وَجْهًا وَلاَ نَدْعُوَ وَيْلاً وَلاَ نَشُقَّ جَيْبًا وَأَنْ لاَ نَنْشُرَ شَعْرًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3131
In-book reference : Book 21, Hadith 43
English translation : Book 20, Hadith 3125

(30) Chapter: Preparing Food For The Family Of The Deceased (30) باب صَنْعَةِ الطَّعَامِ لأَهْلِ الْمَيِّتِ

Narrated Abdullah ibn Ja'far:

The Messenger of Allah (ﷺ) said: Prepare food for the family of Ja'far for there came upon them an incident which has engaged them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي جَعْفَرُ بْنُ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ أَتَاهُمْ أَمْرٌ شَغَلَهُمْ " .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference	: Sunan Abi Dawud 3132
In-book reference	: Book 21, Hadith 44
English translation	: Book 20, Hadith 3126

(31) Chapter: Should The Martyr Be Washed

(31) باب فِي الشَّهِيدِ يُغَسَّلُ

Narrated Jabir ibn Abdullah:

A man had a shot of arrow in his chest or throat (the narrator is doubtful). So he died. He was shrouded in his clothes as he was. The narrator said: We were with the Messenger of Allah (ﷺ).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ رُمِيَ رَجُلٌ بِسَهْمٍ فِي صَدْرِهِ أَوْ فِي حَلْقِهِ فَمَاتَ فَأُدْرِجَ فِي ثِيَابِهِ كَمَا هُوَ - قَالَ - وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference	: Sunan Abi Dawud 3133
In-book reference	: Book 21, Hadith 45
English translation	: Book 20, Hadith 3127

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) commanded to remove weapons and skins from the martyrs of Uhud, and that they should be buried with their blood and clothes.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، وَعِيسَى بْنُ يُونُسَ، قَالاَ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلَى أُحُدٍ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ وَأَنْ يُدْفَنُوا بِدِمَائِهِمْ وَثِيَابِهِمْ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference	: Sunan Abi Dawud 3134
In-book reference	: Book 21, Hadith 46
English translation	: Book 20, Hadith 3128

Narrated Anas ibn Malik:

The martyrs of Uhud were not washed, and they were buried with their blood. No prayer was offered over them.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، - وَهَذَا لَفْظُهُ - أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ أَنَّ شُهَدَاءَ أُحُدٍ لَمْ يُغَسَّلُوا وَدُفِنُوا بِدِمَائِهِمْ وَلَمْ يُصَلَّ عَلَيْهِمْ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3135
In-book reference : Book 21, Hadith 47
English translation : Book 20, Hadith 3129

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) passed Hamzah who was killed and disfigured. He said: If Safiyyah were not grieved, I would have left him until the birds and beasts of prey would have eaten him, and he would have been resurrected from their bellies. The garments were scanty and the slain were in great number. So one, two and three persons were shrouded in one garment. The narrator Qutaybah added: They were then buried in one grave. The Messenger of Allah (ﷺ) asked: Which of the two learnt the Qur'an more? He then advanced him toward the qiblah (direction of prayer).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدٌ، - يَعْنِي ابْنَ الْحُبَابِ - ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو صَفْوَانَ، - يَعْنِي الْمَرْوَانِيَّ - عَنْ أُسَامَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، - الْمَعْنَى - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى حَمْزَةَ وَقَدْ مُثِّلَ بِهِ فَقَالَ " لَوْلاَ أَنْ تَجِدَ صَفِيَّةُ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ مِنْ بُطُونِهَا " . وَقَلَّتِ الثِّيَابُ وَكَثُرَتِ الْقَتْلَى فَكَانَ الرَّجُلُ وَالرَّجُلاَنِ وَالثَّلاَثَةُ يُكَفَّنُونَ فِي الثَّوْبِ الْوَاحِدِ - زَادَ قُتَيْبَةُ - ثُمَّ يُدْفَنُونَ فِي قَبْرٍ وَاحِدٍ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْأَلُ " أَيُّهُمْ أَكْثَرُهُمْ قُرْآنًا " . فَيُقَدِّمُهُ إِلَى الْقِبْلَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3136
In-book reference : Book 21, Hadith 48
English translation : Book 20, Hadith 3130

Narrated Anas ibn Malik:

The Prophet (ﷺ) passed by Hamzah who was disfigured (after being killed). He did not offer prayer over any martyr except him.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا أُسَامَةُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِحَمْزَةَ وَقَدْ مُثِّلَ بِهِ وَلَمْ يُصَلِّ عَلَى أَحَدٍ مِنَ الشُّهَدَاءِ غَيْرِهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3137
In-book reference : Book 21, Hadith 49
English translation : Book 20, Hadith 3131

Narrated Jabir b. 'Abd Allah :

The Messenger of Allah (ﷺ) combined two persons from among the martyrs of Uhud (in one garment), and said: Which of the two has learnt the Qur'an more ? When one of them was pointed to him, he advanced him in the grave,

saying: I shall be witness to all these (martyrs) on the Day of Judgement. He then ordered them to be buried without being washed.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ وَيَقُولُ " أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ " . فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ " . وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغَسَّلُوا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3138
In-book reference : Book 21, Hadith 50
English translation : Book 20, Hadith 3132

The tradition mentioned above has also been transmitted by al-Laith through a different chain of the same effect. This version adds:

He combined two persons from among the martyrs of Uhud in one garment.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، بِهَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3139
In-book reference : Book 21, Hadith 51
English translation : Book 20, Hadith 3133

(32) Chapter: Covering The Deceased When Washing Him

(32) باب فِي سَتْرِ الْمَيِّتِ عِنْدَ غَسْلِهِ

Narrated Ali ibn AbuTalib:
The Prophet (ﷺ) said: Do not unveil your thigh, and do not look at the thigh of the living and the dead.

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُبْرِزْ فَخِذَكَ وَلاَ تَنْظُرَنَّ إِلَى فَخِذِ حَىٍّ وَلاَ مَيِّتٍ " .

Grade : **Da'if Jiddan** (Al-Albani) حكم: **ضعيف جدا** (الألباني)

Reference : Sunan Abi Dawud 3140
In-book reference : Book 21, Hadith 52
English translation : Book 20, Hadith 3134

Narrated Aisha, Ummul Mu'minin:

By Allah, we did not know whether we should take off the clothes of the Messenger of Allah (ﷺ) as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest.

Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet (ﷺ) while his clothes are on him. So they stood round the Prophet (ﷺ) and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about my affair what I found out later, none would have washed him except his wives.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي يَحْيَى بْنُ عَبَّادٍ، عَنْ أَبِيهِ، عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ سَمِعْتُ عَائِشَةَ، تَقُولُ لَمَّا أَرَادُوا غَسْلَ النَّبِيِّ صلى الله عليه وسلم قَالُوا وَاللَّهِ مَا نَدْرِي أَنُجَرِّدُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ ثِيَابِهِ كَمَا نُجَرِّدُ مَوْتَانَا أَمْ نُغَسِّلُهُ وَعَلَيْهِ ثِيَابُهُ فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ عَلَيْهِمُ النَّوْمَ حَتَّى مَا مِنْهُمْ رَجُلٌ إِلاَّ وَذَقْنُهُ فِي صَدْرِهِ ثُمَّ كَلَّمَهُمْ مُكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لاَ يَدْرُونَ مَنْ هُوَ أَنِ اغْسِلُوا النَّبِيَّ صلى الله عليه وسلم وَعَلَيْهِ ثِيَابُهُ فَقَامُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَغَسَلُوهُ وَعَلَيْهِ قَمِيصُهُ يَصُبُّونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيُدَلِّكُونَهُ بِالْقَمِيصِ دُونَ أَيْدِيهِمْ وَكَانَتْ عَائِشَةُ تَقُولُ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَّلَهُ إِلاَّ نِسَاؤُهُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3141
In-book reference : Book 21, Hadith 53
English translation : Book 20, Hadith 3135

(33) Chapter: How The Deceased Is To Be Washed (33) باب كَيْفَ غُسْلُ الْمَيِّتِ

Narrated Umm 'Atiyyah :

The Messenger of Allah (ﷺ) came in when his daughter died, and he said: Wash her with water and lotus leaves three or five times or more than that if you think fit, and put camphor, or some camphor in the last washing, then inform me when you finish. When we had finished we informed him, and he threw us his lower garment saying: Put it next to her body.
Malik's version has: that is, his lower garment (izar); and Musaddad did not say: He entered in.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - الْمَعْنَى - عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ - إِنْ رَأَيْتُنَّ ذَلِكَ - بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي " . فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حَقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ " . قَالَ عَنْ مَالِكٍ يَعْنِي إِزَارَهُ وَلَمْ يَقُلْ مُسَدَّدٌ دَخَلَ عَلَيْنَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3142
In-book reference : Book 21, Hadith 54
English translation : Book 20, Hadith 3136

The tradition mentioned above has also been transmitted by Umm 'Atiyyah through a different chain of narrators to the same effect. This version adds:

We braided her hair in three plaits.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَأَبُو كَامِلٍ - بِمَعْنَى الإِسْنَادِ - أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، حَدَّثَهُمْ حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ، أُخْتِهِ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3143
In-book reference : Book 21, Hadith 55
English translation : Book 20, Hadith 3137

The above mentioned has also been transmitted by Umm 'Atiyyah through a different chain of narrators. This version has:

we braided her hair in three plaits and placed them behind her back, one plait of the front side and the two side plaits.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ وَضَفَّرْنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ ثُمَّ أَلْقَيْنَاهَا خَلْفَهَا مُقَدَّمَ رَأْسِهَا وَقَرْنَيْهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3144
In-book reference : Book 21, Hadith 56
English translation : Book 20, Hadith 3138

Narrated Umm 'Atiyyah :

The Messenger of Allah (ﷺ) said to them while washing her daughter: Begin with her right side, and the places where the ablution is performed.

حَدَّثَنَا أَبُو كَامِلٍ، وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُنَّ فِي غُسْلِ ابْنَتِهِ " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3145
In-book reference : Book 21, Hadith 57
English translation : Book 20, Hadith 3139

The above mentioned tradition has also been transmitted by Umm 'Atiyyah through a different chain of narrators. This version has:

(Wash her) seven times or more if you think fit.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، بِمَعْنَى حَدِيثِ مَالِكٍ زَادَ فِي حَدِيثِ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ بِنَحْوِ هَذَا وَزَادَتْ فِيهِ " أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3146
In-book reference : Book 21, Hadith 58
English translation : Book 20, Hadith 3140

Narrated Qatadah:

Muhammad b. Sirin used to learn how to wash the dead from Umm 'Atiyyah: he would was with lotus leaves twice and with water and camphor for the third time.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، أَنَّهُ كَانَ يَأْخُذُ الْغُسْلَ عَنْ أُمِّ عَطِيَّةَ، يَغْسِلُ بِالسِّدْرِ مَرَّتَيْنِ وَالثَّالِثَةَ بِالْمَاءِ وَالْكَافُورِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3147
In-book reference : Book 21, Hadith 59
English translation : Book 20, Hadith 3141

(34) Chapter: About Shrouding (34) باب فِي الْكَفَنِ

Narrated Jabir b. 'Abd Allah :

The Prophet (ﷺ) made a speech one day and mentioned a man from among his Companions who died and was shrouded in a shroud of bad quality, and was buried at night. The Prophet (ﷺ) rebuked that man be buried at night until prayer was offered over him, except that a man was forced to do that. The Prophet (ﷺ) said: When one of you shrouds his brother, he should use a shroud of good quality.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ خَطَبَ يَوْمًا فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ وَقُبِرَ لَيْلاً فَزَجَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ وَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3148
In-book reference : Book 21, Hadith 60
English translation : Book 20, Hadith 3142

Narrated 'Aishah:

That the Messenger of Allah (ﷺ) was shrouded in a garment of Yemeni stuff, it was then removed from him.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ أُدْرِجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَوْبٍ حِبَرَةٍ ثُمَّ أُخِّرَ عَنْهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3149
In-book reference : Book 21, Hadith 61
English translation : Book 20, Hadith 3143

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: When one of you dies, and he possesses something, he should be shrouded in the garment of the Yemeni stuff.

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَقِيلِ بْنِ مَعْقِلٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ، - يَعْنِي ابْنَ مُنَبِّهٍ - عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا تُوُفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيُكَفَّنْ فِي ثَوْبٍ حِبَرَةٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3150
In-book reference : Book 21, Hadith 62
English translation : Book 20, Hadith 3144

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) was shrouded in three garments of white Yemeni stuff, among which was neither a shirt nor a turban.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، أَخْبَرَتْنِي عَائِشَةُ، قَالَتْ كُفِّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَلاَثَةِ أَثْوَابٍ يَمَانِيَةٍ بِيضٍ لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3151
In-book reference : Book 21, Hadith 63
English translation : Book 20, Hadith 3145

A similar tradition has been transmitted by 'Aishah through a different chain of narrators. This version adds:

"of cotton".

The narrator said: Aisha was told that the people said that he was shrouded in two garments and one cloak. She replied: A cloak was brought but they returned it and did not shroud him in it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، مِثْلَهُ زَادَ مِنْ كُرْسُفٍ . قَالَ فَذُكِرَ لِعَائِشَةَ قَوْلُهُمْ فِي ثَوْبَيْنِ وَبُرْدِ حِبَرَةٍ فَقَالَتْ قَدْ أُتِيَ بِالْبُرْدِ وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يُكَفِّنُوهُ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3152
In-book reference : Book 21, Hadith 64
English translation : Book 20, Hadith 3146

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) was shrouded in three garments made in Najran: two garments and one shirt in which he died.

Abu Dawud said: The narrator 'Uthman said: In three garments: two red garments and a shirt in which he died.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ أَبِي زِيَادٍ - عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُفِّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَلاَثَةِ أَثْوَابٍ نَجْرَانِيَّةٍ الْحُلَّةُ ثَوْبَانِ وَقَمِيصُهُ الَّذِي مَاتَ فِيهِ . قَالَ أَبُو دَاوُدَ قَالَ عُثْمَانُ فِي ثَلاَثَةِ أَثْوَابٍ حُلَّةٍ حَمْرَاءَ وَقَمِيصِهِ الَّذِي مَاتَ فِيهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3153
In-book reference : Book 21, Hadith 65
English translation : Book 20, Hadith 3147

(35) Chapter: It Is Disliked To Be Extravagant In Shrouding

(35) باب كَرَاهِيَةِ الْمُغَالاَةِ فِي الْكَفَنِ

Narrated Ali ibn AbuTalib:

Do not be extravagant in shrouding, for I heard the Messenger of Allah (ﷺ) say: Do not be extravagant in shrouding, for it will be quickly decayed.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ، حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ أَبُو مَالِكٍ الْجَنْبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ لاَ تَغَالِ لِي فِي كَفَنٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَغَالَوْا فِي الْكَفَنِ فَإِنَّهُ يُسْلَبُهُ سَلْبًا سَرِيعًا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3154
In-book reference : Book 21, Hadith 66
English translation : Book 20, Hadith 3148

Narrated Khabbab:

Mus'ab b. 'Umari was killed on the day of Uhud. He had only a striped cloak. When we covered his head with it, his feet appeared, and when we covered his feet, his head appeared. Thereupon the Messenger of Allah (ﷺ) said: Cover his head with it, and cover his feet with some grass.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ، قَالَ إِنَّ مُصْعَبَ بْنَ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَكُنْ لَهُ إِلاَّ نَمِرَةٌ كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَ رِجْلاَهُ وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ شَيْئًا مِنَ الإِذْخِرِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3155
In-book reference : Book 21, Hadith 67
English translation : Book 20, Hadith 3149

Narrated Ubadah ibn as-Samit:

The Prophet (ﷺ) said: The best shroud is a lower garment and one which covers the whole body, and the best sacrifice is a horned ram.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ حَاتِمِ بْنِ أَبِي نَصْرٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " خَيْرُ الْكَفَنِ الْحُلَّةُ وَخَيْرُ الأُضْحِيَةِ الْكَبْشُ الأَقْرَنُ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 3156
In-book reference : Book 21, Hadith 68
English translation : Book 20, Hadith 3150

(36) Chapter: Shrouding A Woman (36) باب فِي كَفَنِ الْمَرْأَةِ

Narrated Layla daughter of Qa'if ath-Thaqafiyyah:

I was one of those who washed Umm Kulthum, daughter of the Prophet (ﷺ), when she died. The Messenger of Allah (ﷺ) first gave us lower garment, then shirt, then head-wear, then cloak (which covers the whole body), and then she was shrouded in another garment. She said: The Messenger of Allah (ﷺ) was sitting at the door, and he had shroud with him. He gave us the garments one by one.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي نُوحُ بْنُ حَكِيمٍ الثَّقَفِيُّ، - وَكَانَ قَارِئًا لِلْقُرْآنِ - عَنْ رَجُلٍ، مِنْ بَنِي عُرْوَةَ بْنِ مَسْعُودٍ يُقَالُ لَهُ دَاوُدُ قَدْ وَلَّدَتْهُ أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم عَنْ لَيْلَى بِنْتِ قَانِفٍ الثَّقَفِيَّةِ قَالَتْ كُنْتُ فِيمَنْ غَسَّلَ أُمَّ كُلْثُومٍ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم عِنْدَ وَفَاتِهَا فَكَانَ أَوَّلُ مَا أَعْطَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْحِقَاءَ ثُمَّ الدِّرْعَ ثُمَّ الْخِمَارَ ثُمَّ الْمِلْحَفَةَ ثُمَّ أُدْرِجَتْ بَعْدُ فِي الثَّوْبِ الآخِرِ قَالَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ عِنْدَ الْبَابِ مَعَهُ كَفَنُهَا يُنَاوِلُنَاهَا ثَوْبًا ثَوْبًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3157
In-book reference : Book 21, Hadith 69
English translation : Book 20, Hadith 3151

(37) Chapter: Musk For The Deceased

(37) باب فِي الْمِسْكِ لِلْمَيِّتِ

Narrated Abu Sa'id Al Khudri :

The Messenger of Allah (ﷺ) as saying: The best of your perfumes is musk.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطْيَبُ طِيبِكُمُ الْمِسْكُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3158
In-book reference : Book 21, Hadith 70
English translation : Book 20, Hadith 3152

(38) Chapter: Hastening With The Janazah, And It Is Disliked To Delay It

(38) باب التَّعْجِيلِ بِالْجَنَازَةِ وَكَرَاهِيَةِ حَبْسِهَا

Narrated Al-Husayn ibn Wahwah:
Talhah ibn al-Bara' fell ill and the Prophet (ﷺ) came to pay him a sick-visit. He said: I think Talhah has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّؤَاسِيُّ أَبُو سُفْيَانَ، وَأَحْمَدُ بْنُ جَنَابٍ، قَالاَ حَدَّثَنَا عِيسَى، - قَالَ أَبُو دَاوُدَ هُوَ ابْنُ يُونُسَ - عَنْ سَعِيدِ بْنِ عُثْمَانَ الْبَلَوِيِّ، عَنْ عَزْرَةَ، - وَقَالَ عَبْدُ الرَّحِيمِ عُرْوَةُ بْنُ سَعِيدٍ الأَنْصَارِيُّ - عَنْ أَبِيهِ، عَنِ الْحُصَيْنِ بْنِ وَحْوَحٍ، أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ، مَرِضَ فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ فَقَالَ " إِنِّي لاَ أَرَى طَلْحَةَ إِلاَّ قَدْ حَدَثَ فِيهِ الْمَوْتُ فَآذِنُونِي بِهِ وَعَجِّلُوا فَإِنَّهُ لاَ يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانَىْ أَهْلِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3159
In-book reference : Book 21, Hadith 71
English translation : Book 20, Hadith 3153

(39) Chapter: Ghusl For The One Who Has Washed A Deceased Person

(39) باب فِي الْغُسْلِ مِنْ غَسْلِ الْمَيِّتِ

Narrated Aisha, Ummul Mu'minin:
The Prophet (ﷺ) used to take a bath on account of sexual defilement, on Friday, for cupping and washing the dead.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا زَكَرِيَّا، حَدَّثَنَا مُصْعَبُ بْنُ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ الْعَنَزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَغُسْلِ الْمَيِّتِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3160
In-book reference : Book 21, Hadith 72
English translation : Book 20, Hadith 3154

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: He who washes the dead should take a bath, and he who carries him should perform ablution.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَمْرِو بْنِ عُمَيْرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "مَنْ غَسَّلَ الْمَيِّتَ فَلْيَغْتَسِلْ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ" .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3161
In-book reference : Book 21, Hadith 73
English translation : Book 20, Hadith 3155

The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect.

Abu Dawud said:

This has been abrogated. When Ahmad b. Hanbal was asked about a man taking a bath after his washing the dead, I heard him say: Ablution is sufficient for him.

Abu Dawud said: The narrator Abu Salih made a mention of the narrator Ishaq, the client of Za'idah between him and Abu Hurairah. He said: The tradition of Mus'ab is weak. It contains many things that are not practised.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ إِسْحَاقَ، مَوْلَى زَائِدَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ هَذَا مَنْسُوخٌ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَسُئِلَ عَنِ الْغُسْلِ مِنْ غَسْلِ الْمَيِّتِ فَقَالَ يُجْزِيهِ الْوُضُوءُ . قَالَ أَبُو دَاوُدَ أَدْخَلَ أَبُو صَالِحٍ بَيْنَهُ وَبَيْنَ أَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ - يَعْنِي إِسْحَاقَ مَوْلَى زَائِدَةَ - قَالَ وَحَدِيثُ مُصْعَبٍ ضَعِيفٌ فِيهِ خِصَالٌ لَيْسَ الْعَمَلُ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3162
In-book reference : Book 21, Hadith 74
English translation : Book 20, Hadith 3156

(40) Chapter: Kissing The Deceased

(40) باب فِي تَقْبِيلِ الْمَيِّتِ

Narrated Aisha, Ummul Mu'minin:

I saw the Messenger of Allah (ﷺ) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدُّمُوعَ تَسِيلُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3163
In-book reference : Book 21, Hadith 75
English translation : Book 20, Hadith 3157

(41) Chapter: Burial At Night

(41) باب فِي الدَّفْنِ بِاللَّيْلِ

Narrated Jabir ibn Abdullah:

The people saw fire (light) in the graveyard and they went there. They found that the Messenger of Allah (ﷺ) was in a grave and he was saying: Give me your companion. This was a man who used to raise his voice while mentioning the name of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، - أَوْ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، - قَالَ رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَأَتَوْهَا فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ " نَاوِلُونِي صَاحِبَكُمْ " . فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3164
In-book reference : Book 21, Hadith 76
English translation : Book 20, Hadith 3158

(42) Chapter: Moving The Deceased From One Land To Another - Which Is Disliked

(42) باب فِي الْمَيِّتِ يُحْمَلُ مِنْ أَرْضٍ إِلَى أَرْضٍ وَكَرَاهَةِ ذَلِكَ

Narrated Jabir ibn Abdullah:

On the day of Uhud we brought the martyrs to bury them (at another place), but the crier of the Prophet (ﷺ) came and said: The Messenger of Allah (ﷺ) has commanded you to bury the martyrs at the place where they fell. So we took them back.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا حَمَلْنَا الْقَتْلَى يَوْمَ أُحُدٍ لِنَدْفِنَهُمْ فَجَاءَ مُنَادِي النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكُمْ أَنْ تَدْفِنُوا الْقَتْلَى فِي مَضَاجِعِهِمْ فَرَدَدْنَاهُمْ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 3165
In-book reference : Book 21, Hadith 77
English translation : Book 20, Hadith 3159

(43) Chapter: Rows In The Funeral Prayer (43) باب فِي الصُّفُوفِ عَلَى الْجَنَازَةِ

Narrated Malik ibn Hubayrah:

The Prophet (ﷺ) said: If any Muslim dies and three rows of Muslims pray over him, it will assure him (of Paradise).

When Malik considered those who accompanied a bier to be a few, he divided them into three rows in accordance with this tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ الْيَزَنِيِّ، عَنْ مَالِكِ بْنِ هُبَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلاَثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلاَّ أَوْجَبَ " . قَالَ فَكَانَ مَالِكٌ إِذَا اسْتَقَلَّ أَهْلَ الْجَنَازَةِ جَزَّأَهُمْ ثَلاَثَةَ صُفُوفٍ لِلْحَدِيثِ .

حكم: ضعيف لكن الموقوف حسن (الألباني)

Reference : Sunan Abi Dawud 3166
In-book reference : Book 21, Hadith 78
English translation : Book 20, Hadith 3160

(44) Chapter: Women Accompanying The Janazah (44) باب اتِّبَاعِ النِّسَاءِ الْجَنَائِزَ

Narrated Umm 'Atiyyah :

We were forbidden accompany the biers, but it was not stressed upon us.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ نُهِينَا أَنْ نَتَّبِعَ الْجَنَائِزَ وَلَمْ يُعْزَمْ عَلَيْنَا .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 3167
In-book reference : Book 21, Hadith 79
English translation : Book 20, Hadith 3161

(45) Chapter: The Virtue Of Performing The Funeral Prayer And Accompanying The Janazah (45) باب فَضْلِ الصَّلاَةِ عَلَى الْجَنَائِزِ وَتَشْيِيعِهَا

Narrated Abu Hurairah:

If anyone attends the funeral and prays over (the dead), he will get the reward of one qirat, and if anyone attends the funeral until the completion (of the burial), he will get the reward of two qirats, the smaller of them being equivalent of Uhud, or one of them being equivalent to Uhud.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْوِيهِ قَالَ مَنْ تَبِعَ جَنَازَةً فَصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ أَصْغَرُهُمَا مِثْلُ أُحُدٍ أَوْ أَحَدُهُمَا مِثْلُ أُحُدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3168
In-book reference : Book 21, Hadith 80
English translation : Book 20, Hadith 3162

Dawud b. 'Amir b. Sa'd b. Abi Waqqas said that his father 'Amir b. Sa'd was with Ibn 'Umar b. al-Khattab when Khabbab, the owner of the closet (maqsurah), came and said:

'Abd Allah b.'Umar dont you hear what Abu Hurairah says ? He heard the Messenger of Allah (ﷺ) say: If anyone goes out of his house, accompanies bier and prays over it.... He then mentioned the rest of the tradition as narrated by Sufyan. Thereupon Ibn 'Umar sent someone to 'Aishah (asking her about it). She replied: Abu Hurairah spoke the truth.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ الرَّحْمَنِ بْنُ حُسَيْنٍ الْهَرَوِيُّ، قَالاَ حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي أَبُو صَخْرٍ، - وَهُوَ حُمَيْدُ بْنُ زِيَادٍ - أَنَّ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، حَدَّثَهُ أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ عِنْدَ ابْنِ عُمَرَ بْنِ الْخَطَّابِ إِذْ طَلَعَ خَبَّابٌ صَاحِبُ الْمَقْصُورَةِ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا " . فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ فَأَرْسَلَ ابْنُ عُمَرَ إِلَى عَائِشَةَ فَقَالَتْ صَدَقَ أَبُو هُرَيْرَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3169
In-book reference : Book 21, Hadith 81
English translation : Book 20, Hadith 3163

Narrated Ibn 'Abbas:

I heard the Prophet (ﷺ) say: If any Muslim dies and forty men associate nothing with Allah stand over his bier. Allah will accept them as intercessors for him.

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً لاَ يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلاَّ شُفِّعُوا فِيهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3170
In-book reference : Book 21, Hadith 82
English translation : Book 20, Hadith 3164

(46) Chapter: Carrying Fire With The Janazah

(46) باب فِي النَّارِ يُتْبَعُ بِهَا الْمَيِّتُ

Narrated Abu Hurairah:

The Prophet (said) said: A bier should not be followed by a loud voice (of wailing) or fire.
Abu Dawud said: Harun (one of the narrators) added: "And it should not be preceded (with those) either."

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، قَالاَ حَدَّثَنَا حَرْبٌ، - يَعْنِي ابْنَ شَدَّادٍ - حَدَّثَنَا يَحْيَى، حَدَّثَنِي بَابُ بْنُ عُمَيْرٍ، حَدَّثَنِي رَجُلٌ، مِنْ أَهْلِ الْمَدِينَةِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُتْبَعُ الْجَنَازَةُ بِصَوْتٍ وَلاَ نَارٍ " . زَادَ هَارُونُ " وَلاَ يُمْشَى بَيْنَ يَدَيْهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3171
In-book reference : Book 21, Hadith 83
English translation : Book 20, Hadith 3165

(47) Chapter: Standing Up For A Funeral

(47) باب الْقِيَامِ لِلْجَنَازَةِ

Narrated 'Amir b. Rabi'ah:

The Prophet (ﷺ) as saying: When you see a funeral, stand up for it till it leaves you behind or it is placed (on the ground).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " ÇöÐóÇ رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3172
In-book reference : Book 21, Hadith 84
English translation : Book 20, Hadith 3166

Narrated Abu Sa'id Al Khudri :

The Messenger of Allah (ﷺ) as saying: When you follow a funeral, do not sit until the bier is placed (on the ground).

Abu Dawud said: This tradition has been narrated by al-Thawri (i.e. Sufyan) from Suhail, from his father on the authority of Abu Hurairah. This version has: until it (the bier) is placed on the ground. It has also been narrated by Abu Mu'wiyah from Suhail. This has: Until it is placed in the grave.
Abu Dawud said: Sufyan's version is more guarded than that of Abu Mu'awiyah.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَبِعْتُمُ الْجَنَازَةَ فَلاَ تَجْلِسُوا حَتَّى تُوضَعَ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ الثَّوْرِيُّ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ فِيهِ حَتَّى تُوضَعَ بِالأَرْضِ وَرَوَاهُ أَبُو مُعَاوِيَةَ عَنْ سُهَيْلٍ قَالَ حَتَّى تُوضَعَ فِي اللَّحْدِ . قَالَ أَبُو دَاوُدَ وَسُفْيَانُ أَحْفَظُ مِنْ أَبِي مُعَاوِيَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3173
In-book reference : Book 21, Hadith 85
English translation : Book 20, Hadith 3167

Narrated Jabir:

We were with the Prophet (ﷺ) when a funeral passed hi and he stood up for it. When we went to carry it, we found that it was a funeral of a Jew. We, therefore said: Messenger of Allah, this is the funeral of a Jew. He said: Death is fearful event, so when you see a funeral, stand up.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، حَدَّثَنِي جَابِرٌ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ لَهَا فَلَمَّا ذَهَبْنَا لِنَحْمِلَ إِذَا هِيَ جَنَازَةُ يَهُودِيٍّ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ جَنَازَةُ يَهُودِيٍّ . فَقَالَ " إِنَّ الْمَوْتَ فَزَعٌ فَإِذَا رَأَيْتُمْ جَنَازَةً فَقُومُوا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3174
In-book reference : Book 21, Hadith 86
English translation : Book 20, Hadith 3168

Narrated 'Ali bin Abi Talib:

The Prophet (ﷺ) stood up for a funeral (to show respect) and thereafter he sat down.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ فِي الْجَنَائِزِ ثُمَّ قَعَدَ بَعْدُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3175
In-book reference : Book 21, Hadith 87
English translation : Book 20, Hadith 3169

Narrated Ubadah ibn as-Samit:

The Messenger of Allah (ﷺ) used to stand up for a funeral until the corpse was placed in the grave. A learned Jew (once) passed him and said: This is how we do. The Prophet (ﷺ) sat down and said: Sit down and act differently from them.

حَدَّثَنَا هِشَامُ بْنُ بَهْرَامَ الْمَدَائِنِيُّ، أَخْبَرَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو الأَسْبَاطِ الْحَارِثِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُومُ فِي الْجَنَازَةِ حَتَّى تُوضَعَ فِي اللَّحْدِ فَمَرَّ بِهِ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ هَكَذَا نَفْعَلُ . فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " اجْلِسُوا خَالِفُوهُمْ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3176
In-book reference : Book 21, Hadith 88
English translation : Book 20, Hadith 3170

(48) Chapter: Riding During A Funeral

(48) باب الرُّكُوبِ فِي الْجَنَازَةِ

Narrated Thawban:

An animal was brought to the Messenger of Allah (ﷺ) while he was going with a funeral. He refused to ride on it. When the funeral was away, the animal was brought to him and he rode on it. He was asked about it. He said: The angels were on their feet. I was not to ride while they were walking. When they went away, I rode.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ ثَوْبَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِدَابَّةٍ وَهُوَ مَعَ الْجَنَازَةِ فَأَبَى أَنْ يَرْكَبَهَا فَلَمَّا انْصَرَفَ أُتِيَ بِدَابَّةٍ فَرَكِبَ فَقِيلَ لَهُ فَقَالَ " إِنَّ الْمَلاَئِكَةَ كَانَتْ تَمْشِي فَلَمْ أَكُنْ لأَرْكَبَ وَهُمْ يَمْشُونَ فَلَمَّا ذَهَبُوا رَكِبْتُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3177
In-book reference : Book 21, Hadith 89
English translation : Book 20, Hadith 3171

Narrated Jabir b. Samurah:

The Prophet (ﷺ) offered funeral prayer over Ibn al-Dahdah while we were present. He was then brought a horse, and it was tied until he rode it. It then began to gallop and we were running around it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، سَمِعَ جَابِرَ بْنَ سَمُرَةَ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم عَلَى ابْنِ الدَّحْدَاحِ وَنَحْنُ شُهُودٌ ثُمَّ أُتِيَ بِفَرَسٍ فَعُقِلَ حَتَّى رَكِبَهُ فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَسْعَى حَوْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3178
In-book reference : Book 21, Hadith 90
English translation : Book 20, Hadith 3172

(49) Chapter: Walking In Front Of The Janazah

(49) باب الْمَشْىِ أَمَامَ الْجَنَازَةِ

Salim reported on the authority of his father:

I saw the Prophet (ﷺ) and Abu Bakr and Umar walking before the funeral.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3179
In-book reference : Book 21, Hadith 91
English translation : Book 20, Hadith 3173

Narrated Al-Mughirah ibn Shu'bah:

(I think that the people of Ziyad informed me that he reported on the authority of the Prophet (ﷺ): A rider should go behind the bier, and those on foot should walk behind it, in front of it, on its right and on its left keeping near it. Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، - وَأَحْسَبُ أَنَّ أَهْلَ، زِيَادٍ أَخْبَرُونِي أَنَّهُ، رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم - قَالَ " الرَّاكِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا وَالسِّقْطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3180
In-book reference : Book 21, Hadith 92
English translation : Book 20, Hadith 3174

(50) Chapter: Hastening With The Janazah

(50) باب الإِسْرَاعِ بِالْجَنَازَةِ

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Walk quickly with a funeral, for if the dead person was good it is a good condition to which you are sending him on, but it he was otherwise it is an evil of which you are riding yourselves.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وَإِنْ تَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3181
In-book reference : Book 21, Hadith 93
English translation : Book 20, Hadith 3175

Uyaynah ibn AbdurRahman reported on the authority of his father that he attended the funeral of Uthman ibn Abul'As. He said:

We were walking slowly. AbuBakrah then joined us and he raised his flog at us and said: You have seen us when we were with the Messenger of Allah (ﷺ). We were walking quickly.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ فِي جَنَازَةِ عُثْمَانَ بْنِ أَبِي الْعَاصِ وَكُنَّا نَمْشِي مَشْيًا خَفِيفًا فَلَحِقَنَا أَبُو بَكْرَةَ فَرَفَعَ سَوْطَهُ فَقَالَ لَقَدْ رَأَيْتُنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَرْمُلُ رَمَلاً .

صحيح لكن قوله عثمان ابن أبي العاص شاذ والمحفوظ عبدالرحمن بن سمرة (الألباني) حكم:

Reference : Sunan Abi Dawud 3182
In-book reference : Book 21, Hadith 94
English translation : Book 20, Hadith 3176

Uyaynah also reported the aforementioned tradition (No. 3176) through a different chain of transmitters. This version goes:

We attended the funeral of AbdurRahman ibn Samurah and he said: He (AbuBakrah) made his mule run quickly and pointed with the flog.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ عُيَيْنَةَ، بِهَذَا الْحَدِيثِ قَالاَ فِي جَنَازَةِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ وَقَالَ فَحَمَلَ عَلَيْهِمْ بَغْلَتَهُ وَأَهْوَى بِالسَّوْطِ .

حكم: صحيح وهذا هو المحفوظ (الألباني)

Reference : Sunan Abi Dawud 3183
In-book reference : Book 21, Hadith 95
English translation : Book 20, Hadith 3177

Narrated Abdullah ibn Mas'ud:

We asked the Prophet (ﷺ) about walking with the funeral. He replied: Not running (but walking quickly). If he (the dead person) was good, send him to it quickly; if he was otherwise, keep away the people of Hell. The bier should be followed and should not follow. Those who go in front of it are not accompanying it.
Abu Dawud said: The narrator Yahya b. 'Abd Allah is weak. He is Yahya al-Jabir
Abu Dawud said: This is from Kufah, and Abu Majidah is from Basrah.
Abu Dawud said: Abu Majidah is obscure.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَحْيَى الْمُجَبِّرِ، - قَالَ أَبُو دَاوُدَ وَهُوَ يَحْيَى بْنُ عَبْدِ اللَّهِ التَّيْمِيُّ - عَنْ أَبِي مَاجِدَةَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ سَأَلْنَا نَبِيَّنَا صلى الله عليه وسلم عَنِ الْمَشْىِ مَعَ الْجَنَازَةِ فَقَالَ " مَا دُونَ الْخَبَبِ إِنْ يَكُنْ خَيْرًا تَعَجَّلْ إِلَيْهِ وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فَبُعْدًا لأَهْلِ النَّارِ وَالْجَنَازَةُ مَتْبُوعَةٌ وَلاَ تُتْبَعُ لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا " . قَالَ أَبُو دَاوُدَ وَهُوَ ضَعِيفٌ هُوَ يَحْيَى بْنُ عَبْدِ اللَّهِ وَهُوَ يَحْيَى الْجَابِرُ . قَالَ أَبُو دَاوُدَ وَهَذَا كُوفِيٌّ وَأَبُو مَاجِدَةَ بَصْرِيٌّ . قَالَ أَبُو دَاوُدَ أَبُو مَاجِدَةَ هَذَا لاَ يُعْرَفُ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 3184
In-book reference : Book 21, Hadith 96
English translation : Book 20, Hadith 3178

(51) Chapter: The Ruler Should Not Perform The Funeral Prayer For One Who Killed Himself

(51) باب الإِمَامِ لاَ يُصَلِّي عَلَى مَنْ قَتَلَ نَفْسَهُ

Narrated Jabir ibn Samurah:

A man fell ill and a cry was raised (for his death). So his neighbour came to the Messenger of Allah (ﷺ) and said to him: He has died. He asked: Who told you? He said: I have seen him. The Messenger of Allah (ﷺ) said: He has not died. He then returned.

A cry was again raised (for his death). He came to the Messenger of Allah (ﷺ) and said: He has died. The Prophet (ﷺ) said: He has not died. He then returned.

A cry was again raised over him. His wife said: Go to the Messenger of Allah (ﷺ) and inform him. The man said: O Allah, curse him.

He said: The man then went and saw that he had killed himself with an arrowhead. So he went to the Prophet (ﷺ) and informed him that he had died.

He asked: Who told you? He replied: I myself saw that he had killed himself with arrowheads. He asked: Have you seen him? He replied: Yes. He then said: Then I shall not pray over him.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، حَدَّثَنِي جَابِرُ بْنُ سَمُرَةَ، قَالَ مَرِضَ رَجُلٌ فَصِيحَ عَلَيْهِ فَجَاءَ جَارُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ إِنَّهُ قَدْ مَاتَ . قَالَ " وَمَا يُدْرِيكَ " . قَالَ أَنَا رَأَيْتُهُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَمْ يَمُتْ " . قَالَ فَرَجَعَ فَصِيحَ عَلَيْهِ فَجَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّهُ قَدْ مَاتَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُ لَمْ يَمُتْ " . فَرَجَعَ فَصِيحَ عَلَيْهِ فَقَالَتِ امْرَأَتُهُ انْطَلِقْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبِرْهُ . فَقَالَ الرَّجُلُ اللَّهُمَّ الْعَنْهُ . قَالَ ثُمَّ انْطَلَقَ الرَّجُلُ فَرَآهُ قَدْ نَحَرَ نَفْسَهُ بِمِشْقَصٍ مَعَهُ فَانْطَلَقَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ أَنَّهُ قَدْ مَاتَ فَقَالَ " مَا يُدْرِيكَ " . قَالَ رَأَيْتُهُ يَنْحَرُ نَفْسَهُ بِمَشَاقِصَ مَعَهُ . قَالَ " أَنْتَ رَأَيْتَهُ " . قَالَ نَعَمْ . قَالَ " إِذًا لاَ أُصَلِّيَ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3185
In-book reference : Book 21, Hadith 97
English translation : Book 20, Hadith 3179

(52) Chapter: Funeral Prayer For The One Who Was Executed As A Legal Punishment

(52) باب الصَّلاَةِ عَلَى مَنْ قَتَلَتْهُ الْحُدُودُ

Narrated AbuBarzah al-Aslami:

The Messenger of Allah (ﷺ) did not pray over Ma'iz ibn Malik, and he did not prohibit to pray over him.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، حَدَّثَنِي نَفَرٌ، مِنْ أَهْلِ الْبَصْرَةِ عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يُصَلِّ عَلَى مَاعِزِ بْنِ مَالِكٍ وَلَمْ يَنْهَ عَنِ الصَّلاَةِ عَلَيْهِ .

حكم: حسن صحيح ق جابر دون قوله ولم ينه عن الصلاة عليه (الألباني)

Reference : Sunan Abi Dawud 3186
In-book reference : Book 21, Hadith 98
English translation : Book 20, Hadith 3180

(53) Chapter: Funeral Prayer For A Child

(53) باب فِي الصَّلاَةِ عَلَى الطِّفْلِ

Narrated Aisha, Ummul Mu'minin:

Ibrahim, the son of the Prophet (ﷺ), died when he was eighteen months old. The Messenger of Allah (ﷺ) did not pray over him.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ صلى الله عليه وسلم وَهُوَ ابْنُ ثَمَانِيَةَ عَشَرَ شَهْرًا فَلَمْ يُصَلِّ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3187
In-book reference : Book 21, Hadith 99
English translation : Book 20, Hadith 3181

Narrated Al-Bahiyy:

When Ibrahim, the son of the Prophet (ﷺ) died, he prayed over him at the place where he used to sit.

Abu Dawud said: I recited to Sa'id b. Ya'qub al-Taliqani saying: Ibn al-Mubarak transmitted to you from Ya'qub b. al-Qa'qa' on the authority of 'Ata that the Prophet (ﷺ) prayed over his some Ibrahim when he was seventeen days old.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ وَائِلِ بْنِ دَاوُدَ، قَالَ سَمِعْتُ الْبَهِيَّ، قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ صلى الله عليه وسلم صَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَقَاعِدِ . قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّالْقَانِيِّ قِيلَ لَهُ حَدَّثَكُمُ ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ عَنْ عَطَاءٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى ابْنِهِ إِبْرَاهِيمَ وَهُوَ ابْنُ سَبْعِينَ لَيْلَةً .

Grade : **Da'if Munkar** (Al-Albani) حكم: **ضعيف منكر** (الألباني)

Reference : Sunan Abi Dawud 3188
In-book reference : Book 21, Hadith 100
English translation : Book 20, Hadith 3182

(54) Chapter: Offering The Funeral Prayer In The Masjid

(54) باب الصَّلاَةِ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ

Narrated 'Aishah:

I swear by Allah, the Messenger of Allah (ﷺ) prayed over Suhail b. al-Baida' in the mosque.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ صَالِحِ بْنِ عَجْلاَنَ، وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّادٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3189
In-book reference : Book 21, Hadith 101
English translation : Book 20, Hadith 3183

Narrated 'Aishah:

I swear by Allah, the Messenger of Allah (ﷺ) prayed in the mosque over the two sons of al-Baida': Suhail and his brother.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ، - يَعْنِي ابْنَ عُثْمَانَ - عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ابْنَىْ بَيْضَاءَ فِي الْمَسْجِدِ سُهَيْلٍ وَأَخِيهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3190
In-book reference : Book 21, Hadith 102
English translation : Book 20, Hadith 3184

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone prays over the dead in the mosque, there is nothing on him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذِئْبٍ، حَدَّثَنِي صَالِحٌ، مَوْلَى التَّوْأَمَةِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ فَلاَ شَىْءَ عَلَيْهِ " .

حكم: **حسن لكن بلفظ فلا شيء له (الألباني)**

Reference : Sunan Abi Dawud 3191
In-book reference : Book 21, Hadith 103
English translation : Book 20, Hadith 3185

(55) Chapter: Burial At Sunrise And Sunset

(55) باب الدَّفْنِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا

Narrated 'Uqbah bin 'Amir:

There were three times at which the Messenger of Allah (ﷺ) used to forbid us to pray or bury our dead - when the sun begins to rise till it is fully up, when the sun is at its height midway till it passes the meridian, and when the sun draws near to setting till it sets, or as he said.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا مُوسَى بْنُ عُلَىِّ بْنِ رَبَاحٍ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، قَالَ ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ أَوْ كَمَا قَالَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3192
In-book reference : Book 21, Hadith 104
English translation : Book 20, Hadith 3186

(56) Chapter: If There are Janazaha For Men And Women, Who Is Put In Front ?

(56) باب إِذَا حَضَرَ جَنَائِزَ رِجَالٍ وَنِسَاءٍ مَنْ يُقَدَّمُ

Yahya ibn Subayh said:

Ammar client of al-Harith ibn Nawfal told me that he attended the funeral of Umm Kulthum, and her son. The body of the boy was placed near the imam. I objected to it. Among the people there were Ibn Abbas, AbuSa'id al-Khudri, AbuQatadah and AbuHurayrah. They said: This is the sunnah (established practice of the Prophet).

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ صُبَيْحٍ، حَدَّثَنِي عَمَّارٌ، مَوْلَى الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ شَهِدَ جَنَازَةَ أُمِّ كُلْثُومٍ وَابْنِهَا فَجُعِلَ الْغُلاَمُ مِمَّا يَلِي الإِمَامَ فَأَنْكَرْتُ ذَلِكَ وَفِي الْقَوْمِ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ فَقَالُوا هَذِهِ السُّنَّةُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3193
In-book reference : Book 21, Hadith 105
English translation : Book 20, Hadith 3187

(57) Chapter: Where Should The Imam Stand In Relation To The Deceased When Offering The Funeral Prayer ?

(57) باب أَيْنَ يَقُومُ الإِمَامُ مِنَ الْمَيِّتِ إِذَا صَلَّى عَلَيْهِ

Nafi' AbuGhalib said:

I was in the Sikkat al-Mirbad. A bier passed and a large number of people were accompanying it.

They said: Bier of Abdullah ibn Umayr. So I followed it. Suddenly I saw a man, who had a thin garment on riding his small mule. He had a piece of cloth on his head to protect himself from the sun. I asked: Who is this important man? People said: This is Anas ibn Malik.
When the bier was placed, Anas stood and led the funeral prayer over him while I was just behind him, and there was no obstruction between me and him. He stood near his head, and uttered four takbirs (Allah is Most Great). He neither lengthened the prayer nor hurried it. He then went to sit down. They said: AbuHamzah, (here is the bier of) an Ansari woman. They brought her near him and there was a green cupola-shaped structure over her bier. He stood opposite her hips and led the funeral prayer over her as he had led it over the man. He then sat down.

Al-Ala' ibn Ziyad asked: AbuHamzah, did the Messenger of Allah (ﷺ) say the funeral prayer over the dead as you have done, uttering four takbirs (Allah is Most Great) over her, and standing opposite the head of a man and the hips of a woman?

He replied: Yes. He asked: AbuHamzah, did you fight with the Messenger of Allah? He replied: Yes. I fought with him in the battle of Hunayn. The polytheists came out and invaded us so severely that we saw our horses behind our backs. Among the people (i.e. the unbelievers) there was a man who was attacking us, and striking and wounding us (with his sword). Allah then defeated them. They were then brought and began to take the oath of allegiance to him for Islam.

A man from among the companions of the Prophet (ﷺ) said: I make a vow to myself that if Allah brings the man who was striking us (with his sword) that day, I shall behead him. The Messenger of Allah (ﷺ) kept silent and the man was brought (as a captive).

When he saw the Messenger of Allah (ﷺ), he said: Messenger of Allah, I have repented to Allah. The Messenger of Allah (ﷺ) stopped (for a while) receiving his oath of allegiance, so that the other man might fulfil his vow. But the man began to wait for the order of the Messenger of Allah (ﷺ) for his murder. He was afraid of the Messenger of Allah (ﷺ) to kill him. When the Messenger of Allah (ﷺ) saw that he did not do anything, he received his oath of allegiance. The man said: Messenger of Allah, what about my vow? He said: I stopped (receiving his oath of allegiance) today so that you might fulfil your vow. He said: Messenger of Allah, why did you not give any signal to me? The Prophet (ﷺ) said: It is not worthy of a Prophet to give a signal.

AbuGhalib said: I asked (the people) about Anas standing opposite the hips of a woman. They told me that this practice was due to the fact that (in the days of the Prophet) there were no cupola-shaped structures over the biers of women. So the imam used to stand opposite the hips of a woman to hide her from the people.

Abu Dawud said: The saying of the Prophet (ﷺ) "I have been commanded to fight against the people until they say: There is no god bu Allah" abrogated this tradition of fulfilling the vow by his remark: "I have repented".

حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ نَافِعٍ أَبِي غَالِبٍ، قَالَ كُنْتُ فِي سِكَّةِ الْمِرْبَدِ فَمَرَّتْ جَنَازَةٌ مَعَهَا نَاسٌ كَثِيرٌ قَالُوا جَنَازَةُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ فَتَبِعْتُهَا فَإِذَا أَنَا بِرَجُلٍ عَلَيْهِ كِسَاءٌ رَقِيقٌ عَلَى بُرَيْذِينَتِهِ وَعَلَى رَأْسِهِ خِرْقَةٌ تَقِيهِ مِنَ الشَّمْسِ فَقُلْتُ مَنْ هَذَا الدِّهْقَانُ قَالُوا هَذَا أَنَسُ بْنُ مَالِكٍ . فَلَمَّا وُضِعَتِ الْجَنَازَةُ قَامَ أَنَسٌ فَصَلَّى عَلَيْهَا وَأَنَا خَلْفَهُ لاَ يَحُولُ بَيْنِي وَبَيْنَهُ شَىْءٌ فَقَامَ عِنْدَ رَأْسِهِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ لَمْ يُطِلْ وَلَمْ يُسْرِعْ ثُمَّ ذَهَبَ يَقْعُدُ فَقَالُوا يَا أَبَا حَمْزَةَ الْمَرْأَةُ الأَنْصَارِيَّةُ فَقَرَّبُوهَا وَعَلَيْهَا نَعْشٌ أَخْضَرُ فَقَامَ عِنْدَ عَجِيزَتِهَا فَصَلَّى عَلَيْهَا نَحْوَ صَلاَتِهِ عَلَى الرَّجُلِ ثُمَّ جَلَسَ فَقَالَ الْعَلاَءُ بْنُ زِيَادٍ يَا أَبَا حَمْزَةَ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى الْجَنَازَةِ كَصَلاَتِكَ يُكَبِّرُ عَلَيْهَا أَرْبَعًا وَيَقُومُ عِنْدَ رَأْسِ الرَّجُلِ وَعَجِيزَةِ الْمَرْأَةِ قَالَ نَعَمْ . قَالَ يَا أَبَا حَمْزَةَ غَزَوْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ غَزَوْتُ مَعَهُ حُنَيْنًا فَخَرَجَ الْمُشْرِكُونَ فَحَمَلُوا عَلَيْنَا حَتَّى رَأَيْنَا خَيْلَنَا وَرَاءَ ظُهُورِنَا وَفِي الْقَوْمِ رَجُلٌ يَحْمِلُ عَلَيْنَا فَيَدُقُّنَا وَيَحْطِمُنَا فَهَزَمَهُمُ اللَّهُ وَجَعَلَ يُجَاءُ بِهِمْ فَيُبَايِعُونَهُ عَلَى الإِسْلاَمِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم إِنَّ عَلَىَّ نَذْرًا إِنْ جَاءَ اللَّهُ بِالرَّجُلِ الَّذِي كَانَ مُنْذُ الْيَوْمِ يَحْطِمُنَا لأَضْرِبَنَّ عُنُقَهُ . فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجِيءَ بِالرَّجُلِ فَلَمَّا رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَا رَسُولَ اللَّهِ تُبْتُ إِلَى اللَّهِ . فَأَمْسَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُبَايِعُهُ لِيَفِيَ الآخَرُ بِنَذْرِهِ . قَالَ فَجَعَلَ الرَّجُلُ يَتَصَدَّى لِرَسُولِ اللَّهِ صلى الله عليه وسلم لِيَأْمُرَهُ بِقَتْلِهِ وَجَعَلَ

يَهَابُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَقْتُلَهُ فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ لاَ يَصْنَعُ شَيْئًا بَايَعَهُ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ نَذْرِي . فَقَالَ " إِنِّي لَمْ أُمْسِكْ عَنْهُ مُنْذُ الْيَوْمِ إِلاَّ لِتُوفِيَ بِنَذْرِكَ " . فَقَالَ يَا رَسُولَ اللَّهِ أَلاَ أَوْمَضْتَ إِلَىَّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُ لَيْسَ لِنَبِيٍّ أَنْ يُومِضَ " . قَالَ أَبُو غَالِبٍ فَسَأَلْتُ عَنْ صَنِيعِ أَنَسٍ فِي قِيَامِهِ عَلَى الْمَرْأَةِ عِنْدَ عَجِيزَتِهَا فَحَدَّثُونِي أَنَّهُ إِنَّمَا كَانَ لأَنَّهُ لَمْ تَكُنِ النُّعُوشُ فَكَانَ الإِمَامُ يَقُومُ حِيَالَ عَجِيزَتِهَا يَسْتُرُهَا مِنَ الْقَوْمِ . قَالَ أَبُو دَاوُدَ قَوْلُ النَّبِيِّ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ " . نَسَخَ مِنْ هَذَا الْحَدِيثِ الْوَفَاءَ بِالنَّذْرِ فِي قَتْلِهِ بِقَوْلِهِ إِنِّي قَدْ تُبْتُ .

صحيح إلا قوله فحدثوني أنه إنما فإنه مجرد رأي عن مجهولين (الألباني)

حكم:

Reference	: Sunan Abi Dawud 3194
In-book reference	: Book 21, Hadith 106
English translation	: Book 20, Hadith 3188

Narrated Samurah bin Jundab:

I prayed behing the Prophet (ﷺ) over a woman who died in childbirth, and he stood opposite her waist.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صلى الله عليه وسلم عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا لِلصَّلاَةِ وَسَطَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference	: Sunan Abi Dawud 3195
In-book reference	: Book 21, Hadith 107
English translation	: Book 20, Hadith 3189

(58) Chapter: Saying The Takbir Over The Deceased (58) باب التَّكْبِيرِ عَلَى الْجَنَازَةِ

Narrated Al-Sha'bi:

The Messenger of Allah (ﷺ) passed a grave dug freshly. They arranged a row and uttered four takbirs over it. I asked al-Sha'bi: Who told you ? He replied: A reliable person whom 'Abd Allah b. 'Abbas attended.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ أَخْبَرَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، عَنِ الشَّعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِقَبْرٍ رَطْبٍ فَصَفُّوا عَلَيْهِ وَكَبَّرَ عَلَيْهِ أَرْبَعًا . فَقُلْتُ لِلشَّعْبِيِّ مَنْ حَدَّثَكَ قَالَ الثِّقَةُ مَنْ شَهِدَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference	: Sunan Abi Dawud 3196
In-book reference	: Book 21, Hadith 108
English translation	: Book 20, Hadith 3190

Narrated Ibn Abi Laila:

Zaid b. Arqam used to utter four takbirs (Allah is Most Great) over our dead person (during prayer). He uttered five takbirs on a dead person. So I asked him. He replied: The Messenger of Allah (ﷺ) used to utter those.

Abu Dawud said: I remember the tradition of Ibn al-Muthanna in a more guarded way.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ كَانَ زَيْدٌ - يَعْنِي ابْنَ أَرْقَمَ - يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا فَسَأَلْتُهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُهَا . قَالَ أَبُو دَاوُدَ وَأَنَا لِحَدِيثِ ابْنِ الْمُثَنَّى أَتْقَنُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3197
In-book reference : Book 21, Hadith 109
English translation : Book 20, Hadith 3191

(59) Chapter: What Is To Be Recited Over The Deceased

(59) باب مَا يُقْرَأُ عَلَى الْجَنَازَةِ

Narrated Talhah b. 'Abd Allah b. 'Awf:

I prayed over a dead person along with Ibn 'Abbas. He recited Surat al-Fatihah and he said: This is the Sunnah.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، قَالَ صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقَالَ إِنَّهَا مِنَ السُّنَّةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3198
In-book reference : Book 21, Hadith 110
English translation : Book 20, Hadith 3192

(60) Chapter: The Supplication For The Deceased

(60) باب الدُّعَاءِ لِلْمَيِّتِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When you pray over the dead, make a sincere supplication for him.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3199
In-book reference : Book 21, Hadith 111
English translation : Book 20, Hadith 3193

Ali ibn Shammakh said:

I was present with Marwan who asked AbuHurayrah: Did you hear how the Messenger of Allah (ﷺ) used to pray over the dead? He said: Even with the words that you said. (The narrator said: They exchanged hot words between them before that.)

Abu Hurairah said: O Allah, Thou art its Lord. Thou didst create it, Thou didst guide it to Islam, Thou hast taken its spirit, and Thou knowest best its inner nature and outer aspect. We have come as intercessors, so forgive him.
Abu Dawud said: Shu'bah made a mistake in mentioning the name of 'Ali b. Shammakh. He said in his version: 'Uthman b. Shammas.
Abu Dawud said: I heard Ahmad b. Ibrahim al-Mawsili say that Ahmad b. Hanbal said: In every meeting which I attended with Hammad b. Zaid he forbade to narrate this traditions from 'Abd al-Warith and Ja'far b. Sulaiman.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو الْجُلاَسِ، عُقْبَةُ بْنُ سَيَّارٍ حَدَّثَنِي عَلِيُّ بْنُ شَمَّاخٍ، قَالَ شَهِدْتُ مَرْوَانَ سَأَلَ أَبَا هُرَيْرَةَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى الْجَنَازَةِ قَالَ أَمَعَ الَّذِي قُلْتَ قَالَ نَعَمْ . قَالَ كَلاَمٌ كَانَ بَيْنَهُمَا قَبْلَ ذَلِكَ . قَالَ أَبُو هُرَيْرَةَ " اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِلإِسْلاَمِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلاَنِيَتِهَا جِئْنَاكَ شُفَعَاءَ فَاغْفِرْ لَهُ " . قَالَ أَبُو دَاوُدَ أَخْطَأَ شُعْبَةُ فِي اسْمِ عَلِيِّ بْنِ شَمَّاخٍ قَالَ فِيهِ عُثْمَانُ بْنُ شَمَّاسٍ وَسَمِعْتُ أَحْمَدَ بْنَ إِبْرَاهِيمَ الْمَوْصِلِيَّ يُحَدِّثُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ مَا أَعْلَمُ أَنِّي جَلَسْتُ مِنْ حَمَّادِ بْنِ زَيْدٍ مَجْلِسًا إِلاَّ نَهَى فِيهِ عَنْ عَبْدِ الْوَارِثِ وَجَعْفَرِ بْنِ سُلَيْمَانَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3200
In-book reference : Book 21, Hadith 112
English translation : Book 20, Hadith 3194

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) prayed over a dead person, he said: O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, to whomsoever of us Thou givest life grant him life as a believer, and whomsoever of us Thou takest in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.

حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، حَدَّثَنَا شُعَيْبٌ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى جَنَازَةٍ فَقَالَ " اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِسْلاَمِ اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3201

In-book reference : Book 21, Hadith 113
English translation : Book 20, Hadith 3195

Narrated Wathilah ibn al-Asqa':

The Messenger of Allah (ﷺ) led us in prayer over bier of a Muslim and I heard him say: O Allah, so and so, son of so and so, is in Thy protection, so guard him from the trial in the grave. (AbdurRahman in his version said: "In Thy protection and in Thy nearer presence, so guard him from the trial in the grave) and the punishment in Hell. Thou art faithful and worthy of praise. O Allah, forgive him and show him mercy. Thou art the forgiving and the merciful one." AbdurRahman said: "On the authority of Marwan ibn Janah."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا الْوَلِيدُ، - وَحَدِيثُ عَبْدِ الرَّحْمَنِ أَتَمُّ - حَدَّثَنَا مَرْوَانُ بْنُ جُنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ " اللَّهُمَّ إِنَّ فُلاَنَ بْنَ فُلاَنٍ فِي ذِمَّتِكَ فَقِهِ فِتْنَةَ الْقَبْرِ " . قَالَ عَبْدُ الرَّحْمَنِ " فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ اللَّهُمَّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ " . قَالَ عَبْدُ الرَّحْمَنِ عَنْ مَرْوَانَ بْنِ جُنَاحٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3202
In-book reference : Book 21, Hadith 114
English translation : Book 20, Hadith 3196

(61) Chapter: Praying At The Graveside (61) باب الصَّلاَةِ عَلَى الْقَبْرِ

Narrated Abu Hurairah:

A negress (or a youth) used to sweep the mosque. The Prophet (ﷺ) missed him, and when he asked about him the people told him that he had died. He said: Why have you not informed me ? He said: Lead me to his grave. So they led him and he prayed over him.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً، سَوْدَاءَ أَوْ رَجُلاً كَانَ يَقُمُّ الْمَسْجِدَ فَفَقَدَهُ النَّبِيُّ صلى الله عليه وسلم فَسَأَلَ عَنْهُ فَقِيلَ مَاتَ . فَقَالَ " أَلاَّ آذَنْتُمُونِي بِهِ " . قَالَ " دُلُّونِي عَلَى قَبْرِهِ " . فَدَلُّوهُ فَصَلَّى عَلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3203
In-book reference : Book 21, Hadith 115
English translation : Book 20, Hadith 3197

(62) Chapter: Performing The Funeral Prayer For A Muslim Who Dies In The Land Of Shirk (62) باب فِي الصَّلاَةِ عَلَى الْمُسْلِمِ يَمُوتُ فِي بِلاَدِ الشِّرْكِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) gave the people news of death of Negus on the day on which he died, took them out to the place of prayer, drew them up in rows and said: "Allah is Most Great" four times.

حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3204
In-book reference : Book 21, Hadith 116
English translation : Book 20, Hadith 3198

Narrated Abu Burdah:

On the authority of his father: The Messenger of Allah (ﷺ) commanded us to proceed to the land of Negus. Mentioning the rest of the tradition he said that Negus said: I bear witness that he is the Messenger of Allah (ﷺ), and it is he about whom Christ son of Mary gave good news. It I were not in the land which I am, I would come to him and carry his shoes.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَنْطَلِقَ إِلَى أَرْضِ النَّجَاشِيِّ فَذَكَرَ حَدِيثَهُ قَالَ النَّجَاشِيُّ أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَّهُ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ وَلَوْلاَ مَا أَنَا فِيهِ مِنَ الْمُلْكِ لأَتَيْتُهُ حَتَّى أَحْمِلَ نَعْلَيْهِ ‏.‏

Grade : **Da'if in chain** (Al-Albani) ضعيف الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3205
In-book reference : Book 21, Hadith 117
English translation : Book 20, Hadith 3199

(63) Chapter: Putting More Than One Deceased Person In A Grave And Marking The Grave

(63) باب فِي جَمْعِ الْمَوْتَى فِي قَبْرٍ وَالْقَبْرُ يُعَلَّمُ

Narrated Al-Muttalib:

When Uthman ibn Maz'un died, he was brought out on his bier and buried. The Prophet (ﷺ) ordered a man to bring him a stone, but he was unable to carry it. The Messenger of Allah (ﷺ) got up and going over to it rolled up his sleeves.

The narrator Kathir told that al-Muttalib remarked: The one who told me about the Messenger of Allah (ﷺ) said: I still seem to see the whiteness of the forearms of the Messenger of Allah (ﷺ) when he rolled up his sleeves. He then carried it and placed it at his head saying: I am marking my brother's grave with it, and I shall bury beside him those of my family who die.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا سَعِيدُ بْنُ سَالِمٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السِّجِسْتَانِيُّ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - بِمَعْنَاهُ عَنْ كَثِيرِ بْنِ زَيْدٍ الْمَدَنِيِّ، عَنِ الْمُطَّلِبِ، قَالَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَدُفِنَ أَمَرَ النَّبِيُّ صلى

الله عليه وسلم رَجُلاً أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ فَقَامَ إِلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَحَسَرَ عَنْ ذِرَاعَيْهِ - قَالَ كَثِيرٌ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي ذَلِكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ - كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ " أَتَعَلَّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3206
In-book reference : Book 21, Hadith 118
English translation : Book 20, Hadith 3200

(64) Chapter: If A Gravedigger Finds Bones, Should He Leave That Place ?

(64) باب فِي الْحَفَّارِ يَجِدُ الْعَظْمَ هَلْ يَتَنَكَّبُ ذَلِكَ الْمَكَانَ

Narrated Aisha, Ummul Mu'minin:
The Messenger of Allah (ﷺ) said: Breaking a dead man's bone is like breaking it when he is alive.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سَعْدٍ، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3207
In-book reference : Book 21, Hadith 119
English translation : Book 20, Hadith 3201

(65) Chapter: The Lahd (Niche)

(65) باب فِي اللَّحْدِ

Narrated Abdullah ibn Abbas:
The Prophet (ﷺ) said: The niche in the side of the grave is for us and the excavation in the middle is for others.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3208
In-book reference : Book 21, Hadith 120
English translation : Book 20, Hadith 3202

(66) Chapter: How Many People Should Enter The Grave ?

(66) باب كَمْ يَدْخُلُ الْقَبْرَ

Narrated Amir:
Ali, Fadl and Usamah ibn Zayd washed the Messenger of Allah (ﷺ) and they put him in his grave. Marhab or Ibn AbuMarhab told me that they also made AbdurRahman ibn Awf join them.
When Ali became free, he said: The People of the man serve him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ غَسَّلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلِيٌّ وَالْفَضْلُ وَأُسَامَةُ بْنُ زَيْدٍ وَهُمْ أَدْخَلُوهُ قَبْرَهُ قَالَ وَحَدَّثَنِي مُرَحَّبٌ أَوِ ابْنُ أَبِي مُرَحَّبٍ أَنَّهُمْ أَدْخَلُوا مَعَهُمْ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَلَمَّا فَرَغَ عَلِيٌّ قَالَ إِنَّمَا يَلِي الرَّجُلَ أَهْلُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3209
In-book reference : Book 21, Hadith 121
English translation : Book 20, Hadith 3203

Narrated Abu Marhab:

That 'Abd al-Rahman b. 'Awf alighted in the grave of the Prophet (ﷺ). He said: I still seem to see the four of them.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي مُرَحَّبٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، نَزَلَ فِي قَبْرِ النَّبِيِّ صلى الله عليه وسلم قَالَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ أَرْبَعَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3210
In-book reference : Book 21, Hadith 122
English translation : Book 20, Hadith 3204

(67) Chapter: How The Deceased Should Be Placed Into His Grave

(67) باب فِي الْمَيِّتِ يُدْخَلُ مِنْ قِبَلِ رِجْلَيْهِ

Abu Ishaq said:

Al-Harith left his will that Abdullah ibn Yazid should offer his funeral prayer; so he prayed over him. He then put him in the grave from the side of his legs and said: This is a Sunnah (model practice of the Prophet).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ أَوْصَى الْحَارِثُ أَنْ يُصَلِّيَ، عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدَ فَصَلَّى عَلَيْهِ ثُمَّ أَدْخَلَهُ الْقَبْرَ مِنْ قِبَلِ رِجْلَىِ الْقَبْرِ وَقَالَ هَذَا مِنَ السُّنَّةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3211
In-book reference : Book 21, Hadith 123
English translation : Book 20, Hadith 3205

(68) Chapter: How To Sit By The Grave

(68) باب الْجُلُوسِ عِنْدَ الْقَبْرِ

Narrated Al-Bara' ibn Azib:

We went out with the Messenger of Allah (ﷺ) to the funeral of a man of the Ansar, but when we reached the grave, the niche in the side had not yet been made, so the Prophet (ﷺ) sat down facing the qiblah, and we sat down along with him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَنَازَةِ رَجُلٍ مِنَ الأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ بَعْدُ فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا مَعَهُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3212
In-book reference : Book 21, Hadith 124
English translation : Book 20, Hadith 3206

(69) Chapter: Supplicating For The Deceased When He Is Placed In His Grave

(69) باب فِي الدُّعَاءِ لِلْمَيِّتِ إِذَا وُضِعَ فِي قَبْرِهِ

Narrated Abdullah ibn Umar:
When the Prophet (ﷺ) placed the dead in the grave, he said: In the name of Allah, and following the Sunnah of the Messenger of Allah (ﷺ). This is Muslim's version.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، ح وَحَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا وَضَعَ الْمَيِّتَ فِي الْقَبْرِ قَالَ ‏"‏ **بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم** ‏"‏ . هَذَا لَفْظُ مُسْلِمٍ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3213
In-book reference : Book 21, Hadith 125
English translation : Book 20, Hadith 3207

(70) Chapter: If A Man's Idolater Relative Dies

(70) باب الرَّجُلِ يَمُوتُ لَهُ قَرَابَةٌ مُشْرِكٌ

Narrated Ali ibn AbuTalib:
I said to the Prophet (ﷺ): Your old and astray uncle has died. He said: Go and bury your father, and then do not do anything until you come to me. So I went, buried him and came to him. He ordered me (to take a bath), so I took a bath, and he prayed for me.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ . قَالَ ‏"‏ **اذْهَبْ فَوَارِ أَبَاكَ ثُمَّ لاَ تُحْدِثَنَّ شَيْئًا حَتَّى تَأْتِيَنِي** ‏"‏ . فَذَهَبْتُ فَوَارَيْتُهُ وَجِئْتُهُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3214
In-book reference : Book 21, Hadith 126
English translation : Book 20, Hadith 3208

(71) Chapter: Making The Grave Deep

(71) باب فِي تَعْمِيقِ الْقَبْرِ

Narrated Hisham ibn Amir:

The Ansar came to the Messenger of Allah (ﷺ) on the day of Uhud and said: We have been afflicted with wound and fatigue. What do you command us?
He said: Dig graves, make them wide, bury two or three in a single grave.
He was asked: Which of them should be put first?
He replied: The one who knew the Qur'an most.
He (Hisham) said: My father Amir died on the day and was buried with two or one.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ، حَدَّثَهُمْ عَنْ حُمَيْدٍ، - يَعْنِي ابْنَ هِلاَلٍ - عَنْ هِشَامِ بْنِ عَامِرٍ، قَالَ جَاءَتِ الأَنْصَارُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ فَقَالُوا أَصَابَنَا قَرْحٌ وَجَهْدٌ فَكَيْفَ تَأْمُرُنَا قَالَ " احْفِرُوا وَأَوْسِعُوا وَاجْعَلُوا الرَّجُلَيْنِ وَالثَّلاَثَةَ فِي الْقَبْرِ " . قِيلَ فَأَيُّهُمْ يُقَدَّمُ قَالَ " أَكْثَرُهُمْ قُرْآنًا " . قَالَ أُصِيبَ أَبِي يَوْمَئِذٍ عَامِرٌ بَيْنَ اثْنَيْنِ أَوْ قَالَ وَاحِدٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3215
In-book reference : Book 21, Hadith 127
English translation : Book 20, Hadith 3209

The tradition mentioned above has also been transmitted by Humaid b. Hilal with a different chain of transmitters and to the same effect. This version adds:

"And deepen (the graves)."

حَدَّثَنَا أَبُو صَالِحٍ، - يَعْنِي الأَنْطَاكِيَّ - أَخْبَرَنَا أَبُو إِسْحَاقَ، - يَعْنِي الْفَزَارِيَّ - عَنِ الثَّوْرِيِّ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ فِيهِ " وَأَعْمِقُوا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3216
In-book reference : Book 21, Hadith 128
English translation : Book 20, Hadith 3210

This tradition has also been transmitted by Sa'd b. Hisham b. 'Amir with a different chain of narrators.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا حُمَيْدٌ، - يَعْنِي ابْنَ هِلاَلٍ - عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ، بِهَذَا الْحَدِيثِ .

Reference : Sunan Abi Dawud 3217
In-book reference : Book 21, Hadith 129
English translation : Book 20, Hadith 3211

(72) Chapter: Levelling The Grave

(72) باب فِي تَسْوِيَةِ الْقَبْرِ

Narrated Abu Hayyaj al-Asadi:

'Ali said to me: I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me that I should not leave a high grave without leveling it and an image without obliterating it.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي هَيَّاجٍ الأَسَدِيِّ، قَالَ بَعَثَنِي عَلِيٌّ قَالَ لِي أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ لاَ أَدَعَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتُهُ وَلاَ تِمْثَالاً إِلاَّ طَمَسْتُهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3218
In-book reference : Book 21, Hadith 130
English translation : Book 20, Hadith 3212

Narrated Abu 'Ali al-Hamdani:

We were with Fudalah b. 'Ubaid at Rudis in the land of Rome. One of our Companions dies, Fudalah commanded us to dig his grave; it was (dug and) levelled. He then said: I heard the Messenger of Allah (ﷺ) commanding to level them.
Abu Dawud said: Rudis is an island, in the sea.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ، حَدَّثَهُ قَالَ كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِرُودِسَ مِنْ أَرْضِ الرُّومِ فَتُوُفِّيَ صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بِقَبْرِهِ فَسُوِّيَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِتَسْوِيَتِهَا . قَالَ أَبُو دَاوُدَ رُودِسُ جَزِيرَةٌ فِي الْبَحْرِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3219
In-book reference : Book 21, Hadith 131
English translation : Book 20, Hadith 3213

Narrated Al-Qasim ibn Muhammad ibn AbuBakr:

I said to Aisha! Mother, show me the grave of the Messenger of Allah (ﷺ) and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space.
Abu 'Ali said: It is said that the Messenger of Allah (ﷺ) is forward, Abu Bakr is near his hed and 'Umar is near is feet. His head is at the feet of the Messenger of Allah (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ هَانِئٍ، عَنِ الْقَاسِمِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا أُمَّهْ اكْشِفِي لِي عَنْ قَبْرِ النَّبِيِّ صلى الله عليه وسلم وَصَاحِبَيْهِ رضى الله عنهما فَكَشَفَتْ لِي عَنْ ثَلاَثَةِ قُبُورٍ لاَ مُشْرِفَةٍ وَلاَ لاَطِئَةٍ مَبْطُوحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ قَالَ أَبُو عَلِيٍّ يُقَالُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مُقَدَّمٌ وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ وَعُمَرُ عِنْدَ رِجْلَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3220
In-book reference : Book 21, Hadith 132
English translation : Book 20, Hadith 3214

(73) Chapter: Praying For Forgiveness For The Deceased By The Grave At The Time Of Departing

(73) باب الاِسْتِغْفَارِ عِنْدَ الْقَبْرِ لِلْمَيِّتِ فِي وَقْتِ الاِنْصِرَافِ

Narrated Uthman ibn Affan:

Whenever the Prophet (ﷺ) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.
Abu Dawud said: The full name of the narrator Buhair is Buhair b. Raisan.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، عَنْ هَانِئٍ، مَوْلَى عُثْمَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ " اسْتَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الآنَ يُسْأَلُ " . قَالَ أَبُو دَاوُدَ بَحِيرُ بْنُ رَيْسَانَ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3221
In-book reference : Book 21, Hadith 133
English translation : Book 20, Hadith 3215

(74) Chapter: It Is Disliked To Slaughter (An Animal) By A Grave

(74) باب كَرَاهِيَةِ الذَّبْحِ عِنْدَ الْقَبْرِ

Narrated Anas ibn Malik:
The Prophet (ﷺ) said: There is no slaughtering (at the grave) in Islam.

'Abd al-Razzaq said: They used to slaughter cows or sheep at grave.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَقْرَ فِي الإِسْلاَمِ " . قَالَ عَبْدُ الرَّزَّاقِ كَانُوا يَعْقِرُونَ عِنْدَ الْقَبْرِ بَقَرَةً أَوْ شَاةً .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3222
In-book reference : Book 21, Hadith 134
English translation : Book 20, Hadith 3216

(75) Chapter: Offering The Funeral Prayer At Graves After A While

(75) باب الْمَيِّتِ يُصَلَّى عَلَى قَبْرِهِ بَعْدَ حِينٍ

Narrated 'Uqbah bin 'Amir:

One day the Messenger of Allah (ﷺ) went out and prayed over the martyrs of Uhud like his prayer over the dead, and then returned.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3223
In-book reference : Book 21, Hadith 135
English translation : Book 20, Hadith 3217

Narrated Yazid b. Habib:

The Prophet (ﷺ) prayed over the martyrs of Uhud after eight years like a man who bids farewell to the living and dead.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، بِهَذَا الْحَدِيثِ قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِ سِنِينَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3224
In-book reference : Book 21, Hadith 136
English translation : Book 20, Hadith 3218

(76) Chapter: Building Structures Over Graves

(76) باب فِي الْبِنَاءِ عَلَى الْقَبْرِ

Narrated Jabir:

I heard the Prophet (ﷺ) forbid to sit on the grave, to plaster it with gypsum, and to build any structure over it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُقْعَدَ عَلَى الْقَبْرِ وَأَنْ يُقَصَّصَ وَيُبْنَى عَلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3225
In-book reference : Book 21, Hadith 137
English translation : Book 20, Hadith 3219

The tradition mentioned above has also been narrated by Jabir through a different chain of transmitters.

Abu Dawud said:
'Uthman said: "or anything added to it." Sulaiman b. Musa said: "or anything written on it." Musaddad did not mention in his version the words "or anything added to it."

Abu Dawud said: The word "and that" (wa an) remained hidden to me.

حَدَّثَنَا مُسَدَّدٌ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، وَعَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ قَالَ أَبُو دَاوُدَ قَالَ عُثْمَانُ أَوْ يُزَادَ عَلَيْهِ وَزَادَ سُلَيْمَانُ بْنُ مُوسَى أَوْ أَنْ يُكْتَبَ عَلَيْهِ وَلَمْ يَذْكُرْ مُسَدَّدٌ فِي حَدِيثِهِ أَوْ يُزَادَ عَلَيْهِ . قَالَ أَبُو دَاوُدَ خَفِيَ عَلَىَّ مِنْ حَدِيثِ مُسَدَّدٍ حَرْفُ وَأَنْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3226
In-book reference : Book 21, Hadith 138
English translation : Book 20, Hadith 3220

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Allah's curse to be on the Jews, they made the graves of their Prophets mosques.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3227
In-book reference : Book 21, Hadith 139
English translation : Book 20, Hadith 3221

(77) Chapter: It Is Disliked To Sit On Graves

(77) باب فِي كَرَاهِيَةِ الْقُعُودِ عَلَى الْقَبْرِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: It is better that one of you should sit on the live coals which burns his clothing and come in contact with his skin than that he should sit on a grave.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتَحْرِقَ ثِيَابَهُ حَتَّى تَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3228
In-book reference : Book 21, Hadith 140
English translation : Book 20, Hadith 3222

Narrated Abu Marthad al-Ghanawi :

The Messenger of Allah (ﷺ) as saying: Do not sit on the graves, and do not pray facing them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ يَزِيدَ بْنِ جَابِرٍ - عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ وَاثِلَةَ بْنَ الأَسْقَعِ، يَقُولُ سَمِعْتُ أَبَا مَرْثَدٍ الْغَنَوِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3229
In-book reference : Book 21, Hadith 141
English translation : Book 20, Hadith 3223

(78) Chapter: Walking Between Graves While Wearing Shoes

(78) باب الْمَشْيِ فِي النَّعْلِ بَيْنَ الْقُبُورِ

Narrated Bashir, the Client of the Messenger of Allah:

Bashir's name in pre-Islamic days was Zahm ibn Ma'bad. When he migrated to the Messenger of Allah (ﷺ). He asked: What is your name? He replied: Zahm. He said: No, you are Bashir.

He (Bashir) said: When I was walking with the Messenger of Allah (ﷺ) he passed by the graves of the polytheists. He said: They lived before (a period of) abundant good. He said this three times. He then passed by the graves of Muslims. He said: They received abundant good.

The Messenger of Allah (ﷺ) suddenly saw a man walking in shoes between the graves. He said: O man, wearing the shoes! Woe to thee! Take off thy shoes. So the man looked (round), When he recognized the Messenger of Allah (ﷺ), he took them off and threw them away.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ السَّدُوسِيِّ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ بَشِيرٍ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ اسْمُهُ فِي الْجَاهِلِيَّةِ زَحْمُ بْنُ مَعْبَدٍ فَهَاجَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا اسْمُكَ " . قَالَ زَحْمٌ . قَالَ " بَلْ أَنْتَ بَشِيرٌ " . قَالَ بَيْنَمَا أَنَا أُمَاشِي رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِقُبُورِ الْمُشْرِكِينَ فَقَالَ " لَقَدْ سَبَقَ هَؤُلاَءِ خَيْرًا كَثِيرًا " . ثَلاَثًا ثُمَّ مَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ " لَقَدْ أَدْرَكَ هَؤُلاَءِ خَيْرًا كَثِيرًا " . وَحَانَتْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم نَظْرَةٌ فَإِذَا رَجُلٌ يَمْشِي فِي الْقُبُورِ عَلَيْهِ نَعْلاَنِ فَقَالَ " يَا صَاحِبَ السِّبْتِيَّتَيْنِ وَيْحَكَ أَلْقِ سِبْتِيَّتَيْكَ " . فَنَظَرَ الرَّجُلُ فَلَمَّا عَرَفَ رَسُولَ اللَّهِ صلى الله عليه وسلم خَلَعَهُمَا فَرَمَى بِهِمَا .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3230
In-book reference : Book 21, Hadith 142
English translation : Book 20, Hadith 3224

Narrated Anas:

The Prophet (ﷺ) as saying: When a servant (of Allah) is placed in his grave, and his Companions depart from him, he hears the stepping sound of their shoes.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3231
In-book reference : Book 21, Hadith 143
English translation : Book 20, Hadith 3225

(79) Chapter: Moving The Deceased From His Burial Site Because Of Something That Happened

(79) باب فِي تَحْوِيلِ الْمَيِّتِ مِنْ مَوْضِعِهِ لِلأَمْرِ يَحْدُثُ

Narrated Jabir:

A man was buried with my father. I had a desire at heart for that (place for my burial). So I took him out after six months. I did not find any change (in his body) except a few hair that touched the earth.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ، قَالَ دُفِنَ مَعَ أَبِي رَجُلٌ فَكَانَ فِي نَفْسِي مِنْ ذَلِكَ حَاجَةٌ فَأَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَمَا أَنْكَرْتُ مِنْهُ شَيْئًا إِلاَّ شُعَيْرَاتٍ كُنَّ فِي لِحْيَتِهِ مِمَّا يَلِي الأَرْضَ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3232
In-book reference : Book 21, Hadith 144
English translation : Book 20, Hadith 3226

(80) Chapter: Praising The Deceased

(80) باب فِي الثَّنَاءِ عَلَى الْمَيِّتِ

Narrated AbuHurayrah:

People with a bier passed by the Messenger of Allah (ﷺ). They (the companions) spoke highly of him. He said: Paradise is certain for him. Then some people with another (bier) passed by him. They spoke very badly of him. He said: Hell is certain for him. He then said: Some of you are witness to others.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ عَامِرٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ مَرُّوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ " وَجَبَتْ " . ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ " وَجَبَتْ " . ثُمَّ قَالَ " إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ شُهَدَاءُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3233
In-book reference : Book 21, Hadith 145
English translation : Book 20, Hadith 3227

(81) Chapter: Visting Graves

(81) باب فِي زِيَارَةِ الْقُبُورِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) visited his mother's grave and wept and cause those around him to weep. The Messenger of Allah (ﷺ) then said: I asked my Lord's permission to pray for forgiveness for her, but I was not allowed. I then asked His permission to visit her grave, and I was allowed. So visit graves, for they make one mindful of death.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَأْذَنْتُ رَبِّي تَعَالَى عَلَى أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي فَاسْتَأْذَنْتُ أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ بِالْمَوْتِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3234
In-book reference : Book 21, Hadith 146
English translation : Book 20, Hadith 3228

Narrated Buraidah:

The Messenger of Allah (ﷺ) as saying: I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعَرِّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكِرَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3235
In-book reference : Book 21, Hadith 147
English translation : Book 20, Hadith 3229

(82) Chapter: Women Visiting Graves

(82) باب فِي زِيَارَةِ النِّسَاءِ الْقُبُورَ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) cursed women who visit graves, those who built mosques over them and erected lamps (there).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3236
In-book reference : Book 21, Hadith 148
English translation : Book 20, Hadith 3230

(83) Chapter: What To Say When Passing Graves

(83) باب مَا يَقُولُ إِذَا زَارَ الْقُبُورَ أَوْ مَرَّ بِهَا

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) went out to the graveyard and said: Peace be upon you, inhabitants of the dwellings who are of the community of the believers. If Allah wills we shall join you.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ " السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ " ..

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3237
In-book reference : Book 21, Hadith 149
English translation : Book 20, Hadith 3231

(84) Chapter: What Should Be Done With The Muhrim If He Dies?

(84) باب الْمُحْرِمِ يَمُوتُ كَيْفَ يُصْنَعُ بِهِ

Narrated Ibn 'Abbas:

To the Messenger of Allah (ﷺ) was brought man wearing ihram who was thrown by his she-camel and has his neck broken and had died. He then said: Shroud him in his two garments, was him with water and lotus leaves, but do not cover his head, for he will be raised on the Day of Resurrection saying the talbiyah.

Abu Dawud said: I heard Ahmad b. Hanbal say: There are five rules of the law (sunan) in this tradition: "Shroud him in his two garment," that is, the dead should be shrouded in his two garments. "Wash him with water and lotus leaves," that is, washing all times should be with lotus leaves. Do not bring any perfume near him. The shroud will be made from the property (of the dead).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَجُلٍ وَقَصَتْهُ رَاحِلَتُهُ فَمَاتَ وَهُوَ مُحْرِمٌ فَقَالَ " كَفِّنُوهُ فِي ثَوْبَيْهِ وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي " . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ فِي هَذَا الْحَدِيثِ خَمْسُ سُنَنٍ " كَفِّنُوهُ فِي ثَوْبَيْهِ " . أَىْ يُكَفَّنُ الْمَيِّتُ فِي ثَوْبَيْنِ " وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ " . أَىْ إِنَّ فِي الْغَسَلاَتِ كُلِّهَا سِدْرًا " وَلاَ تُخَمِّرُوا رَأْسَهُ " . وَلاَ تُقَرِّبُوهُ طِيبًا وَكَانَ الْكَفَنُ مِنْ جَمِيعِ الْمَالِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3238
In-book reference : Book 21, Hadith 150
English translation : Book 20, Hadith 3232

A similar tradition has also been narrated by Ibn 'Abbas through a different chain of narrators. This version has:

"Shroud him in two garments."

Abu Dawud said: The narrator Sulaiman said the Ayyub said: "his two garments," 'Amr said: "tow garments," Ibn 'Ubaid said that Ayyub said: "in two garments" and Amr said: "in his two garments." Sulaiman alone added: "do not put any perfume on him."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، نَحْوَهُ قَالَ " وَكَفِّنُوهُ فِي ثَوْبَيْنِ " . قَالَ أَبُو دَاوُدَ قَالَ سُلَيْمَانُ قَالَ أَيُّوبُ " ثَوْبَيْهِ " . وَقَالَ عَمْرٌو " ثَوْبَيْنِ " . وَقَالَ ابْنُ عُبَيْدٍ قَالَ أَيُّوبُ " فِي ثَوْبَيْنِ " . وَقَالَ عَمْرٌو " فِي ثَوْبَيْهِ " . زَادَ سُلَيْمَانُ وَحْدَهُ " وَلاَ تُحَنِّطُوهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3239
In-book reference : Book 21, Hadith 151
English translation : Book 20, Hadith 3233

A similar tradition has also been narrated by Ibn 'Abbas through a different chain of transmitters to the effect as narrated by Sulaiman saying:

"in two garments".

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، نَحْوَهُ بِمَعْنَى سُلَيْمَانَ " فِي ثَوْبَيْنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3240
In-book reference : Book 21, Hadith 152
English translation : Book 20, Hadith 3234

Narrated Ibn 'Abbas:

A man wearing ihram was thrown by his she-camel and had his neck broken and he died. He was brought to the Messenger of Allah (ﷺ), and he said: Wash and shroud him, but do not cover his head and do not put any perfume on him, for he will be raised on the Day of Resurrection saying the talbiyah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ وَقَصَتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ فَقَتَلَتْهُ فَأُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " اغْسِلُوهُ وَكَفِّنُوهُ وَلاَ تُغَطُّوا رَأْسَهُ وَلاَ تُقَرِّبُوهُ طِيبًا فَإِنَّهُ يُبْعَثُ يُهِلُّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3241
In-book reference : Book 21, Hadith 153
English translation : Book 20, Hadith 3235

22 - Oaths and Vows (Kitab Al-Aiman Wa Al-Nudhur) (3242 - 3325)

كتاب الأيمان والنذور

(1) Chapter: Stern Warning Against False Oaths

(1) باب التَّغْلِيظِ فِي الأَيْمَانِ الْفَاجِرَةِ

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: If anyone swears a false oath in confinement, he should make his seat in Hell on account of his (act).

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ مَصْبُورَةٍ كَاذِبًا فَلْيَتَبَوَّأْ بِوَجْهِهِ مَقْعَدَهُ مِنَ النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3242
In-book reference : Book 22, Hadith 1
English translation : Book 21, Hadith 3236

(2) Chapter: One Who Swears An Oath In Order To Usurp The Wealth Of Another

(2) باب فِيمَنْ حَلَفَ يَمِينًا لِيَقْتَطِعَ بِهَا مَالاً لأَحَدٍ

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) said: He who swears an oath in which he tells a lie to take the property of a Muslim by unfair means, will meet Allah while He is angry with him.

Al-Ash'ath said: I swear by Allah, he said this about me. There was some land between me and a Jew, but he denied it to me; so I presented him to the Prophet (ﷺ).

The Prophet (ﷺ) asked me: Have you any evidence? I replied: No. He said to the Jew: Take an oath. I said: Messenger of Allah, now he will take an oath and take my property. So Allah, the Exalted, revealed the verse, "As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the hereafter."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَهَنَّادُ بْنُ السَّرِيِّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ " . فَقَالَ الأَشْعَثُ فِيَّ وَاللَّهِ كَانَ ذَلِكَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " أَلَكَ بَيِّنَةٌ " . قُلْتُ لاَ . قَالَ لِلْيَهُودِيِّ " احْلِفْ " . قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفُ وَيَذْهَبُ بِمَالِي فَأَنْزَلَ اللَّهُ تَعَالَى { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً } إِلَى آخِرِ الآيَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3243
In-book reference : Book 22, Hadith 2
English translation : Book 21, Hadith 3237

Narrated Al-Ash'ath ibn Qays:

A man of Kindah and a man of Hadramawt brought their dispute to the Prophet (ﷺ) about a land in the Yemen. Al-Hadrami said: Messenger of Allah, the father of this (man) usurped my land and it is in his possession.
The Prophet asked: Have you any evidence?
Al-Hadrami replied: No, but I make him swear (that he should say) that he does not know that it is my land which his father usurped from me.
Al-Kindi became ready to take the oath.
The Messenger of Allah (ﷺ) said: If anyone usurps the property by taking an oath, he will meet Allah while his hand is mutilated.
Al-Kindi then said: It is his land.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ، حَدَّثَنِي كُرْدُوسٌ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ، أَنَّ رَجُلاً، مِنْ كِنْدَةَ وَرَجُلاً مِنْ حَضْرَمَوْتَ اخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فِي أَرْضٍ مِنَ الْيَمَنِ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ أَرْضِي اغْتَصَبَنِيهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ . قَالَ " هَلْ لَكَ بَيِّنَةٌ " . قَالَ لاَ وَلَكِنْ أُحَلِّفُهُ وَاللَّهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَنِيهَا أَبُوهُ فَتَهَيَّأَ الْكِنْدِيُّ لِلْيَمِينِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقْتَطِعُ أَحَدٌ مَالاً بِيَمِينٍ إِلاَّ لَقِيَ اللَّهَ وَهُوَ أَجْذَمُ " . فَقَالَ الْكِنْدِيُّ هِيَ أَرْضُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3244
In-book reference : Book 22, Hadith 3
English translation : Book 21, Hadith 3238

Narrated 'Alqamah b. Wa'il b. Hujr al-Hadrami:

On the Authority of his father: A man from Hadramawt and a man of Kindah came to the Messenger of Allah (ﷺ). Al-Hadrami said: Messenger of Allah, this (man) took away forcibly from me the land which belongs to my father. Al-Kindi said: It is my land in my possession, and I cultivate it, he has no right to it. The Prophet (ﷺ) then said to al-Hadrami: Have you any proof ? He said: No. He then said: So for you is his oath. He said: Messenger of Allah, he is liar, he does not care for which he is taking the oath. He does not refrain himself from anything. The Prophet (ﷺ) said: You will have nothing from him except that. He went to take an oath for him. When he turned his back, the Messenger of Allah (ﷺ) said: If he takes an oath on the property to take it away by unfair means, he will meet Allah while He is unmindful of him.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لأَبِي .

فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ . قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْحَضْرَمِيِّ " أَلَكَ بَيِّنَةٌ " . قَالَ لاَ . قَالَ " فَلَكَ يَمِينُهُ " . قَالَ يَا رَسُولَ اللَّهِ إِنَّهُ فَاجِرٌ لاَ يُبَالِي مَا حَلَفَ عَلَيْهِ لَيْسَ يَتَوَرَّعُ مِنْ شَىْءٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ لَكَ مِنْهُ إِلاَّ ذَاكَ " . فَانْطَلَقَ لِيَحْلِفَ لَهُ فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا لَئِنْ حَلَفَ عَلَى مَالٍ لِيَأْكُلَهُ ظَالِمًا لَيَلْقَيَنَّ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَنْهُ مُعْرِضٌ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3245
In-book reference : Book 22, Hadith 4
English translation : Book 21, Hadith 3239

(3) Chapter: Seriousness Of Swearing By The Minbar Of The Prophet (saws)

(3) باب مَا جَاءَ فِي تَعْظِيمِ الْيَمِينِ عِنْدَ مِنْبَرِ النَّبِيِّ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: One should not take a false oath at this pulpit of mine even on a green tooth-stick; otherwise he will make his abode in Hell, or Hell will be certain for him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نِسْطَاسٍ، مِنْ آلِ كَثِيرِ بْنِ الصَّلْتِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحْلِفُ أَحَدٌ عِنْدَ مِنْبَرِي هَذَا عَلَى يَمِينٍ آثِمَةٍ وَلَوْ عَلَى سِوَاكٍ أَخْضَرَ إِلاَّ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ " . أَوْ " وَجَبَتْ لَهُ النَّارُ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3246
In-book reference : Book 22, Hadith 5
English translation : Book 21, Hadith 3240

(4) Chapter: Swearing By Other Than Allah

(4) باب الْحَلِفِ بِالأَنْدَادِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: If anyone swears on oath is the course which he says: "By al-Lat" he should say: There is no god but Allah, and that if anyone says to his friend: Come and let me play for money with you, he should give something in charity (sadaqah).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ وَاللاَّتِ فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ بِشَىْءٍ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3247

In-book reference : Book 22, Hadith 6
English translation : Book 21, Hadith 3241

(5) Chapter: It Is Disliked To Swear By One's Forefathers

(5) باب فِي كَرَاهِيَةِ الْحَلِفِ بِالآبَاءِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by Allah only when you are speaking the truth.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ لاَ تَحْلِفُوا بِآبَائِكُمْ وَلاَ بِأُمَّهَاتِكُمْ وَلاَ بِالأَنْدَادِ وَلاَ تَحْلِفُوا إِلاَّ بِاللَّهِ وَلاَ تَحْلِفُوا بِاللَّهِ إِلاَّ وَأَنْتُمْ صَادِقُونَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3248
In-book reference : Book 22, Hadith 7
English translation : Book 21, Hadith 3242

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) found 'Umar al-Khattab in a caravan while he was swearing by his father. So he said: Allah forbids you to swear by forefathers. If anyone swears, he must swear by Allah or keep silence.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَدْرَكَهُ وَهُوَ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ ‏ "‏ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَسْكُتْ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3249
In-book reference : Book 22, Hadith 8
English translation : Book 21, Hadith 3243

The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators to the same effect up to the words "by your fathers". This version adds:

" 'Umar said: I swear by Allah, I never swore by it personally or reporting it from others."

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ، - رضى الله عنه - قَالَ سَمِعَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم نَحْوَ مَعْنَاهُ إِلَى ‏"‏ بِآبَائِكُمْ ‏"‏ ‏.‏ زَادَ قَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهَذَا ذَاكِرًا وَلاَ آثِرًا ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3250
In-book reference : Book 22, Hadith 9
English translation : Book 21, Hadith 3244

Sa'id ibn Ubaydah said:

Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (ﷺ) say: He who swears by anyone but Allah is polytheist.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ سَمِعَ ابْنُ عُمَرَ، رَجُلاً يَحْلِفُ لاَ وَالْكَعْبَةِ فَقَالَ لَهُ ابْنُ عُمَرَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3251
In-book reference : Book 22, Hadith 10
English translation : Book 21, Hadith 3245

Referring to the story of a bedouin, Talhah b. 'Ubaid Allah reported the Prophet (ﷺ) as saying:

He became successful, by his father, if he speaks the truth, he will enter paradise, by his father, if he speaks truth.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَعْنِي فِي، حَدِيثِ قِصَّةِ الأَعْرَابِيِّ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ ‏"‏ ‏.‏

شاذ وهو قطعة من حديث تقدم في أول الصلاة ليس فيه وأبيه (الألباني)

حكم:

Reference : Sunan Abi Dawud 3252
In-book reference : Book 22, Hadith 11
English translation : Book 21, Hadith 3246

(6) Chapter: It Is Disliked To Swear By Al-Amanah

(6) باب فِي كَرَاهِيَةِ الْحَلِفِ بِالأَمَانَةِ

Narrated Buraydah ibn al-Hasib:
The Prophet (ﷺ) said: He who swears by Amanah (faithfulness) is not one of our number.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ الطَّائِيُّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ حَلَفَ بِالأَمَانَةِ فَلَيْسَ مِنَّا ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3253
In-book reference : Book 22, Hadith 12
English translation : Book 21, Hadith 3247

(7) Chapter: Idle (Laghw) Oaths

(7) باب لَغْوِ الْيَمِينِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said about the futile oath: It is man's speech in his house: No, by Allah, and Yes, by Allah.

Abu Dawud said: Ibrahim al-Sa'igh, the narrator of this tradition , was a pious man. Abu Muslim killed him at 'Aranda. When he raised a hammed and heard the call to prayer, he gave it up.

Abu Dawud said: This tradition has been transmitted by Dawud b. Abi al-Furat from Ibrahim al-Sa'igh as a statement of 'Aishah (not attributed to the Prophet). Similarly, it has been transmitted by al-Zuhri, 'Abd al-Malik b. Abi Sulaiman and Malik b. Mughul. All of them transmitted it from 'Ata on the authority of 'Aishah on her own statement.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الشَّامِيُّ، حَدَّثَنَا حَسَّانُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي الصَّائِغَ - عَنْ عَطَاءٍ، فِي اللَّغْوِ فِي الْيَمِينِ قَالَ قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " هُوَ كَلاَمُ الرَّجُلِ فِي بَيْتِهِ كَلاَّ وَاللَّهِ وَبَلَى وَاللَّهِ " . قَالَ أَبُو دَاوُدَ كَانَ إِبْرَاهِيمُ الصَّائِغُ رَجُلاً صَالِحًا قَتَلَهُ أَبُو مُسْلِمٍ بِعَرَنْدَسَ قَالَ وَكَانَ إِذَا رَفَعَ الْمِطْرَقَةَ فَسَمِعَ النِّدَاءَ سَيَّبَهَا . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ إِبْرَاهِيمَ الصَّائِغِ مَوْقُوفًا عَلَى عَائِشَةَ وَكَذَلِكَ رَوَاهُ الزُّهْرِيُّ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَمَالِكُ بْنُ مِغْوَلٍ وَكُلُّهُمْ عَنْ عَطَاءٍ عَنْ عَائِشَةَ مَوْقُوفًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3254
In-book reference : Book 22, Hadith 13
English translation : Book 21, Hadith 3248

(8) Chapter: Ambiguity In Oaths

(8) باب الْمَعَارِيضِ فِي الْيَمِينِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Your oath should be about something regarding which your companion will believe you.

Musaddad said: 'Abd Allah b. Abi Salih narrated to me.

Abu Dawud said: Both of them refer to the same person: 'Abbad b. Abu Salih and 'Abd Allah b. Abi Salih.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَنَا هُشَيْمٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهَا صَاحِبُكَ " . قَالَ مُسَدَّدٌ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ . قَالَ أَبُو دَاوُدَ هُمَا وَاحِدٌ عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ وَعَبَّادُ بْنُ أَبِي صَالِحٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3255
In-book reference : Book 22, Hadith 14
English translation : Book 21, Hadith 3249

Narrated Suwayd ibn Hanzalah:

We went out intending (to visit) the Messenger of Allah (ﷺ) and Wa'il ibn Hujr was with us. His enemy caught him. The people desisted from swearing an oath, but I took an oath that he was my brother. So he left him. We then came to the Messenger of Allah (ﷺ), and I informed him that the people desisted from taking the oath, but I swore that he was my brother. He said: You spoke the truth: A Muslim is a brother of a Muslim.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَى، عَنْ جَدَّتِهِ، عَنْ أَبِيهَا، سُوَيْدِ بْنِ حَنْظَلَةَ قَالَ خَرَجْنَا نُرِيدُ رَسُولَ اللَّهِ وَمَعَنَا وَائِلُ بْنُ حُجْرٍ فَأَخَذَهُ عَدُوٌّ لَهُ فَتَحَرَّجَ الْقَوْمُ أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي فَخَلَّى سَبِيلَهُ فَأَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي قَالَ " صَدَقْتَ الْمُسْلِمُ أَخُو الْمُسْلِمِ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3256
In-book reference : Book 22, Hadith 15
English translation : Book 21, Hadith 3250

(9) Chapter: What Has Been Reported About Swearing That One Has Nothing To Do With Islam Or That One Belongs To Another Religion

(9) باب مَا جَاءَ فِي الْحَلِفِ بِالْبَرَاءَةِ وَبِمِلَّةٍ غَيْرِ الإِسْلاَمِ

Narrated Thabit bin Adh-Dahhak:

That he took oath of allegiance to the Messenger of Allah (ﷺ) under the tree. The Messenger of Allah (ﷺ) said: If anyone swears by religion other than Islam falsely, he is like what has has said. If anyone kills himself with something, he will be punished with it on the Day of Resurrection. A vow over which a man has no control is not binding on him.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو قِلاَبَةَ، أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ، أَخْبَرَهُ أَنَّهُ، بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ مِلَّةِ الإِسْلاَمِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لاَ يَمْلِكُهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3257
In-book reference : Book 22, Hadith 16
English translation : Book 21, Hadith 3251

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: If anyone takes an oath and says: I am free from Islam; now if he is a liar (in his oath), he will not return to Islam with soundness.

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي ابْنَ وَاقِدٍ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ مَنْ حَلَفَ فَقَالَ إِنِّي بَرِيءٌ مِنَ الإِسْلاَمِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا فَلَنْ يَرْجِعَ إِلَى الإِسْلاَمِ سَالِمًا ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3258
In-book reference : Book 22, Hadith 17
English translation : Book 21, Hadith 3252

(10) Chapter: If A Man Swears That He Will Not Eat Idam

(10) باب الرَّجُلِ يَحْلِفُ أَنْ لاَ يَتَأَدَّمَ

Narrated Yusuf ibn Abdullah ibn Salam:
I saw that the Prophet (ﷺ) put a date on a loaf and said: This is a thing eaten with bread (condiments).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا يَحْيَى بْنُ الْعَلاَءِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، قَالَ ‏:‏ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَضَعَ تَمْرَةً عَلَى كِسْرَةٍ فَقَالَ ‏:‏ ‏"‏ هَذِهِ إِدَامُ هَذِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3259
In-book reference : Book 22, Hadith 18
English translation : Book 21, Hadith 3253

A similar tradition has also been transmitted by Yusuf b. 'Abd Allah b. Salam through a different chain of narrators.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ يَزِيدَ الأَعْوَرِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، مِثْلَهُ ‏.‏

Reference : Sunan Abi Dawud 3260
In-book reference : Book 22, Hadith 19
English translation : Book 21, Hadith 3254

(11) Chapter: Saying "If Allah Wills" When Swearing An Oath

(11) باب الاِسْتِثْنَاءِ فِي الْيَمِينِ

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) said: If anyone says when swearing an oath: "If Allah wills," he makes an exception.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏:‏ ‏"‏ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَقَدِ اسْتَثْنَى ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3261

In-book reference : Book 22, Hadith 20
English translation : Book 21, Hadith 3255

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: If anyone swears an oath and makes an exception, he may fulfil it if he wishes and break it if he wishes without any accountability for breaking.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَمُسَدَّدٌ، - وَهَذَا حَدِيثُهُ - قَالاَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَنْ حَلَفَ فَاسْتَثْنَى فَإِنْ شَاءَ رَجَعَ، وَإِنْ شَاءَ تَرَكَ غَيْرَ حِنْثٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3262
In-book reference : Book 22, Hadith 21
English translation : Book 21, Hadith 3256

(12) Chapter: How The Prophet (saws) Swore An Oath

(12) باب مَا جَاءَ فِي يَمِينِ النَّبِيِّ صلى الله عليه وسلم مَا كَانَتْ

Narrated Ibn 'Umar:

The oath which the Messenger of Allah (ﷺ) often used was this: No, by Him who overturns the hearts.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ : أَكْثَرُ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَحْلِفُ بِهَذِهِ الْيَمِينِ : " لاَ، وَمُقَلِّبِ الْقُلُوبِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3263
In-book reference : Book 22, Hadith 22
English translation : Book 21, Hadith 3257

Narrated AbuSa'id al-Khudri:

When the Messenger of Allah (ﷺ) swore an oath strongly, he said: No, by Him in Whose hand is the soul of AbulQasim.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ عَاصِمِ بْنِ شُمَيْخٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ : كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اجْتَهَدَ فِي الْيَمِينِ قَالَ : " وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3264
In-book reference : Book 22, Hadith 23
English translation : Book 21, Hadith 3258

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) swore an oath, it was: No, and I beg forgiveness of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنِي زَيْدُ بْنُ حُبَابٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ هِلاَلٍ، حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ : كَانَتْ يَمِينُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا حَلَفَ يَقُولُ : " لاَ، وَأَسْتَغْفِرُ اللَّهَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3265
In-book reference : Book 22, Hadith 24
English translation : Book 21, Hadith 3259

Narrated Laqit ibn Amir:

We came to the Messenger of Allah (ﷺ) in a delegation. The Prophet (ﷺ) then said: By the age of thy god.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَيَّاشٍ السَّمَعِيُّ الأَنْصَارِيُّ، عَنْ دَلْهَمِ بْنِ الأَسْوَدِ بْنِ عَبْدِ اللَّهِ بْنِ حَاجِبِ بْنِ عَامِرِ بْنِ الْمُنْتَفِقِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، لَقِيطِ بْنِ عَامِرٍ قَالَ دَلْهَمٌ وَحَدَّثَنِيهِ أَيْضًا الأَسْوَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَاصِمِ بْنِ لَقِيطٍ، : أَنَّ لَقِيطَ بْنَ عَامِرٍ، خَرَجَ وَافِدًا إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ لَقِيطٌ : فَقَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ حَدِيثًا فِيهِ : فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " لَعَمْرُ إِلَهِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3266
In-book reference : Book 22, Hadith 25
English translation : Book 21, Hadith 3260

(13) Chapter: Is Al-Qasam An Oath ? (13) باب فِي الْقَسَمِ هَلْ يَكُونُ يَمِينًا

Narrated Abdullah ibn Abbas:

AbuBakr adjured the Prophet (ﷺ). The Prophet (ﷺ) said: Do not adjure an oath.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ أَبَا بَكْرٍ، أَقْسَمَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم : " لاَ تُقْسِمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3267
In-book reference : Book 22, Hadith 26
English translation : Book 21, Hadith 3261

Narrated Ibn 'Abbas:

Abu Hurairah narrated that a man came to the Messenger of Allah (ﷺ) and said: I had a dream last night, and he then mentioned it. So Abu Bakr interpreted it. The Prophet (ﷺ) said: You are partly right and partly wrong. He then

said: I adjure you, Messenger of Allah, may my father be sacrificed on you, do tell me the mistake I have committed. The Prophet (ﷺ) said: Do not adjure.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - قَالَ ابْنُ يَحْيَى كَتَبْتُهُ مِنْ كِتَابِهِ - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ : إِنِّي أَرَى اللَّيْلَةَ فَذَكَرَ رُؤْيَا فَعَبَّرَهَا أَبُو بَكْرٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا " . فَقَالَ : أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " لاَ تُقْسِمْ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3268
In-book reference : Book 22, Hadith 27
English translation : Book 21, Hadith 3262

The tradition mentioned above has also been transmitted by Ibn 'Abbas through a different chain of narrators. In this version there is no mention of the word qasam (oath). It has the words:

"He did not inform him."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ لَمْ يَذْكُرِ الْقَسَمَ، زَادَ فِيهِ وَلَمْ يُخْبِرْهُ .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 3269
In-book reference : Book 22, Hadith 28
English translation : Book 21, Hadith 3263

(14) Chapter: One Who Swears Not To Eat Food

(14) باب فِيمَنْ حَلَفَ عَلَى الطَّعَامِ لاَ يَأْكُلُهُ

Narrated 'Abd al-Rahman b. Abi Bakr:

Some guests visited us, and Abu Bakr was conversing with the Messenger of Allah (ﷺ) at night. He (Abu Bakr) said: I will not return to you until you are free from their entertainment and serving them food. So he brought them food, but they said: We shall not eat it until Abu Bakr comes (back). Abu Bakr then came and asked: What did your guest do? Are you free from their entertainment ? They said: No. I said: I brought them food, but they refused and said: We swear by Allah, we shall not take it until he comes. They said: He spoke the truth. He brought it to us, but we refused (to take it) until you come. He asked: What did prevent you ? He said: I swear by Allah, I shall not take food tonight. They said: And we also swear by Allah that we shall not take food until you take it. He said: I never saw an evil like the one tonight. He said: Bring your food near (you). He ('Abd al-Rahman) said: Their food was then brought near them. He said: In the name of Allah, and he took the food, and they also took it. I then informed him that the dawn had broken. So he went to th Prophet (ﷺ) and informed him of what he and they had done. He said: You are the most obedient and most trustful of them.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، أَوْ عَنْ أَبِي السَّلِيلِ، عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ : نَزَلَ بِنَا أَضْيَافٌ لَنَا قَالَ : وَكَانَ أَبُو بَكْرٍ يَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ فَقَالَ : لاَ أَرْجِعَنَّ إِلَيْكَ حَتَّى تَفْرَغَ مِنْ ضِيَافَةِ هَؤُلاَءِ وَمِنْ قِرَاهُمْ فَأَتَاهُمْ بِقِرَاهُمْ فَقَالُوا : لاَ نَطْعَمُهُ حَتَّى يَأْتِيَ أَبُو بَكْرٍ . فَجَاءَ فَقَالَ : مَا فَعَلَ أَضْيَافُكُمْ أَفَرَغْتُمْ مِنْ قِرَاهُمْ قَالُوا : لاَ . قُلْتُ : قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا وَقَالُوا : وَاللَّهِ لاَ نَطْعَمُهُ حَتَّى يَجِيءَ، فَقَالُوا : صَدَقَ قَدْ أَتَانَا بِهِ فَأَبَيْنَا حَتَّى تَجِيءَ، قَالَ : فَمَا مَنَعَكُمْ قَالُوا : مَكَانُكَ . قَالَ : وَاللَّهِ لاَ أَطْعَمُهُ اللَّيْلَةَ، قَالَ فَقَالُوا : وَنَحْنُ وَاللَّهِ لاَ نَطْعَمُهُ حَتَّى تَطْعَمَهُ . قَالَ : مَا رَأَيْتُ فِي الشَّرِّ كَاللَّيْلَةِ قَطُّ - قَالَ - قَرِّبُوا طَعَامَكُمْ . قَالَ : فَقُرِّبَ طَعَامُهُمْ فَقَالَ : بِسْمِ اللَّهِ فَطَعِمَ وَطَعِمُوا فَأُخْبِرْتُ أَنَّهُ أَصْبَحَ فَغَدَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي صَنَعَ وَصَنَعُوا، قَالَ : " بَلْ أَنْتَ أَبَرُّهُمْ وَأَصْدَقُهُمْ " .

صحيح ق إلا أن قوله فأخبرت... ليس عند خ وهو مدرج (الألباني)

حكم:

Reference	: Sunan Abi Dawud 3270
In-book reference	: Book 22, Hadith 29
English translation	: Book 21, Hadith 3264

A similar tradition has also been transmitted by 'Abd al-Rahman b. Abi Bakr through a different chain of narrators. This version adds on the authority of Salim:

"Expiation (for breaking the oath) has not reached me."

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، وَعَبْدُ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، بِهَذَا الْحَدِيثِ نَحْوَهُ زَادَ عَنْ سَالِمٍ، فِي حَدِيثِهِ قَالَ : وَلَمْ يَبْلُغْنِي كَفَّارَةً .

Grade	: **Sahih** (Al-Albani)	**صحيح (الألباني)**	**حكم:**

Reference	: Sunan Abi Dawud 3271
In-book reference	: Book 22, Hadith 30
English translation	: Book 21, Hadith 3265

(15) Chapter: An Oath To Sever Ties Of Kinship

(15) باب الْيَمِينِ فِي قَطِيعَةِ الرَّحِمِ

Sa'id ibn al-Musayyab said:

There were two brothers among the Ansar who shared an inheritance. When one of them asked the other for the portion due to him, he replied: If you ask me again for the portion due to you, all my property will be devoted to the decoration of the Ka'bah.

Umar said to him: The Ka'bah does not need your property. Make atonement for your oath and speak to your brother. I heard the Messenger of Allah (ﷺ) say: An oath or vow to disobey the Lord, or to break ties of relationship or about something over which one has no control is not binding on you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، : أَنَّ أَخَوَيْنِ، مِنَ الأَنْصَارِ كَانَ بَيْنَهُمَا مِيرَاثٌ فَسَأَلَ أَحَدُهُمَا صَاحِبَهُ الْقِسْمَةَ فَقَالَ : إِنْ عُدْتَ تَسْأَلُنِي عَنِ الْقِسْمَةِ فَكُلُّ مَالٍ لِي فِي رِتَاجِ الْكَعْبَةِ . فَقَالَ لَهُ عُمَرُ : إِنَّ الْكَعْبَةَ غَنِيَّةٌ عَنْ مَالِكَ، كَفِّرْ عَنْ يَمِينِكَ وَكَلِّمْ أَخَاكَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " لاَ يَمِينَ عَلَيْكَ، وَلاَ نَذْرَ فِي مَعْصِيَةِ الرَّبِّ وَفِي قَطِيعَةِ الرَّحِمِ وَفِيمَا لاَ تَمْلِكُ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3272
In-book reference : Book 22, Hadith 31
English translation : Book 21, Hadith 3266

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: A vow is binding in those things by which the pleasure of Allah is sought, and an oath to break ties of relationship is not binding.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " لاَ نَذْرَ إِلاَّ فِيمَا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، وَلاَ يَمِينَ فِي قَطِيعَةِ رَحِمٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3273
In-book reference : Book 22, Hadith 32
English translation : Book 21, Hadith 3267

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: An oath or a vow about something over which a human being has no control, and to disobey Allah, and to break ties of relationship is not binding. If anyone takes an oath and then considers something else better than it, he should give it up, and do what is better, for leaving it is its atonement.
Abu Dawud said: All sound traditions from the Prophet (ﷺ) say: "He should make atonement for his oath," except those versions which are not reliable.
Abu Dawud said: I said to Ahmad: Yahya b. Sa'id (al-Qattan) has transmitted this tradition from Yahya b. 'Ubaid Allah. He (Ahmad b. Hanbal) said: But he gave it up after that, and he was competent for doing it. Ahmad said: His (Yahya b. 'Ubaid Allah's) tradition are munkar (rejected) and his father is not known.

حَدَّثَنَا الْمُنْذِرُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " لاَ نَذْرَ وَلاَ يَمِينَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ وَلاَ فِي مَعْصِيَةِ اللَّهِ وَلاَ فِي قَطِيعَةِ رَحِمٍ، وَمَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَدَعْهَا وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، فَإِنَّ تَرْكَهَا كَفَّارَتُهَا " . قَالَ أَبُو دَاوُدَ : الأَحَادِيثُ كُلُّهَا عَنِ النَّبِيِّ صلى الله عليه وسلم : " وَلْيُكَفِّرْ عَنْ يَمِينِهِ " . إِلاَّ فِيمَا لاَ يُعْبَأُ بِهِ . قَالَ أَبُو دَاوُدَ قُلْتُ لأَحْمَدَ : رَوَى يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ فَقَالَ : تَرَكَهُ بَعْدَ ذَلِكَ وَكَانَ أَهْلاً لِذَلِكَ، قَالَ أَحْمَدُ : أَحَادِيثُهُ مَنَاكِيرُ وَأَبُوهُ لاَ يُعْرَفُ .

حكم: حسن إلا قوله ومن حلف فهو منكر (الألباني)

Reference : Sunan Abi Dawud 3274
In-book reference : Book 22, Hadith 33
English translation : Book 21, Hadith 3268

(16) Chapter: Intentionally Swearing A False Oath

(16) باب فِيمَنْ يَحْلِفُ كَاذِبًا مُتَعَمِّدًا

Narrated Abdullah ibn Abbas:

Two men brought their dispute to the Prophet (ﷺ). The Prophet (ﷺ) asked the plaintiff to produce evidence, but he had no evidence. So he asked the defendant to swear. He swore by Allah "There is no god but He."
The Messenger of Allah (ﷺ) said: Yes, you have done it, but you have been forgiven for the sincerity of the statement: "There is no god but Allah."
Abu Dawud said: This tradition means that he did not command him to make atonement

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ رَجُلَيْنِ، اخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَ النَّبِيُّ صلى الله عليه وسلم الطَّالِبَ الْبَيِّنَةَ، فَلَمْ تَكُنْ لَهُ بَيِّنَةٌ فَاسْتَحْلَفَ الْمَطْلُوبَ فَحَلَفَ بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " **بَلَى قَدْ فَعَلْتَ، وَلَكِنْ قَدْ غُفِرَ لَكَ بِإِخْلاَصِ قَوْلِ لاَ إِلَهَ إِلاَّ اللَّهُ** " . قَالَ أَبُو دَاوُدَ : يُرَادُ مِنْ هَذَا الْحَدِيثِ أَنَّهُ لَمْ يَأْمُرْهُ بِالْكَفَّارَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3275
In-book reference : Book 22, Hadith 34
English translation : Book 21, Hadith 3269

(17) Chapter: Breaking The Oath When That Is Better

(17) باب الرَّجُلِ يُكَفِّرُ قَبْلَ أَنْ يَحْنَثَ

Narrated Abu Burdah:

On the authority of his father that the Prophet (ﷺ) said: I swear by Allah that if Allah wills I shall swear on an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better. Or he said (according to another version): But doing the thing that is better and making atonement for my oath.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ : " إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ " . أَوْ قَالَ : " إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ يَمِينِي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3276
In-book reference : Book 22, Hadith 35

English translation : Book 21, Hadith 3270

Narrated 'Abd al-Rahman b. Samurah:

The Prophet (ﷺ) said to me: 'Abd al-Rahman b. Samurah, when you swear an oath and consider something else to be better than it, do the thing that is beter and make atonement for your oath.
Abu Dawud said: I heard Ahmad (b. Hanbal) permitting to make atonement before breaking the oath.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، - يَعْنِي ابْنَ زَاذَانَ - عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم : " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ وَكَفِّرْ يَمِينَكَ " . قَالَ أَبُو دَاوُدَ : سَمِعْتُ أَحْمَدَ يُرَخِّصُ فِيهَا الْكَفَّارَةَ قَبْلَ الْحِنْثِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3277
In-book reference : Book 22, Hadith 36
English translation : Book 21, Hadith 3271

A similar tradition has been transmitted by 'Abd al-Rahman b. Samurah through a different chain if narrators. This version has:

"Make atonement for your oath and then do the thing that is better."

Abu Dawud said: The version of this tradition transmitted by Abu Musa al-Ash'ari, 'Adi b. Hatim and Abu Hurairah are variant. Some of them indicate breaking the oath before making atonement, and other making atonement before breaking the oath.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، نَحْوَهُ قَالَ : " فَكَفِّرْ عَنْ يَمِينِكَ، ثُمَّ ائْتِ الَّذِي هُوَ خَيْرٌ " . قَالَ أَبُو دَاوُدَ : أَحَادِيثُ أَبِي مُوسَى الأَشْعَرِيِّ وَعَدِيِّ بْنِ حَاتِمٍ وَأَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ رُوِيَ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ فِي بَعْضِ الرِّوَايَةِ الْحِنْثُ قَبْلَ الْكَفَّارَةِ وَفِي بَعْضِ الرِّوَايَةِ الْكَفَّارَةُ قَبْلَ الْحِنْثِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3278
In-book reference : Book 22, Hadith 37
English translation : Book 21, Hadith 3272

(18) Chapter: How Much Is The Sa' For Expiation ?

(18) باب كَمِ الصَّاعُ فِي الْكَفَّارَةِ

Narrated Safiyyah bint Huyayy:

Ibn Harmalah said: Umm Habib gave us a sa' and told us narration from the nephew of Safiyyah on the authority of Safiyyah that it was the sa' of the Prophet (ﷺ).

Anas ibn Ayyad said: I tested it and found its capacity two and half mudd according to the mudd of Hisham.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ قَرَأْتُ عَلَى أَنَسِ بْنِ عِيَاضٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، عَنْ أُمِّ حَبِيبٍ بِنْتِ ذُؤَيْبِ بْنِ قَيْسٍ الْمُزَنِيَّةِ، - وَكَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ مِنْ أَسْلَمَ ثُمَّ كَانَتْ تَحْتَ ابْنِ أَخٍ لِصَفِيَّةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَ ابْنُ حَرْمَلَةَ :

فَوَهَبَتْ لَنَا أُمُّ حَبِيبٍ صَاعًا - حَدَّثَتْنَا عَنِ ابْنِ أَخِي صَفِيَّةَ عَنْ صَفِيَّةَ أَنَّهُ صَاعُ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَنَسٌ : فَجَرَّبْتُهُ، أَوْ قَالَ فَحَزَرْتُهُ فَوَجَدْتُهُ مُدَّيْنِ وَنِصْفًا بِمُدِّ هِشَامٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3279
In-book reference : Book 22, Hadith 38
English translation : Book 21, Hadith 3273

Narrated Muhammad b. Muhmmad b. Khattab Abu 'Umar :

We had a makkuk which was called Makkuk Khalid. Its capacity was two measurements according to the measurements of Harun. The narrator said: The sa' of Khalid was the sa' of Hisham b. 'Abd al-Malik.

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلاَّدٍ أَبُو عُمَرَ، قَالَ : كَانَ عِنْدَنَا مَكُّوكٌ يُقَالُ لَهُ مَكُّوكُ خَالِدٍ وَكَانَ كَيْلَجَتَيْنِ بِكَيْلَجَةِ هَارُونَ، قَالَ مُحَمَّدٌ : صَاعُ خَالِدٍ صَاعُ هِشَامٍ يَعْنِي ابْنَ عَبْدِ الْمَلِكِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3280
In-book reference : Book 22, Hadith 39
English translation : Book 21, Hadith 3274

Narrated Umayyah b. Khalid:

When Khalid al-Qasri was made ruler (of Hijaz and Kufah), he doubled the measure of sa'. The sa' then measured sixteen rotls.
Abu Dawud said: Muhammad b. Muhammad b. Khattab was slain by Negroes in confinement. He said while signing with his hand: "in this way". Abu Dawud extended his hand and turned his palms towards earth and said: I saw him in the dream and asked him: How did Allah deal with you ? He replied: He admitted to Paradise. I said: Your detention did not harm you.

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلاَّدٍ أَبُو عُمَرَ، حَدَّثَنَا مُسَدَّدٌ، عَنْ أُمَيَّةَ بْنِ خَالِدٍ، قَالَ : لَمَّا وُلِّيَ خَالِدٌ الْقَسْرِيُّ أَضْعَفَ الصَّاعَ فَصَارَ الصَّاعُ سِتَّةَ عَشَرَ رَطْلاً . قَالَ أَبُو دَاوُدَ : مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلاَّدٍ قَتَلَهُ الزِّنْجُ صَبْرًا، فَقَالَ بِيَدِهِ هَكَذَا وَمَدَّ أَبُو دَاوُدَ يَدَهُ وَجَعَلَ بُطُونَ كَفَّيْهِ إِلَى الأَرْضِ، قَالَ : وَرَأَيْتُهُ فِي النَّوْمِ فَقُلْتُ : مَا فَعَلَ اللَّهُ بِكَ قَالَ : أَدْخَلَنِي الْجَنَّةَ . فَقُلْتُ : فَلَمْ يَضُرَّكَ الْوَقْفُ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3281
In-book reference : Book 22, Hadith 40
English translation : Book 21, Hadith 3275

(19) Chapter: Freeing A Believing Slave (As Expiation)

(19) باب فِي الرَّقَبَةِ الْمُؤْمِنَةِ

Narrated Mu'awiyah b. al-Hakam al-Sulami:

I said: Messenger of Allah, I have a slave girl whom I slapped. This grieved the Messenger of Allah (ﷺ). I said to him: Should I not emancipate her? He said: Bring her to me. He said: Then I brought her. He asked: Where is Allah ? She replied: In the heaven. He said: Who am I ? She replied: You are the Messenger of Allah. He said: Emancipate her, she is a believer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْحَجَّاجِ الصَّوَّافِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ جَارِيَةٌ لِي صَكَكْتُهَا صَكَّةً . فَعَظَّمَ ذَلِكَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ أَفَلاَ أُعْتِقُهَا قَالَ : " ائْتِنِي بِهَا " . قَالَ : فَجِئْتُ بِهَا قَالَ : " أَيْنَ اللَّهُ " . قَالَتْ : فِي السَّمَاءِ . قَالَ : " مَنْ أَنَا " . قَالَتْ : أَنْتَ رَسُولُ اللَّهِ . قَالَ : " أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3282
In-book reference : Book 22, Hadith 41
English translation : Book 21, Hadith 3276

Narrated Ash-Sharid ibn Suwayd ath-Thaqafi:

Sharid's mother left a will to emancipate a believing slave on her behalf. So he came to the Prophet (ﷺ) and said: Messenger of Allah, my mother left a will that I should emancipate a believing slave for her, and I have a black Nubian slave-girl. He mentioned a tradition about the test of the girl.
Abu Dawud said: Khalid b. 'Abd Allah narrated this tradition direct from the Prophet (ﷺ). He did not mention the name of al-Sharid.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الشَّرِيدِ، : أَنَّ أُمَّهُ، أَوْصَتْهُ أَنْ يُعْتِقَ، عَنْهَا رَقَبَةً مُؤْمِنَةً فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ : يَا رَسُولَ اللَّهِ إِنَّ أُمِّي أَوْصَتْ أَنْ أُعْتِقَ عَنْهَا رَقَبَةً مُؤْمِنَةً وَعِنْدِي جَارِيَةٌ سَوْدَاءُ نُوبِيَّةٌ فَذَكَرَ نَحْوَهُ . قَالَ أَبُو دَاوُدَ : خَالِدُ بْنُ عَبْدِ اللَّهِ أَرْسَلَهُ لَمْ يَذْكُرِ الشَّرِيدَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 3283
In-book reference : Book 22, Hadith 42
English translation : Book 21, Hadith 3277

Narrated Abu Hurairah:

A man brought the Prophet (ﷺ) a black slave girl. He said: Messenger of Allah, emancipation of believing slave is due to me. He asked her: Where is Allah ? She pointed to the heaven with her finger. He then asked her: Who am I ? She pointed to the Prophet (ﷺ) and to the heaven, that is to say: You are the Messenger of Allah. He then said: Set her free, she is a believer.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزَجَانِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنِي الْمَسْعُودِيُّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، : أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم بِجَارِيَةٍ سَوْدَاءَ فَقَالَ : يَا رَسُولَ اللَّهِ إِنَّ عَلَىَّ رَقَبَةً مُؤْمِنَةً . فَقَالَ لَهَا

: " أَيْنَ اللَّهُ " . فَأَشَارَتْ إِلَى السَّمَاءِ بِأُصْبُعِهَا . فَقَالَ لَهَا : " فَمَنْ أَنَا " . فَأَشَارَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم وَإِلَى السَّمَاءِ، يَعْنِي أَنْتَ رَسُولُ اللَّهِ . فَقَالَ : " أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3284
In-book reference : Book 22, Hadith 43
English translation : Book 21, Hadith 3278

(20) Chapter: Making An Exception (Saying: In-Sha'-Allah) After Swearing One's Oath

(20) باب الاِسْتِثْنَاءِ فِي الْيَمِينِ بَعْدَ السُّكُوتِ

Narrated Ikrimah ibn AbuJahl:

The Prophet (ﷺ) said: I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh. He then said: "If Allah wills."

Abu Dawud said: A number of persons have narrated this tradition from Sharik, from Simak, from 'Ikrimah, from Ibn 'Abbas who reported from the Prophet (ﷺ): "But he did not fight against them."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا، وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا، وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا " . ثُمَّ قَالَ : " إِنْ شَاءَ اللَّهُ " . قَالَ أَبُو دَاوُدَ : وَقَدْ أَسْنَدَ هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ شَرِيكٍ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَسْنَدَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ شَرِيكٍ : ثُمَّ لَمْ يَغْزُهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3285
In-book reference : Book 22, Hadith 44
English translation : Book 21, Hadith 3279

Narrated 'Ikrimah:

The Prophet (ﷺ) as saying: I swear by Allah, I shall fight against the Quraish. The then said: If Allah wills. He again said: I swear by Allah, I shall fight against the Quraish if Allah wills. He again said: I swear by Allah, I shall fight against the Quraish. He then kept silence. Then he said: If Allah wills.

Abu Dawud said: Al-Walid b. Muslim said on the authority of Sharik: He then said: But he did not fight against them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، يَرْفَعُهُ قَالَ : " وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا " . ثُمَّ قَالَ : " إِنْ شَاءَ اللَّهُ " . ثُمَّ قَالَ : " وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا إِنْ شَاءَ اللَّهُ " . ثُمَّ قَالَ : " وَاللَّهِ لأَغْزُوَنَّ قُرَيْشًا " . ثُمَّ سَكَتَ ثُمَّ قَالَ : " إِنْ شَاءَ اللَّهُ " . قَالَ أَبُو دَاوُدَ : زَادَ فِيهِ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ شَرِيكٍ قَالَ : ثُمَّ لَمْ يَغْزُهُمْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3286

In-book reference : Book 22, Hadith 45
English translation : Book 21, Hadith 3280

(21) Chapter: Is It Disliked To Make Vows

(21) باب النَّهْيِ عَنِ النَّذْرِ

Narrated 'Abd Allah b. 'Umar:

The Messenger of Allah (ﷺ) forbade to make a vow. He said: It has not effect against fate, it is only from the miserly that it is means by which something is extracted.
Musaddad said: The Messenger of Allah (ﷺ) said: A vow does not avert anything (i.e. has no effect against fate).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، قَالَ عُثْمَانُ الْهَمْدَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ : أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ النَّذْرِ ثُمَّ اتَّفَقَا وَيَقُولُ : " لاَ يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " . قَالَ مُسَدَّدٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " النَّذْرُ لاَ يَرُدُّ شَيْئًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3287
In-book reference : Book 22, Hadith 46
English translation : Book 21, Hadith 3281

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: A vow does not provide for the son of Adam anything which I did not decree for him, but a vow draws it. A Divine decree is one which I have destined, it is extracted from a miser. He is given what he was not given before.

حَدَّثَنَا أَبُو دَاوُدَ، قَالَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ، أَخْبَرَكُمُ ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ الْقَدَرَ بِشَىْءٍ لَمْ أَكُنْ قَدَّرْتُهُ لَهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ الْقَدَرَ قَدَّرْتُهُ يُسْتَخْرَجُ مِنَ الْبَخِيلِ يُؤْتَى عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتَى مِنْ قَبْلُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3288
In-book reference : Book 22, Hadith 47
English translation : Book 21, Hadith 3282

(22) Chapter: Vowing To Commit An Act Of Disobedience

(22) باب مَا جَاءَ فِي النَّذْرِ فِي الْمَعْصِيَةِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) as saying: If anyone vows to obey Allah, let him obey Him, but if anyone vows to disobey Him, let him not disobey Him.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الأَيْلِيِّ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلاَ يَعْصِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3289
In-book reference : Book 22, Hadith 48
English translation : Book 21, Hadith 3283

(23) Chapter: The View That Atonement Is Necessary If A Man Vows To Disobey Allah

(23) باب مَنْ رَأَى عَلَيْهِ كَفَّارَةً إِذَا كَانَ فِي مَعْصِيَةٍ

Narrated Aisha, Ummul Mu'minin:
The Prophet (ﷺ) as saying: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ : " لاَ نَذْرَ فِي مَعْصِيَةٍ، وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3290
In-book reference : Book 22, Hadith 49
English translation : Book 21, Hadith 3284

The tradition mentioned above has also been transmitted by al-Zuhri through a different chain of narrators to the same effect.

Abu Dawud said:
I heard Ahmad b. Shabbuyah say: Ibn al-Mubarak said about this tradition that Abu Salamah had transmitted it. This indicates that al-Zuhri did not hear it from Abu Salamah. Ahmad b. Muhammad said: This is verified by what Ayyub b. Sulaiman narrated to us.

Abu Dawud said: I heard Ahmad b. Hanbal say: I have corrupted this tradition for us. He was asked: Do you think that it is correct that this tradition has been corrupted? Has any person other than Ibn Abi Uwais transmitted it ? He replied: Ayyub was similar to him in respect of reliability, and Ayyub transmitted it.

حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، بِمَعْنَاهُ وَإِسْنَادِهِ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ شَبُّويَةَ، يَقُولُ قَالَ ابْنُ الْمُبَارَكِ - يَعْنِي فِي هَذَا الْحَدِيثِ - حَدَّثَ أَبُو سَلَمَةَ، فَدَلَّ ذَلِكَ عَلَى أَنَّ الزُّهْرِيَّ، لَمْ يَسْمَعْهُ مِنْ أَبِي سَلَمَةَ، وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ : وَتَصْدِيقُ ذَلِكَ مَا حَدَّثَنَا أَيُّوبُ - يَعْنِي ابْنَ سُلَيْمَانَ - قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ : أَفْسَدُوا عَلَيْنَا هَذَا الْحَدِيثَ . قِيلَ لَهُ : وَصَحَّ إِفْسَادُهُ عِنْدَكَ وَهَلْ رَوَاهُ غَيْرُ ابْنِ أَبِي أُوَيْسٍ قَالَ : أَيُّوبُ كَانَ أَمْثَلَ مِنْهُ . يَعْنِي أَيُّوبَ بْنَ سُلَيْمَانَ بْنِ بِلاَلٍ، وَقَدْ رَوَاهُ أَيُّوبُ .

Reference : Sunan Abi Dawud 3291
In-book reference : Book 22, Hadith 50

English translation : Book 21, Hadith 3286

Narrated 'Aishah:

The Messenger of Allah (ﷺ) as saying: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.

Ahmad b. Muhammad al-Marwazi said: The correct chain of this tradition is: 'Ali b. al-Mubarak, from Yahya b. Abi Kathir, from Muhammad b. al-Zubair, from his father, on the authority of 'Imran b. Husain from the Prophet (ﷺ)

Abu Dawud said: By this he (al-Marwazi) means that the narrator Sulaiman b. Arqam had some misunderstanding about this tradition. Al-Zuhri narrated it from him and then transmitted it (omitting his name) from Abu Salamah on the authority of 'Aishah.

Abu Dawud said: Baqiyyah has transmitted it from al-Auza'i from Yahya, from Muhammad b. al-Zubair with a similar chain of Ibn al-Mubarak.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، وَمُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ، أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ، أَخْبَرَهُ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏:‏ ‏"‏ لاَ نَذْرَ فِي مَعْصِيَةٍ، وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ ‏"‏ ‏.‏ قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ ‏:‏ إِنَّمَا الْحَدِيثُ حَدِيثُ عَلِيِّ بْنِ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ أَرَادَ أَنَّ سُلَيْمَانَ بْنَ أَرْقَمَ وَهِمَ فِيهِ وَحَمَلَهُ عَنْهُ الزُّهْرِيُّ وَأَرْسَلَهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ ‏.‏ قَالَ أَبُو دَاوُدَ ‏:‏ رَوَى بَقِيَّةُ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ بِإِسْنَادِ عَلِيِّ بْنِ الْمُبَارَكِ مِثْلَهُ ‏.‏

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 3292
In-book reference : Book 22, Hadith 51
English translation : Book 21, Hadith 3287

Narrated Uqbah ibn Amir:

Uqbah consulted the Prophet (ﷺ) about his sister who took a vow to perform hajj barefooted and bareheaded. So he said: Command her to cover her head and to ride, and to fast three days.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ زَحْرٍ، أَنَّ أَبَا سَعِيدٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ ‏:‏ أَنَّهُ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ أُخْتٍ لَهُ نَذَرَتْ أَنْ تَحُجَّ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ ‏:‏ ‏"‏ مُرُوهَا فَلْتَخْتَمِرْ وَلْتَرْكَبْ، وَلْتَصُمْ ثَلاَثَةَ أَيَّامٍ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3293
In-book reference : Book 22, Hadith 52
English translation : Book 21, Hadith 3288

The tradition mentioned above has also been transmitted by Abu Sa'id al-Ru'aini with the same chain as narrated by Yahya (b. Sa'id) and to the same effect.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ كَتَبَ إِلَىَّ يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ زَحْرٍ، مَوْلَى لِبَنِي ضَمْرَةَ - وَكَانَ أَيَّمَا رَجُلٍ - أَنَّ أَبَا سَعِيدٍ الرُّعَيْنِيَّ أَخْبَرَهُ بِإِسْنَادِ يَحْيَى وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 3294
In-book reference : Book 22, Hadith 53
English translation : Book 21, Hadith 3289

Narrated Abdullah ibn Abbas:

A man came to Prophet (ﷺ) and said: Messenger of Allah, my sister has taken a vow to perform hajj on foot. The Prophet (ﷺ) said: Allah gets no good from the affliction your sister imposed on herself, so let her perform hajj riding and make atonement for her oath.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ : يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي نَذَرَتْ - يَعْنِي - أَنْ تَحُجَّ مَاشِيَةً . فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " إِنَّ اللَّهَ لاَ يَصْنَعُ بِشَقَاءِ أُخْتِكَ شَيْئًا، فَلْتَحُجَّ رَاكِبَةً وَلْتُكَفِّرْ عَنْ يَمِينِهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3295
In-book reference : Book 22, Hadith 54
English translation : Book 21, Hadith 3290

Narrated Ibn 'Abbas:

That the sister of 'Uqbah b. 'Amir took vow to walk on foot to the Ka'bah. Thereupon the Prophet (ﷺ) ordered her to ride and slaughter a sacrificial animal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ أُخْتَ، عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَمْشِيَ، إِلَى الْبَيْتِ، فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم أَنْ تَرْكَبَ وَتُهْدِيَ هَدْيًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3296
In-book reference : Book 22, Hadith 55
English translation : Book 21, Hadith 3291

Narrated Ibn 'Abbas:

That when the Prophet (ﷺ) was informed that the sister of 'Uqbah b. 'Amir had taken a vow to perform Hajj on foot, he said: Allah is not in need of her vow. So ask her to ride.
Abu Dawud said: Sa'ib b. 'Arubah has transmitted a similar tradition. Khalid has also transmitted a similar tradition on the authority of 'Ikrimah from the Prophet (ﷺ).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا بَلَغَهُ أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً قَالَ : " إِنَّ اللَّهَ لَغَنِيٌّ عَنْ نَذْرِهَا، مُرْهَا فَلْتَرْكَبْ " . قَالَ أَبُو دَاوُدَ : رَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ نَحْوَهُ وَخَالِدٌ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3297
In-book reference : Book 22, Hadith 56
English translation : Book 21, Hadith 3292

Narrated 'Ikrimah:

The tradition about the sister of 'Uqbah b. 'Amir as narrated by Hisham, but he made no mention of the sacrificial animal. In his version he said: Ask your sister to ride.
Abu Dawud said: Khalid narrated it from 'Ikrimah to the same effect as narrated by Hisham.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، أَنَّ أُخْتَ، عُقْبَةَ بْنِ عَامِرٍ بِمَعْنَى هِشَامٍ وَلَمْ يَذْكُرِ الْهَدْىَ وَقَالَ فِيهِ : " مُرْ أُخْتَكَ فَلْتَرْكَبْ " . قَالَ أَبُو دَاوُدَ : رَوَاهُ خَالِدٌ عَنْ عِكْرِمَةَ بِمَعْنَى هِشَامٍ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 3298
In-book reference : Book 22, Hadith 57
English translation : Book 21, Hadith 3293

Narrated 'Uqbah bin 'Amir al-Juhani:

My sister took a vow to walk on foot to the House of Allah (i.e. Ka'bah). She asked me to consult the Prophet (ﷺ) about her. So I consulted the Prophet (ﷺ). He said: Let her walk and ride.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ، أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ : نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ، إِلَى بَيْتِ اللَّهِ، فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَفْتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ : " لِتَمْشِ وَلْتَرْكَبْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3299
In-book reference : Book 22, Hadith 58
English translation : Book 21, Hadith 3294

Narrated Ibn 'Abbas:

While the Prophet (ﷺ) was preaching a man was standing in the sun. He asked about him. They said: He is Abu Isra'il who has taken a vow to stand and not to sit, or go into shade, or speak, but to fast. Thereupon he said: Command him to speak, to go into the shade, sit and complete his fast.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فِي الشَّمْسِ فَسَأَلَ عَنْهُ قَالُوا : هَذَا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ، وَلاَ يَسْتَظِلَّ وَلاَ يَتَكَلَّمَ وَيَصُومَ . قَالَ : " مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3300
In-book reference : Book 22, Hadith 59
English translation : Book 21, Hadith 3294

Narrated Anas b. Malik :

The Messenger of Allah (ﷺ) saw a man that he was supported between his sons. He asked about him, and (the people) said: He has taken a vow to walk (on foot). Thereupon he said: Allah has no need that this man should punish himself, and he ordered him to ride.
Abu Dawud said: 'Amr b. Abi 'Amir has also narrated a similar tradition from al-A'raj on the authority of Abu Hurairah from the Prophet (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يُهَادَى بَيْنَ ابْنَيْهِ فَسَأَلَ عَنْهُ فَقَالُوا : نَذَرَ أَنْ يَمْشِيَ . فَقَالَ : " إِنَّ اللَّهَ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ " . وَأَمَرَهُ أَنْ يَرْكَبَ . قَالَ أَبُو دَاوُدَ : رَوَاهُ عَمْرُو بْنُ أَبِي عَمْرٍو عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3301
In-book reference : Book 22, Hadith 60
English translation : Book 21, Hadith 3295

Narrated Ibn 'Abbas:

The Prophet (ﷺ) while going round the Ka'bah passed a man who was led with a ring of bridle in his nose. The Prophet (ﷺ) cut it off with his hand and ordered to lead him by catching his hand.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي الأَحْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، : أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُهُ بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ وَأَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3302
In-book reference : Book 22, Hadith 61
English translation : Book 21, Hadith 3296

Narrated Abdullah ibn Abbas:

The sister of Uqbah ibn Amir took a vow that she would perform hajj on foot, and she was unable to do so. The Prophet (ﷺ) said: Allah is not in need of the walking of your sister. She must ride and offer a sacrificial camel.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ السُّلَمِيُّ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ، - يَعْنِي ابْنَ طَهْمَانَ - عَنْ مَطَرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ أُخْتَ، عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ، مَاشِيَةً وَأَنَّهَا لاَ تُطِيقُ ذَلِكَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْىِ أُخْتِكَ، فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَةً " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3303
In-book reference : Book 22, Hadith 62
English translation : Book 21, Hadith 3297

Narrated Uqbah ibn Amir al-Juhani:

Uqbah said to the Prophet (ﷺ): My sister has taken a vow that she will walk to the House of Allah (the Ka'bah).
Thereupon he said: Allah will not do anything of the walking of your sister to the House of Allah (i.e. the Ka'bah).

حَدَّثَنَا شُعَيْبُ بْنُ أَيُّوبَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم : إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ . فَقَالَ : " إِنَّ اللَّهَ لاَ يَصْنَعُ بِمَشْىِ أُخْتِكَ إِلَى الْبَيْتِ شَيْئًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3304
In-book reference : Book 22, Hadith 63
English translation : Book 21, Hadith 3298

(24) Chapter: One Who Vows To Perform Salah In Bait Al-Maqdis (Jerusalem)

(24) باب مَنْ نَذَرَ أَنْ يُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ

Narrated Jabir ibn Abdullah:

A man stood on the day of Conquest (of Mecca) and said: Messenger of Allah, I have vowed to Allah that if He grants conquest of Mecca at your hands, I shall pray two rak'ahs in Jerusalem. He replied: Pray here. He repeated (his statement) to him and he said: Pray here. He again repeated (his statement) to him. He (the Prophet) replied: Pursue your own course, then.
Abu Dawud said: A similar tradition has been narrated by 'Abd al-Rahman b. 'Awf from the Prophet (ﷺ).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، قَالَ أَخْبَرَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، : أَنَّ رَجُلاً، قَامَ يَوْمَ الْفَتْحِ فَقَالَ : يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ لِلَّهِ إِنْ فَتَحَ اللَّهُ عَلَيْكَ مَكَّةَ أَنْ أُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ رَكْعَتَيْنِ . قَالَ : " صَلِّ هَا هُنَا " ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ : " صَلِّ هَا هُنَا " ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ : " شَأْنَكَ إِذًا " . قَالَ أَبُو دَاوُدَ : رُوِيَ نَحْوُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3305

In-book reference : Book 22, Hadith 64
English translation : Book 21, Hadith 3299

The tradition mentioned above (No.3299) has also been transmitted by Umar ibn Abd al-Rahman ibn Awf on the authority of his father and the Companions of the Prophet (ﷺ).

This version has:
"The Prophet (ﷺ) said: By Him Who sent Muhammad with truth, if you prayed here, this would be sufficient for you like the prayer in Jerusalem."

Abu Dawud said: This tradition has also been transmitted by al-Ansari, from Ibn-Juraij. He said: Ja'far b. 'Umar and 'Amr b. Hayyah. He said: They transmitted from 'Abd al-Rahman b. 'Awf and from the Companions of the Prophet (ﷺ).

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا أَبُو عَاصِمٍ، ح وَحَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، - الْمَعْنَى - قَالَ حَدَّثَنَا رَوْحٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي يُوسُفُ بْنُ الْحَكَمِ بْنِ أَبِي سُفْيَانَ، أَنَّهُ سَمِعَ حَفْصَ بْنَ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَعَمْرًا، وَقَالَ، عَبَّاسٌ : ابْنَ حَنَّةَ أَخْبَرَاهُ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ رِجَالٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْخَبَرِ . زَادَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ صَلَّيْتَ هَا هُنَا لأَجْزَأَ عَنْكَ صَلاَةً فِي بَيْتِ الْمَقْدِسِ " . قَالَ أَبُو دَاوُدَ : رَوَاهُ الأَنْصَارِيُّ عَنِ ابْنِ جُرَيْجٍ فَقَالَ جَعْفَرُ بْنُ عَمْرٍو، وَقَالَ عَمْرُو بْنُ حَيَّةَ وَقَالَ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3306
In-book reference : Book 22, Hadith 65
English translation : Book 21, Hadith 3300

(25) Chapter: Fulfilling A Vow On Behalf Of One Who Had Died

(25) باب فِي قَضَاءِ النَّذْرِ عَنِ الْمَيِّتِ

Narrated Ibn 'Abbas:

Sa'd b. 'Ubadah asked the Messenger of Allah (ﷺ): My Mother has died and she could not fulfill her vow which she had taken. The Messenger of Allah (ﷺ) said: Fulfill it on her behalf.

حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، : أَنَّ سَعْدَ بْنَ عُبَادَةَ، اسْتَفْتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ : إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ لَمْ تَقْضِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْضِهِ عَنْهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3307
In-book reference : Book 22, Hadith 66

English translation : Book 21, Hadith 3301

Narrated Abdullah ibn Abbas:

A woman made a voyage and vowed that she would fast one month if Allah made her reach her destination with peace and security. Allah made her reach her destination with security but she died before she could fast. Her daughter or sister (the narrator doubted) came to the Messenger of Allah (ﷺ). So he commanded to fast on her behalf.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ امْرَأَةً، رَكِبَتِ الْبَحْرَ فَنَذَرَتْ إِنْ نَجَّاهَا اللَّهُ أَنْ تَصُومَ شَهْرًا، فَنَجَّاهَا اللَّهُ فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتِ ابْنَتُهَا أَوْ أُخْتُهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3308
In-book reference : Book 22, Hadith 67
English translation : Book 21, Hadith 3302

Narrated Buraidah:

A woman came to the Prophet (ﷺ) and said: I gave a slave girl to my mother, but she died and left the salve-girl. He said: Your reward became certain for you, and she (the slave-girl) returned to you as inheritance. She said: She died and one month's fast was due from her. He (the narrator) then mentioned the tradition similar to the one mentioned by 'Amr b. 'Awn.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، بُرَيْدَةَ : أَنَّ امْرَأَةً، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ : كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ، وَإِنَّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ ‏.‏ قَالَ : ‏"‏ قَدْ وَجَبَ أَجْرُكِ، وَرَجَعَتْ إِلَيْكِ فِي الْمِيرَاثِ ‏"‏ ‏.‏ قَالَتْ : وَإِنَّهَا مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ ‏.‏ فَذَكَرَ نَحْوَ حَدِيثِ عَمْرٍو ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3309
In-book reference : Book 22, Hadith 68
English translation : Book 21, Hadith 3303

(26) Chapter: If A Person Dies Owing Fasts, His Heir Should Fast On His Behalf

(26) باب مَا جَاءَ فِيمَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ

Narrated Ibn 'Abbas:

A woman came to the Prophet (ﷺ) and said (to him) that one month's fast was due from her mother who had died. May I fulfill them on her behalf? He asked: Suppose some debt was due from your mother, would you pay it ? She replied: Yes. He said: So the debt due to Allah is the one which most deserves to be paid.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، قَالَ سَمِعْتُ الأَعْمَشَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، - الْمَعْنَى - عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، : أَنَّ امْرَأَةً، جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ : إِنَّهُ كَانَ عَلَى أُمِّهَا صَوْمُ شَهْرٍ أَفَأَقْضِيهِ عَنْهَا فَقَالَ : " لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ أَكُنْتِ قَاضِيَتَهُ " . قَالَتْ : نَعَمْ . قَالَ : " فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3310
In-book reference : Book 22, Hadith 69
English translation : Book 21, Hadith 3304

Narrated 'Aishah:

The Prophet (ﷺ) as saying: If anyone dies when some fast due from him has been unfulfilled, his heir must fast on his behalf.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ : " مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3311
In-book reference : Book 22, Hadith 70
English translation : Book 21, Hadith 3305

(27) Chapter: The Commandment To Fulfill Vows

(27) باب مَا يُؤْمَرُ بِهِ مِنَ الْوَفَاءِ بِالنَّذْرِ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather said: A woman came to the Prophet (ﷺ) and said: Messenger of Allah, I have taken a vow to play the tambourine over you.
He said: Fulfil your vow.
She said: And I have taken a vow to perform a sacrifice in such a such a place, a place in which people had performed sacrifices in pre-Islamic times.
He asked: For an Idol?
She replied: No.
He asked: For an image?
She replied: No.
He said: Fulfil your vow.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ أَبُو قُدَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، : أَنَّ امْرَأَةً، أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ : يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالدُّفِّ . قَالَ : " أَوْفِي بِنَذْرِكِ " . قَالَتْ : إِنِّي نَذَرْتُ أَنْ أَذْبَحَ بِمَكَانِ كَذَا وَكَذَا، مَكَانٌ كَانَ يَذْبَحُ فِيهِ أَهْلُ الْجَاهِلِيَّةِ . قَالَ : " لِصَنَمٍ " . قَالَتْ : لاَ . قَالَ : " لِوَثَنٍ " . قَالَتْ : لاَ . قَالَ : " أَوْفِي بِنَذْرِكِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3312
In-book reference : Book 22, Hadith 71
English translation : Book 21, Hadith 3306

Narrated Thabit ibn ad-Dahhak:

In the time of the Prophet (ﷺ) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (ﷺ) and said: I have taken a vow to sacrifice a camel at Buwanah.
The Prophet (ﷺ) asked: Did the place contain any idol worshipped in pre-Islamic times?
They (the people) said: No.
He asked: Was any pre-Islamic festival observed there?
They replied: No.
The Prophet (ﷺ) said: Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قِلاَبَةَ، قَالَ حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ، قَالَ : نَذَرَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَنْحَرَ إِبِلاً بِبُوَانَةَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ : إِنِّي نَذَرْتُ أَنْ أَنْحَرَ إِبِلاً بِبُوَانَةَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " هَلْ كَانَ فِيهَا وَثَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ " . قَالُوا : لاَ . قَالَ : " هَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ " . قَالُوا : لاَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلاَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3313
In-book reference : Book 22, Hadith 72
English translation : Book 21, Hadith 3307

Narrated Maymunah, daughter of Kardam:

I went out with my father to see the hajj performed by the Messenger of Allah (ﷺ). I saw the Messenger of Allah (ﷺ). I fixed my eyes on him. My father came near him while he was riding his she-camel. He had a whip like the whip of scribes. I heard the bedouin and the people say: The whip, the whip. My father came near him and held his foot. She said: He admitted his Prophethood and stood and listened to him.
He said: Messenger of Allah, I have made a vow that if a son is born to me, I shall slaughter a number of sheep at the end of Buwanah in the dale of hill.
The narrator said: I do not know (for certain) that she said: Fifty (sheep).
The Messenger of Allah (ﷺ) said: Does it contain any idol?
He said: No. Then he said: Fulfil your vow that you have taken for Allah. He then gathered them (i.e. the sheep) and began to slaughter them. A sheep ran away from them.
He searched for it saying: O Allah, fulfil my vow on my behalf. So he succeeded (in finding it) and slaughtered it.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مِقْسَمٍ الثَّقَفِيُّ، مِنْ أَهْلِ الطَّائِفِ قَالَ حَدَّثَتْنِي سَارَّةُ بِنْتُ مِقْسَمٍ الثَّقَفِيِّ، أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ، قَالَتْ : خَرَجْتُ مَعَ أَبِي فِي حَجَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَمِعْتُ النَّاسَ يَقُولُونَ : رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلْتُ أُبِدُّهُ بَصَرِي، فَدَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ مَعَهُ دِرَّةٌ كَدِرَّةِ الْكُتَّابِ، فَسَمِعْتُ الأَعْرَابَ وَالنَّاسَ يَقُولُونَ : الطَّبْطَبِيَّةَ الطَّبْطَبِيَّةَ، فَدَنَا إِلَيْهِ أَبِي فَأَخَذَ بِقَدَمِهِ قَالَتْ : فَأَقَرَّ لَهُ وَوَقَفَ فَاسْتَمَعَ مِنْهُ فَقَالَ : يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ إِنْ وُلِدَ لِي وَلَدٌ ذَكَرٌ أَنْ أَنْحَرَ عَلَى رَأْسِ بُوَانَةَ فِي عَقَبَةٍ مِنَ الثَّنَايَا عِدَّةً مِنَ الْغَنَمِ . قَالَ : لاَ أَعْلَمُ إِلاَّ أَنَّهَا قَالَتْ خَمْسِينَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " هَلْ بِهَا مِنَ الأَوْثَانِ شَىْءٌ " . قَالَ : لاَ . قَالَ : " فَأَوْفِ بِمَا نَذَرْتَ بِهِ لِلَّهِ " . قَالَتْ : فَجَمَعَهَا فَجَعَلَ يَذْبَحُهَا فَانْفَلَتَتْ مِنْهَا شَاةٌ فَطَلَبَهَا، وَهُوَ يَقُولُ : اللَّهُمَّ أَوْفِ عَنِّي نَذْرِي . فَظَفِرَهَا فَذَبَحَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3314
In-book reference : Book 22, Hadith 73
English translation : Book 21, Hadith 3308

A similar tradition has also been transmitted in brief by Maimunah daughter of Kardam son of Sufyan on the authority of her father through a different chain of narrators. This version adds:

(The Prophet asked): Does it contain an idol or was a festival of pre-Islamic times celebrated there ? He replied: No. I said: This mother of mine has taken a vow and walking (is binding on her). May I fulfill it on her behalf ? Sometimes the narrator Bashshar said: May we fulfill in on her behalf ? He said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمِ بْنِ سُفْيَانَ، عَنْ أَبِيهَا، نَحْوَهُ مُخْتَصَرٌ مِنْهُ شَىْءٌ قَالَ : " هَلْ بِهَا وَثَنٌ أَوْ عِيدٌ مِنْ أَعْيَادِ الْجَاهِلِيَّةِ " . قَالَ : لاَ . قُلْتُ : إِنَّ أُمِّي هَذِهِ عَلَيْهَا نَذْرٌ وَمَشْىٌ أَفَأَقْضِيهِ عَنْهَا وَرُبَّمَا قَالَ ابْنُ بَشَّارٍ : أَنَقْضِيهِ عَنْهَا قَالَ : " نَعَمْ " .

"(قوله: قال: "" هل بها وثن أو عيد من أعياد الجاهلية؟ "" قال: لا) **؛

حكم: **(قوله: قلت: إن أمي هذه عليها نذر..... قال: نعم) صحيح"** (الألباني)

Reference : Sunan Abi Dawud 3315
In-book reference : Book 22, Hadith 74
English translation : Book 21, Hadith 3309

(28) Chapter: A Vow Concerning What One Does Not Possess

(28) باب فِي النَّذْرِ فِيمَا لاَ يَمْلِكُ

'Imran b. Husain said:

'Adba belonged to a man of Banu 'Aqil. It used to go ahead of pligrims. The man was then captivated. He was brought in chains to the Prophet (ﷺ). The Prophet (ﷺ) was riding on a donkey with a blanket on him. He said: Muhammad, why do you arrest me and capture the one (i.e. the she-camel) which goes ahead of the pilgrims. He

replied: We are arresting you on account of the crime committed by your allies Thaqid. Thaqif captivated two persons from among the Companions of the Prophet (ﷺ). He said (whatever he said) I am a Muslim, or he said: I have embraced Islam. When the Prophet (ﷺ) went ahead, he called him: O Muhammed, O Muhammed. Abu Dawud said: I learnt it from the version of the narrator Muhammad b. 'Isa. The Prophet (ﷺ) was compassionate and kind hearted. So he returned to him, and asked: What is the matter with you ? He replied: I am a Muslim. He said: Had you said it when the matter was in your hand, you would have succeeded completely. Abu Dawud said: I then returned to the version of the narrator Sulaiman (b. Harb). He said: Muhammad, I am hungry, so feed me. I am thirsty, so give me water. The Prophet (ﷺ) said: This is your need, or he said: This is his need (the narrator is doubtful). Later on the man was taken back (by Thaqif) as a ransom for the two men (of the Companions of the Prophet). The Prophet (ﷺ) retained 'Adba for his journey. The narrator said: The polytheists raided the pasturing animals of Medina and they took away 'Adba. When they took away 'Adba, they also captivated a Muslim woman. They used to leave their camels in the fields for rest at night. One night they slept and the (Muslim) woman stood up. Any camel on which she put her hand brayed until she came to 'Adba. She came to a she-camel which was docile and experienced. She then rode on her and vowed to Allah that if He saved her, she would sacrifice it. When she came to Medina, the people recognized the she-camel of the Prophet (ﷺ). The Prophet (ﷺ) was then informed about it and he sent for her. She was brought to him and she informed him about her vow. He said: It is a bad return that you have given it. Allah has not saved you, on its (back) that you now sacrifice it. A vow to do an act of disobedience must not be fulfilled, or to do something over which one has no control.

Abu Dawud said: This woman was the wife of Abu Dharr.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، : قَالَ كَانَتِ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عَقِيلٍ وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ قَالَ : فَأُسِرَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ فِي وَثَاقٍ وَالنَّبِيُّ صلى الله عليه وسلم عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ فَقَالَ : يَا مُحَمَّدُ عَلاَمَ تَأْخُذُنِي وَتَأْخُذُ سَابِقَةَ الْحَاجِّ قَالَ : " نَأْخُذُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفٍ " . قَالَ : وَكَانَ ثَقِيفٌ قَدْ أَسَرُوا رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ : وَقَدْ قَالَ فِيمَا قَالَ : وَأَنَا مُسْلِمٌ أَوْ قَالَ : وَقَدْ أَسْلَمْتُ . فَلَمَّا مَضَى النَّبِيُّ صلى الله عليه وسلم - قَالَ أَبُو دَاوُدَ : فَهِمْتُ هَذَا مِنْ مُحَمَّدِ بْنِ عِيسَى - نَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ . قَالَ : وَكَانَ النَّبِيُّ صلى الله عليه وسلم رَحِيمًا رَفِيقًا فَرَجَعَ إِلَيْهِ قَالَ : " مَا شَأْنُكَ " . قَالَ : إِنِّي مُسْلِمٌ . قَالَ : " لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ أَفْلَحْتَ كُلَّ الْفَلاَحِ " . قَالَ أَبُو دَاوُدَ : ثُمَّ رَجَعْتُ إِلَى حَدِيثِ سُلَيْمَانَ قَالَ : يَا مُحَمَّدُ إِنِّي جَائِعٌ فَأَطْعِمْنِي إِنِّي ظَمْآنٌ فَاسْقِنِي . قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم : " هَذِهِ حَاجَتُكَ " . أَوْ قَالَ : " هَذِهِ حَاجَتُهُ " . قَالَ : فَفُودِيَ الرَّجُلُ بَعْدُ بِالرَّجُلَيْنِ . قَالَ : وَحَبَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَضْبَاءَ لِرَحْلِهِ - قَالَ - فَأَغَارَ الْمُشْرِكُونَ عَلَى سَرْحِ الْمَدِينَةِ فَذَهَبُوا بِالْعَضْبَاءِ - قَالَ - فَلَمَّا ذَهَبُوا بِهَا وَأَسَرُوا امْرَأَةً مِنَ الْمُسْلِمِينَ - قَالَ - فَكَانُوا إِذَا كَانَ اللَّيْلُ يُرِيحُونَ إِبِلَهُمْ فِي أَفْنِيَتِهِمْ - قَالَ - فَنُوِّمُوا لَيْلَةً وَقَامَتِ الْمَرْأَةُ فَجَعَلَتْ لاَ تَضَعُ يَدَهَا عَلَى بَعِيرٍ إِلاَّ رَغَا حَتَّى أَتَتْ عَلَى الْعَضْبَاءِ - قَالَ - فَأَتَتْ عَلَى نَاقَةٍ ذَلُولٍ مُجَرَّسَةٍ - قَالَ - فَرَكِبَتْهَا ثُمَّ جَعَلَتْ لِلَّهِ عَلَيْهَا إِنْ نَجَّاهَا اللَّهُ لَتَنْحَرَنَّهَا - قَالَ - فَلَمَّا قَدِمَتِ الْمَدِينَةَ عُرِفَتِ النَّاقَةُ نَاقَةُ النَّبِيِّ صلى الله عليه وسلم فَأُخْبِرَ النَّبِيُّ صلى الله عليه وسلم بِذَلِكَ فَأَرْسَلَ إِلَيْهَا، فَجِيءَ بِهَا وَأُخْبِرَ بِنَذْرِهَا فَقَالَ : " بِئْسَمَا جَزَيْتِيهَا " . : " جَزَتْهَا " . : "

إِنِ اللَّهُ أَنْجَاهَا عَلَيْهَا لَتَنْحَرَنَّهَا، لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلاَ فِيمَا لاَ يَمْلِكُ ابْنُ آدَمَ " . قَالَ أَبُو دَاوُدَ : وَالْمَرْأَةُ هَذِهِ امْرَأَةُ أَبِي ذَرٍّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3316
In-book reference : Book 22, Hadith 75
English translation : Book 21, Hadith 3310

(29) Chapter: The One Who Vows To Give His Wealth In Charity

(29) باب فِيمَنْ نَذَرَ أَنْ يَتَصَدَّقَ بِمَالِهِ

Narrated Ka'b ibn Malik:

I said: Messenger of Allah, to make my repentance complete I should divest myself of my property as sadaqah (alms) for Allah and His Apostle. The Messenger of Allah (ﷺ) said: Retain some of your property, for that will be better for you. So he said: I shall retain the portion I have at Khaybar.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، قَالَ قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - عَنْ كَعْبِ بْنِ مَالِكٍ، قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ " . قَالَ فَقُلْتُ : إِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3317
In-book reference : Book 22, Hadith 76
English translation : Book 21, Hadith 3311

Narrated Ka'b bin Malik:

To the Messenger of Allah (ﷺ) when his repentance was accepted: I should divest myself of my property. He then mentioned a similar tradition up to the words, "better for you".

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ تِيبَ عَلَيْهِ : إِنِّي أَنْخَلِعُ مِنْ مَالِي . فَذَكَرَ نَحْوَهُ إِلَى : " خَيْرٌ لَكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3318
In-book reference : Book 22, Hadith 77
English translation : Book 21, Hadith 3312

Narrated Ka'b ibn Malik:

Ka'b ibn Malik said to AbuLubabah; or someone else whom Allah wished; or to the Prophet (ﷺ): To make my repentance complete I should depart from the house of my people in which I fell into sin, and that I should divest myself of all my property as sadaqah (alms). He said: A third (of your property) will be sufficient for you.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم أَوْ أَبُو لُبَابَةَ أَوْ مَنْ شَاءَ اللَّهُ : إِنَّ مِنْ تَوْبَتِي أَنْ أَهْجُرَ دَارَ قَوْمِي الَّتِي أَصَبْتُ فِيهَا الذَّنْبَ، وَأَنْ أَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً . قَالَ : " يُجْزِئُ عَنْكَ الثُّلُثُ " .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3319
In-book reference : Book 22, Hadith 78
English translation : Book 21, Hadith 3313

This tradition has also been transmitted by Ibn Ka'b b. Malik through a different chain of narrators. This version has:

"He then mentioned the tradition to the same effect. This versions attributes this story to Abu Lubabah."

Abu Dawud said: This tradition has been narrated by Yunus from Ibn Shihab from some of the children of al-Sa'ib son of Abu Lubabah. A similar tradition has also been transmitted by al-Zabidi from al-Zuhri from Husain b. al-Sa'ib son of Abu Lubabah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنِي مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، قَالَ : كَانَ أَبُو لُبَابَةَ، فَذَكَرَ مَعْنَاهُ وَالْقِصَّةُ لأَبِي لُبَابَةَ . قَالَ أَبُو دَاوُدَ : رَوَاهُ يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ بَعْضِ بَنِي السَّائِبِ بْنِ أَبِي لُبَابَةَ، وَرَوَاهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ حُسَيْنِ بْنِ السَّائِبِ بْنِ أَبِي لُبَابَةَ مِثْلَهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3320
In-book reference : Book 22, Hadith 79
English translation : Book 21, Hadith 3314

Narrated Ka'b ibn Malik:

I said: Messenger of Allah, to make my atonement complete I should divest myself of my all property as sadaqah (alms) for Allah and His apostle. He said: No. I said: The half of it. He said: No. I said: Then a third of it. He said: Yes. I said: I shall retain the portion I have at Khaybar.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ قَالَ ابْنُ إِسْحَاقَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، فِي قِصَّتِهِ قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي إِلَى اللَّهِ أَنْ أَخْرُجَ مِنْ مَالِي كُلِّهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صَدَقَةً . قَالَ : " لاَ " . قُلْتُ : فَنِصْفَهُ . قَالَ : " لاَ " . قُلْتُ : فَثُلُثَهُ . قَالَ : " نَعَمْ " . قُلْتُ : فَإِنِّي سَأُمْسِكُ سَهْمِي مِنْ خَيْبَرَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3321

In-book reference : Book 22, Hadith 80
English translation : Book 21, Hadith 3315

(30) Chapter: On A Man Who Takes Vows For A Thing Over Which He has no control

(30) باب مَنْ نَذَرَ نَذْرًا لاَ يُطِيقُهُ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone takes a vow but does not name it, its atonement is the same as that for an oath, if anyone takes a vow to do an act of disobedience, its atonement is the same as that for an oath, if anyone takes a vow he is unable to fulfill, its atonement is the same as that for an oath, but if anyone takes a vow he is able to fulfill, he must do so.

Abu Dawud said: This tradition has been transmitted by Waki' and others on the authority of 'Abd Allah b. Sa'id b. Abi al-Hind, but they traced it no farther back than Ibn 'Abbas.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، عَنِ ابْنِ أَبِي فُدَيْكٍ، قَالَ حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى الأَنْصَارِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا لاَ يُطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا أَطَاقَهُ فَلْيَفِ بِهِ " . قَالَ أَبُو دَاوُدَ : رَوَى هَذَا الْحَدِيثَ وَكِيعٌ وَغَيْرُهُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي الْهِنْدِ أَوْقَفُوهُ عَلَى ابْنِ عَبَّاسٍ .

Grade : **Da'if Marfu'** (Al-Albani) حكم: **ضعيف مرفوعا (الألباني)**

Reference : Sunan Abi Dawud 3322
In-book reference : Book 22, Hadith 81
English translation : Book 21, Hadith 3316

(31) Chapter: On A Man Who Takes A Vow But Does Not Name it

(31) باب مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ

Narrated 'Uqbah bin 'Amir:

The Messenger of Allah (ﷺ) as saying: The atonement for a vow is the same as for an oath.

Abu Dawud said: This tradition has also been transmitted by 'Amr b. al-Harith from Ka'b b. 'Alqamah, from Ibn Shamasah on the authority of 'Uqbah.

حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عَيَّاشٍ - عَنْ مُحَمَّدٍ، مَوْلَى الْمُغِيرَةِ قَالَ حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ " . قَالَ أَبُو دَاوُدَ : عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلْقَمَةَ عَنِ ابْنِ شِمَاسَةَ عَنْ عُقْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3323
In-book reference : Book 22, Hadith 82
English translation : Book 21, Hadith 3317

A similar tradition has also been transmitted by 'Uqbah b. 'Amir from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ، حَدَّثَهُمْ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ، أَنَّهُ سَمِعَ ابْنَ شِمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sunan Abi Dawud 3324
In-book reference : Book 22, Hadith 83
English translation : Book 21, Hadith 3318

(32) Chapter: If A Person Made A Vow In Jahiliyyah Then Entered Islam

(32) باب مَنْ نَذَرَ فِي الْجَاهِلِيَّةِ ثُمَّ أَدْرَكَ الإِسْلاَمَ

Narrated Ibn 'Umar:

That 'Umar said: Messenger of Allah, I took a vow in pre-Islamic times that I would stay in the sacred mosque (Masjid Haram) as a devotion (i'tikaf). The Prophet (ﷺ) said: Fulfill your vow.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ : يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ الْحَرَامِ لَيْلَةً . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم : " أَوْفِ بِنَذْرِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3325
In-book reference : Book 22, Hadith 84
English translation : Book 21, Hadith 3319

23 - Commercial Transactions (Kitab Al-Buyu)

كتاب البيوع (3326 - 3415)

(1) Chapter: Regarding Trade That Is Mixed With Swearing And Idle Talk

(1) باب فِي التِّجَارَةِ يُخَالِطُهَا الْحَلِفُ وَاللَّغْوُ

Narrated Qays ibn AbuGharazah:

In the time of the Messenger of Allah (ﷺ) we used to be called brokers, but the Prophet (ﷺ) came upon us one day, and called us by a better name than that, saying: O company of merchants, unprofitable speech and swearing takes place in business dealings, so mix it with sadaqah (alms).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ، قَالَ كُنَّا فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نُسَمَّى السَّمَاسِرَةَ فَمَرَّ بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمَّانَا بِاسْمٍ هُوَ أَحْسَنُ مِنْهُ فَقَالَ " يَا مَعْشَرَ التُّجَّارِ إِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلِفُ فَشُوبُوهُ بِالصَّدَقَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3326
In-book reference : Book 23, Hadith 1
English translation : Book 22, Hadith 3320

The tradition mentioned above has also been transmitted by Qais b. Abi Gharazah through a different chain of narrators to the same effect. This version has:

"Lying and swearing have a place on i." 'Abd Allah al-Zuhri said: "Unprofitable speech and lying."

حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى الْبُسْطَامِيُّ، وَحَامِدُ بْنُ يَحْيَى، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، وَعَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ، بِمَعْنَاهُ قَالَ " يَحْضُرُهُ الْكَذِبُ وَالْحَلِفُ " . وَقَالَ عَبْدُ اللَّهِ الزُّهْرِيُّ " اللَّغْوُ وَالْكَذِبُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3327
In-book reference : Book 23, Hadith 2
English translation : Book 22, Hadith 3321

(2) Chapter: Regarding Extraction Of Minerals

(2) باب فِي اسْتِخْرَاجِ الْمَعَادِنِ

Narrated Abdullah ibn Abbas:

A man seized his debtor who owed ten dinars to him. He said to him: I swear by Allah, I shall not leave you until you pay off (my debt) to me or bring a surety. The Prophet (ﷺ) stood as a surety for him.

He then brought as much (money) as he promised. The Prophet (ﷺ) asked: From where did you acquire this gold? He replied: From a mine. He said: We have no need of it; there is no good in it. Then the Messenger of Allah (ﷺ) paid (the debt) on his behalf.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَمْرٍو، - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، لَزِمَ غَرِيمًا لَهُ بِعَشْرَةِ دَنَانِيرَ فَقَالَ وَاللَّهِ لاَ أُفَارِقُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ فَتَحَمَّلَ بِهَا النَّبِيُّ صلى الله عليه وسلم فَأَتَاهُ بِقَدْرِ مَا وَعَدَهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مِنْ أَيْنَ أَصَبْتَ هَذَا الذَّهَبَ " . قَالَ مِنْ مَعْدِنٍ . قَالَ " لاَ حَاجَةَ لَنَا فِيهَا وَلَيْسَ فِيهَا خَيْرٌ " . فَقَضَاهَا عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3328
In-book reference : Book 23, Hadith 3
English translation : Book 22, Hadith 3322

(3) Chapter: Regarding Avoiding Things That One Doubts (3) باب فِي اجْتِنَابِ الشُّبُهَاتِ

Narrated Al-Nu'man b. Bashir:

I heard the Messenger of Allah (ﷺ) say: What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things. I give you an example for this. Allah has a preserve, and Allah's preserve is the things He has declared unlawful. He who pastures (his animals) round the preserve will soon fall into it. He who falls into doubtful things will soon be courageous.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا أَبُو شِهَابٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، - وَلاَ أَسْمَعُ أَحَدًا بَعْدَهُ يَقُولُ - سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ " . وَأَحْيَانًا يَقُولُ " مُشْتَبِهَةٌ " . " وَسَأَضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلاً إِنَّ اللَّهَ حَمَى حِمًى وَإِنَّ حِمَى اللَّهِ مَا حَرَّمَ وَإِنَّهُ مَنْ يَرْعَ حَوْلَ الْحِمَى يُوشِكْ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطِ الرِّيبَةَ يُوشِكْ أَنْ يَجْسُرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3329
In-book reference : Book 23, Hadith 4
English translation : Book 22, Hadith 3323

Narrated Al-Nu'man b. Bashir:

I heard Messenger of Allah (ﷺ) say: But between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and his honor blameless, but he who falls into doubtful things falls into what is unlawful.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ الشَّعْبِيِّ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِهَذَا الْحَدِيثِ قَالَ " وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ عِرْضَهُ وَدِينَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3330
In-book reference : Book 23, Hadith 5
English translation : Book 22, Hadith 3324

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it, some of its vapour will reach him. Ibn Isa said: Some of its dust will reach him.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عَبَّادُ بْنُ رَاشِدٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ أَبِي خَيْرَةَ، يَقُولُ حَدَّثَنَا الْحَسَنُ، مُنْذُ أَرْبَعِينَ سَنَةً عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ - يَعْنِي ابْنَ أَبِي هِنْدٍ - وَهَذَا لَفْظُهُ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يَبْقَى أَحَدٌ إِلاَّ أَكَلَ الرِّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ " . قَالَ ابْنُ عِيسَى " أَصَابَهُ مِنْ غُبَارِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3331
In-book reference : Book 23, Hadith 6
English translation : Book 22, Hadith 3325

Asim ibn Kulayb quoted his father's authority for the following statement by one of the Ansar:

We went out with the Messenger of Allah (ﷺ) to a funeral, and I saw the Messenger of Allah (ﷺ) at the grave giving this instruction to the grave-digger:

Make it wide on the side of his feet, and make it wide on the side of his head. When he came back, he was received by a man who conveyed an invitation from a woman. So he came (to her), to it food was brought, and he put his hand (i.e. took a morsel in his hand); the people did the same and they ate. Our fathers noticed that the Messenger of Allah (ﷺ) was moving a morsel around his mouth.

He then said: I find the flesh of a sheep which has been taken without its owner's permission.
The woman sent a message to say: Messenger of Allah, I sent (someone) to an-Naqi' to have a sheep bought for me, but there was none; so I sent (a message) to my neighbour who had bought a sheep, asking him to send it to me for the price (he had paid), but he could not be found. I, therefore, sent (a message) to his wife and she sent it to me.
The Messenger of Allah (ﷺ) said: Give this food to the prisoners.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، مِنَ الأَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَنَازَةٍ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْقَبْرِ يُوصِي الْحَافِرَ " أَوْسِعْ مِنْ قِبَلِ رِجْلَيْهِ أَوْسِعْ

مِنْ قِبَلِ رَأْسِهِ " . فَلَمَّا رَجَعَ اسْتَقْبَلَهُ دَاعِي امْرَأَةٍ فَجَاءَ وَجِيءَ بِالطَّعَامِ فَوَضَعَ يَدَهُ ثُمَّ وَضَعَ الْقَوْمُ فَأَكَلُوا فَنَظَرَ آبَاؤُنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَلُوكُ لُقْمَةً فِي فَمِهِ ثُمَّ قَالَ " أَجِدُ لَحْمَ شَاةٍ أُخِذَتْ بِغَيْرِ إِذْنِ أَهْلِهَا " . فَأَرْسَلَتِ الْمَرْأَةُ قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرْسَلْتُ إِلَى الْبَقِيعِ يَشْتَرِي لِي شَاةً فَلَمْ أَجِدْ فَأَرْسَلْتُ إِلَى جَارٍ لِي قَدِ اشْتَرَى شَاةً أَنْ أَرْسِلْ إِلَىَّ بِهَا بِثَمَنِهَا فَلَمْ يُوجَدْ فَأَرْسَلْتُ إِلَى امْرَأَتِهِ فَأَرْسَلَتْ إِلَىَّ بِهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطْعِمِيهِ الأَسَارَى " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3332
In-book reference : Book 23, Hadith 7
English translation : Book 22, Hadith 3326

(4) Chapter: Regarding The One Who Consumes Riba And The One Who Pays It

(4) باب فِي آكِلِ الرِّبَا وَمُوكِلِهِ

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3333
In-book reference : Book 23, Hadith 8
English translation : Book 22, Hadith 3327

(5) Chapter: Regarding The Abolition Of Riba

(5) باب فِي وَضْعِ الرِّبَا

Narrated Sulaiman b. 'Amr:

On the authority of his father: I heard the Messenger of Allah (ﷺ) say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly.

Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is al-Harith ibn AbdulMuttalib, who suckled among Banu Layth and killed by Hudhayl."

He then said: O Allah, have I conveyed the message? They said: Yes, saying it three times. He then said: O Allah, be witness, saying it three times.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا شَبِيبُ بْنُ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ يَقُولُ " أَلاَ إِنَّ كُلَّ رِبًا مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ لَكُمْ رُءُوسُ أَمْوَالِكُمْ لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ . أَلاَ

وَإِنَّ كُلَّ دَمٍ مِنْ دَمِ الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ دَمٍ أَضَعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ " . كَانَ مُسْتَرْضَعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هُذَيْلٌ . قَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " . قَالُوا نَعَمْ . ثَلاَثَ مَرَّاتٍ . قَالَ " اللَّهُمَّ اشْهَدْ " . ثَلاَثَ مَرَّاتٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3334
In-book reference : Book 23, Hadith 9
English translation : Book 22, Hadith 3328

(6) Chapter: Regarding It Being Disliked To Swear Oaths When Buying And Selling

(6) باب فِي كَرَاهِيَةِ الْيَمِينِ فِي الْبَيْعِ

Narrated Abu Hurairah:

I heard Messenger of Allah (ﷺ) say: Swearing produces a ready sale for a commodity but blots out the blessing. The narrator Ibn al-Sarh said: "for earning". He also narrated this tradition from Sa'id b. al-Musayyab on the authority of Abu Hurairah from the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ ابْنُ الْمُسَيَّبِ إِنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ مَمْحَقَةٌ لِلْبَرَكَةِ " . قَالَ ابْنُ السَّرْحِ " لِلْكَسْبِ " . وَقَالَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3335
In-book reference : Book 23, Hadith 10
English translation : Book 22, Hadith 3329

(7) Chapter: Regarding Giving A Little More When Weighing And Weighing For A Fee

(7) باب فِي الرُّجْحَانِ فِي الْوَزْنِ وَالْوَزْنِ بِالأَجْرِ

Narrated Suwayd ibn Qays:

I and Makhrafah al-Abdi imported some garments from Hajar, and brought them to Mecca. The Messenger of Allah (ﷺ) came to us walking, and after he had bargained with us for some trousers, we sold them to him. There was a man who was weighing for payment. The Messenger of Allah (ﷺ) said to him: Weigh out and give overweight.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، حَدَّثَنِي سُوَيْدُ بْنُ قَيْسٍ، قَالَ جَلَبْتُ أَنَا وَمَخْرَمَةُ الْعَبْدِيُّ، بَزًّا مِنْ هَجَرَ فَأَتَيْنَا بِهِ مَكَّةَ فَجَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي فَسَاوَمَنَا بِسَرَاوِيلَ فَبِعْنَاهُ وَثَمَّ رَجُلٌ يَزِنُ بِالأَجْرِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " زِنْ وَأَرْجِحْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3336
In-book reference : Book 23, Hadith 11
English translation : Book 22, Hadith 3330

The tradition mentioned above (No. 3330) has also been transmitted by AbuSafwan ibn Umayrah through a different chain of narrators.

This version has:

Abu Safwan said: I came to the Messenger of Allah (ﷺ) at Mecca before his immigration. He then narrated the rest of the tradition, but he did not mention the words "who was weighing for payment".

Abu Dawud sad: Qais also transmitted it as Sufyan said: The version of Sufyan is authoritative.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى قَرِيبٌ - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَبِي صَفْوَانَ بْنِ عُمَيْرَةَ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ قَبْلَ أَنْ يُهَاجِرَ بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ يَزِنُ بِالأَجْرِ . قَالَ أَبُو دَاوُدَ رَوَاهُ قَيْسٌ كَمَا قَالَ سُفْيَانُ وَالْقَوْلُ قَوْلُ سُفْيَانَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3337
In-book reference : Book 23, Hadith 12
English translation : Book 22, Hadith 3331

Narrated Ibn Abi Rizmah:

I heard my father say: A man said to Shu'bah: Sufyan opposed you (i.e. narrated a tradition which differs from your version). He replied: You racked my mind. I have been told that Yahya b. Ma'in said: If anyone opposes Sufyan, the version of Sufyan will be acceptable.

حَدَّثَنَا ابْنُ أَبِي رِزْمَةَ، سَمِعْتُ أَبِي يَقُولُ، قَالَ رَجُلٌ لِشُعْبَةَ خَالَفَكَ سُفْيَانُ . قَالَ دَمَغْتَنِي . وَبَلَغَنِي عَنْ يَحْيَى بْنِ مَعِينٍ قَالَ كُلُّ مَنْ خَالَفَ سُفْيَانَ فَالْقَوْلُ قَوْلُ سُفْيَانَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3338
In-book reference : Book 23, Hadith 13
English translation : Book 22, Hadith 3332

Shu'bah said:

The memory of Sufyan was stronger than mine.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ كَانَ سُفْيَانُ أَحْفَظَ مِنِّي .

Grade : **Sahih Maqtu'** (Al-Albani) **صحيح مقطوع (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3339
In-book reference : Book 23, Hadith 14
English translation : Book 22, Hadith 3333

(8) Chapter: Regarding The Statement Of The Prophet (saws) "The (Standard) Measure Is The Measure Of Al-Madinah"

(8) باب فِي قَوْلِ النَّبِيِّ صلى الله عليه وسلم " الْمِكْيَالُ مِكْيَالُ الْمَدِينَةِ "

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: (The standard) weight is the weight of the people of Mecca, and the (standard) measure is the measure of the people of Medina.

Abu Dawud said: Al-Firyabi and Abu Ahmad have also transmitted from Sufyan in a similar way, and he (Ibn Dukain) agreed with them on the text. The version of Abu Ahmad has: "from Ibn 'Abbas" instead of Ibn 'Umar. It has also been transmitted by al-Walid b. Muslim from Hanzalah. This version has: "the weight of Medina and the measure of Mecca."

Abu Dawud said: There is a variation in the text of the version of this tradition narrated by Malik b. Dinar from 'Ata' from the Prophet (ﷺ).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ دُكَيْنٍ، حَدَّثَنَا سُفْيَانُ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ " . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ الْفِرْيَابِيُّ وَأَبُو أَحْمَدَ عَنْ سُفْيَانَ وَافَقَهُمَا فِي الْمَتْنِ وَقَالَ أَبُو أَحْمَدَ عَنِ ابْنِ عَبَّاسٍ مَكَانَ ابْنِ عُمَرَ وَرَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ حَنْظَلَةَ قَالَ " وَزْنُ الْمَدِينَةِ وَمِكْيَالُ مَكَّةَ " . قَالَ أَبُو دَاوُدَ وَاخْتُلِفَ فِي الْمَتْنِ فِي حَدِيثِ مَالِكِ بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذَا .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 3340
In-book reference : Book 23, Hadith 15
English translation : Book 22, Hadith 3334

(9) Chapter: Regarding The Stern Warning About Debt

(9) باب فِي التَّشْدِيدِ فِي الدَّيْنِ

Narrated Samurah:

The Messenger of Allah (ﷺ) addressed us and said: Is here any one of such and such tribe present? But no one replied.

He again asked: Is here any one of such and such tribe present? But no one replied.

He again asked: Is here any one of such and such tribe?

Then a man stood and said: I am (here), Messenger of Allah.

He said: What prevented you from replying the first two times? I wish to tell you something good.

Your companion has been detained (from entering Paradise) on account of his debt. Then I saw him that he paid off all his debt on his behalf and there remained no one to demand from him anything.

Abu Dawud said: The name of the narrator Sam'an is Sam'an b. Mushannaj.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ الشَّعْبِيِّ، عَنْ سَمْعَانَ، عَنْ سَمُرَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " هَا هُنَا أَحَدٌ مِنْ بَنِي فُلاَنٍ " . فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قَالَ " هَا هُنَا أَحَدٌ مِنْ بَنِي فُلاَنٍ " . فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قَالَ " هَا هُنَا أَحَدٌ مِنْ بَنِي فُلاَنٍ " . فَقَامَ رَجُلٌ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ . فَقَالَ صلى الله عليه وسلم " مَا مَنَعَكَ أَنْ تُجِيبَنِي فِي الْمَرَّتَيْنِ الأُولَيَيْنِ أَمَا إِنِّي لَمْ أُنَوِّهْ بِكُمْ إِلاَّ خَيْرًا إِنَّ صَاحِبَكُمْ مَأْسُورٌ بِدَيْنِهِ " . فَلَقَدْ رَأَيْتُهُ أَدَّى عَنْهُ حَتَّى مَا بَقِيَ أَحَدٌ يَطْلُبُهُ بِشَىْءٍ . قَالَ أَبُو دَاوُدَ سَمْعَانُ بْنُ مُشَنَّجٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3341
In-book reference : Book 23, Hadith 16
English translation : Book 22, Hadith 3335

Narrated AbuMusa al-Ash'ari:

The Prophet (ﷺ) said: After the grave sins which Allah has prohibited the greatest sin is that a man dies while he has debt due from him and does not leave anything to pay it off, and meets Him with it.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْقُرَشِيَّ، يَقُولُ سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى الأَشْعَرِيَّ، يَقُولُ عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ - بَعْدَ الْكَبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا - أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لاَ يَدَعُ لَهُ قَضَاءً " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3342
In-book reference : Book 23, Hadith 17
English translation : Book 22, Hadith 3336

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) would not say funeral prayer over a person who died while the debt was due from him.
A dead Muslim was brought to him and he asked: Is there any debt due from him? They (the people) said: Yes, two dirhams. He said: Pray yourselves over your companion.
Then AbuQatadah al-Ansari said: I shall pay them, Messenger of Allah. The Messenger of Allah (ﷺ) then prayed over him.
When Allah granted conquests to the Messenger of Allah (ﷺ), he said: I am nearer to every believer than himself, so if anyone (dies and) leaves a debt, I shall be responsible for paying it; and if anyone leaves property, it goes to his heirs.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُصَلِّي عَلَى رَجُلٍ مَاتَ وَعَلَيْهِ دَيْنٌ فَأُتِيَ بِمَيِّتٍ فَقَالَ " أَعَلَيْهِ دَيْنٌ " . قَالُوا نَعَمْ دِينَارَانِ . قَالَ " صَلُّوا عَلَى صَاحِبِكُمْ " . فَقَالَ أَبُو قَتَادَةَ الأَنْصَارِيُّ هُمَا عَلَىَّ يَا رَسُولَ اللَّهِ . قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دَيْنًا فَعَلَىَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3343
In-book reference : Book 23, Hadith 18
English translation : Book 22, Hadith 3337

A similar tradition has also been transmitted by Ibn 'Abbas though a different chain of narrators. This version says:

"He (the Prophet) purchased a calf from a caravan, but he had no money with him. He then sold it with some profit and gave the profit in charity to the poor and widows of Banu 'Abd al-Muttalib. He then said: I shall not buy anything after this but only when I have money with me.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، رَفَعَهُ - قَالَ عُثْمَانُ وَحَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، - عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ قَالَ اشْتَرَى مِنْ عِيرٍ تَبِيعًا وَلَيْسَ عِنْدَهُ ثَمَنُهُ فَأُرْبِحَ فِيهِ فَبَاعَهُ فَتَصَدَّقَ بِالرِّبْحِ عَلَى أَرَامِلِ بَنِي عَبْدِ الْمُطَّلِبِ وَقَالَ لاَ أَشْتَرِي بَعْدَهَا شَيْئًا إِلاَّ وَعِنْدِي ثَمَنُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3344
In-book reference : Book 23, Hadith 19
English translation : Book 22, Hadith 3338

(10) Chapter: Regarding One Who Delays Repayment Of A Debt

(10) باب فِي الْمَطْلِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Delay in payment (of debt) by a rich man is injunctive, but when one of you is referred to a wealthy man, he should accept the reference.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3345
In-book reference : Book 23, Hadith 20
English translation : Book 22, Hadith 3339

(11) Chapter: Regarding Paying Off Debts Well

(11) باب فِي حُسْنِ الْقَضَاءِ

Narrated Abu Rafi':

The Messenger of Allah (ﷺ) borrowed a young camel, and when the camels of the sadaqah (alms) came to him, he ordered me to pay the man his young camel. I said: I find only an excellent camel in its seventh year. So the Prophet (ﷺ) said: Give it to him, for the best person is he who discharges his debt in the best manner.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ، قَالَ اسْتَسْلَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ فَأَمَرَنِي أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ فَقُلْتُ لَمْ أَجِدْ فِي الإِبِلِ إِلاَّ جَمَلاً خِيَارًا رَبَاعِيًا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَعْطِهِ إِيَّاهُ فَإِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3346
In-book reference : Book 23, Hadith 21
English translation : Book 22, Hadith 3340

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) owed me a debt and gave me something extra when he paid it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَ لِي عَلَى النَّبِيِّ صلى الله عليه وسلم دَيْنٌ فَقَضَانِي وَزَادَنِي ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3347
In-book reference : Book 23, Hadith 22
English translation : Book 22, Hadith 3341

(12) Chapter: Regarding Exchange (12) باب فِي الصَّرْفِ

Narrated 'Umar:

The Messenger of Allah (ﷺ) as saying: Gold for gold is interest unless both hand over on the spot ; wheat for wheat is interest unless both hand over on the spot ; dates for dates is interest unless both hand over on the spot ; barley for barley is interest unless both hand over on the spot.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، وَعَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الذَّهَبُ بِالذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3348
In-book reference : Book 23, Hadith 23
English translation : Book 22, Hadith 3342

Narrated Ubadah ibn as-Samit:

The Messenger of Allah (ﷺ) said: Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt by salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But there is no harm in selling gold for silver and silver (for gold), in unequal weight, payment being made on the spot. Do not sell them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) in unequal measure, payment being made on the spot. If the payment is to be made later, then do not sell them.
Abu Dawud said: This tradition has also been transmitted by Sa'id b. Abi 'Arubah, Hisham al-Dastawa'i and Qatadah from Muslim b. Yasar through his chain.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُسْلِمٍ الْمَكِّيِّ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الذَّهَبُ بِالذَّهَبِ تِبْرُهَا وَعَيْنُهَا وَالْفِضَّةُ بِالْفِضَّةِ تِبْرُهَا وَعَيْنُهَا وَالْبُرُّ بِالْبُرِّ مُدْىٌ بِمُدْىٍ وَالشَّعِيرُ بِالشَّعِيرِ مُدْىٌ بِمُدْىٍ وَالتَّمْرُ بِالتَّمْرِ مُدْىٌ بِمُدْىٍ وَالْمِلْحُ بِالْمِلْحِ مُدْىٌ بِمُدْىٍ فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى وَلاَ بَأْسَ بِبَيْعِ الذَّهَبِ بِالْفِضَّةِ - وَالْفِضَّةُ أَكْثَرُهُمَا - يَدًا بِيَدٍ وَأَمَّا نَسِيئَةً فَلاَ وَلاَ بَأْسَ بِبَيْعِ الْبُرِّ بِالشَّعِيرِ وَالشَّعِيرُ أَكْثَرُهُمَا يَدًا بِيَدٍ وَأَمَّا نَسِيئَةً فَلاَ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامٌ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ مُسْلِمِ بْنِ يَسَارٍ بِإِسْنَادِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3349
In-book reference : Book 23, Hadith 24
English translation : Book 22, Hadith 3343

The tradition mentioned above has also been transmitted by 'Ubadah b. al-Samit through a different chain of transmitters with some alternation. This version adds:

"He said: If these classes differ, sell as you wish if payment is made on the spot."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْخَبَرِ يَزِيدُ وَيَنْقُصُ وَزَادَ قَالَ فَإِذَا اخْتَلَفَتْ هَذِهِ الأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3350
In-book reference : Book 23, Hadith 25
English translation : Book 22, Hadith 3344

(13) Chapter: Regarding Jewelry On Swords Being Sold For Dirhams

(13) باب فِي حِلْيَةِ السَّيْفِ تُبَاعُ بِالدَّرَاهِمِ

Narrated Fudalah ibn Ubayd:

The Prophet (ﷺ) was brought a necklace in which there were gold and pearls.

(The narrators AbuBakr and (Ahmad) Ibn Mani' said: The pearls were set with gold in it, and a man bought it for nine or seven dinars.)

The Prophet (ﷺ) said: (It must not be sold) till the contents are considered separately. The narrator said: He returned it till the contents were considered separately. The narrator Ibn Asa said: By this I intended trade.

Abu Dawud said: The word hijarah (stone) was recorded in his note-book before, but he changed it and narrated tijarah (trade).

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ مَنِيعٍ قَالُوا حَدَّثَنَا ابْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا ابْنُ الْعَلاَءِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ يَزِيدَ، حَدَّثَنِي خَالِدُ بْنُ أَبِي عِمْرَانَ، عَنْ حَنَشٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم

عَامَ خَيْبَرَ بِقِلاَدَةٍ فِيهَا ذَهَبٌ وَخَرَزٌ - قَالَ أَبُو بَكْرٍ وَابْنُ مَنِيعٍ فِيهَا خَرَزٌ مُعَلَّقَةٌ بِذَهَبٍ - ابْتَاعَهَا رَجُلٌ بِتِسْعَةِ دَنَانِيرَ أَوْ بِسَبْعَةِ دَنَانِيرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ حَتَّى تُمَيِّزَ بَيْنَهُ وَبَيْنَهُ " . فَقَالَ إِنَّمَا أَرَدْتُ الْحِجَارَةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ حَتَّى تُمَيِّزَ بَيْنَهُمَا " . قَالَ فَرَدَّهُ حَتَّى مُيِّزَ بَيْنَهُمَا . وَقَالَ ابْنُ عِيسَى أَرَدْتُ التِّجَارَةَ . قَالَ أَبُو دَاوُدَ وَكَانَ فِي كِتَابِهِ الْحِجَارَةُ فَغَيَّرَهُ فَقَالَ التِّجَارَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3351
In-book reference : Book 23, Hadith 26
English translation : Book 22, Hadith 3345

Narrated Fudalah bin 'Ubaid:

At the battle of Khaibar I bought a necklace in which there were gold and pearls for twelve dinars. I separated them and found that its worth was more than twelve dinars. So I mentioned that to the Prophet (ﷺ) who said: It must not be sold till the contents are considered separately.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي شُجَاعٍ، سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلاَدَةً بِاثْنَىْ عَشَرَ دِينَارًا فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنَ اثْنَىْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لاَ تُبَاعُ حَتَّى تُفَصَّلَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3352
In-book reference : Book 23, Hadith 27
English translation : Book 22, Hadith 3346

Narrated Fudalah bin 'Ubaid:

We were with the Messenger of Allah (ﷺ) at the battle of Khaibar. We were selling to the Jews one uqiyah of gold for one dinar. The narrators other than Qutaibah said: "for two or three dinars." Then both the versions agreed. The Messenger of Allah (ﷺ) said: Do not sell gold except with equal weight.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجُلاَحِ أَبِي كَثِيرٍ، حَدَّثَنِي حَنَشٌ الصَّنْعَانِيُّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ نُبَايِعُ الْيَهُودَ الأُوقِيَّةَ مِنَ الذَّهَبِ بِالدِّينَارِ . قَالَ غَيْرُ قُتَيْبَةَ بِالدِّينَارَيْنِ وَالثَّلاَثَةِ . ثُمَّ اتَّفَقَا فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ وَزْنًا بِوَزْنٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3353
In-book reference : Book 23, Hadith 28
English translation : Book 22, Hadith 3347

(14) Chapter: Regarding Paying With Gold For A Price In Silver

(14) باب فِي اقْتِضَاءِ الذَّهَبِ مِنَ الْوَرِقِ

Narrated Abdullah ibn Umar:

I used to sell camels at al-Baqi for dinars and take dirhams for them, and sell for dirhams and take dinars for them. I would take these for these and give these for these. I went to the Messenger of Allah (ﷺ) who was in the house of Hafsah. I said: Messenger of Allah , take it easy, I shall ask you (a question): I sell camels at al-Baqi'. I sell (them) for dinars and take dirhams and I sell for dirhams and take dinars. I take these for these, and give these for these. The Messenger of Allah (ﷺ) then said: There is no harm in taking them at the current rate so long as you do not separate leaving something to be settled.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُحَمَّدُ بْنُ مَحْبُوبٍ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنْتُ أَبِيعُ الإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ وَأَبِيعُ بِالدَّرَاهِمِ وَآخُذُ الدَّنَانِيرَ آخُذُ هَذِهِ مِنْ هَذِهِ وَأُعْطِي هَذِهِ مِنْ هَذِهِ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِ حَفْصَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ رُوَيْدَكَ أَسْأَلُكَ إِنِّي أَبِيعُ الإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ وَأَبِيعُ بِالدَّرَاهِمِ وَآخُذُ الدَّنَانِيرَ آخُذُ هَذِهِ مِنْ هَذِهِ وَأُعْطِي هَذِهِ مِنْ هَذِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ بَأْسَ أَنْ تَأْخُذَهَا بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَىْءٌ " .

Grade : **Da'if** (Al-Albani) — حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3354
In-book reference : Book 23, Hadith 29
English translation : Book 22, Hadith 3348

The tradition mentioned above has also been transmitted by Simak (b. Harb) with a different chain of narrators and to the same effect. The first version is more perfect. It does not mention the words "at the current rate".

حَدَّثَنَا حُسَيْنُ بْنُ الأَسْوَدِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، بِإِسْنَادِهِ وَمَعْنَاهُ وَالأَوَّلُ أَتَمُّ لَمْ يَذْكُرْ " بِسِعْرِ يَوْمِهَا " .

Reference : Sunan Abi Dawud 3355
In-book reference : Book 23, Hadith 30
English translation : Book 22, Hadith 3349

(15) Chapter: Regarding Animals For Animals On Credit

(15) باب فِي الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

Narrated Samurah (ibn Jundub):

The Prophet (ﷺ) forbade selling animals for animals when payment was to be made at a later date.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3356
In-book reference : Book 23, Hadith 31
English translation : Book 22, Hadith 3350

(16) Chapter: Concession Allowing That

(16) باب فِي الرُّخْصَةِ فِي ذَلِكَ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) commanded him to equip an army, but the camels were insufficient. So he commanded him to keep back the young camels of sadaqah, and he was taking a camel to be replaced by two when the camels of sadaqah came.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنَ أَبِي حَبِيبٍ، عَنْ مُسْلِمِ بْنِ جُبَيْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ عَمْرِو بْنِ حَرِيشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَهُ أَنْ يُجَهِّزَ جَيْشًا فَنَفِدَتِ الإِبِلُ فَأَمَرَهُ أَنْ يَأْخُذَ فِي قِلاَصِ الصَّدَقَةِ فَكَانَ يَأْخُذُ الْبَعِيرَ بِالْبَعِيرَيْنِ إِلَى إِبِلِ الصَّدَقَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3357
In-book reference : Book 23, Hadith 32
English translation : Book 22, Hadith 3351

(17) Chapter: If That Is Hand To Hand

(17) باب فِي ذَلِكَ إِذَا كَانَ يَدًا بِيَدٍ

Narrated Jabir:

The Prophet (ﷺ) bought a slave for two slaves.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى عَبْدًا بِعَبْدَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3358
In-book reference : Book 23, Hadith 33
English translation : Book 22, Hadith 3352

(18) Chapter: Regarding Fresh Dates For Dried Dates

(18) باب فِي التَّمْرِ بِالتَّمْرِ

Zayd Abu 'Ayyash asked Sa'd ibn Abi Waqqas about the sale of the soft and white kind of wheat for barley. Sa'd said:

Which of them is better? He replied: Soft and white kind of wheat. So he forbade him from it and said: I heard the Messenger of Allah (sawa) say, when he was asked about buying dry dates for fresh. The Messenger of Allah (sawa) said: Are fresh dates diminished when they become dry? The (the people) replied: Yes. So the Messenger of Allah (ﷺ) forbade that.

Abu Dawud said: A similar tradition has also been transmitted by Isma'il b. Umayyah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، أَنَّ زَيْدًا أَبَا عَيَّاشٍ، أَخْبَرَهُ أَنَّهُ، سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْبَيْضَاءِ، بِالسُّلْتِ فَقَالَ لَهُ سَعْدٌ أَيُّهُمَا أَفْضَلُ قَالَ الْبَيْضَاءُ . فَنَهَاهُ عَنْ ذَلِكَ وَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُسْأَلُ عَنْ شِرَاءِ التَّمْرِ بِالرُّطَبِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيَنْقُصُ الرُّطَبُ إِذَا يَبِسَ " . قَالُوا نَعَمْ فَنَهَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ . قَالَ أَبُو دَاوُدَ رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ نَحْوَ مَالِكٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3359
In-book reference : Book 23, Hadith 34
English translation : Book 22, Hadith 3353

Narrated Sa'd ibn Abi Waqqas:

The Messenger of Allah (ﷺ) forbade to sell fresh dates for dry dates when payment is made at a later date.

Abu Dawud said: The tradition mentioned above has also been transmitted by Sa'd (b. Abi Waqqas) from the Prophet (ﷺ) through a different chain of narrators in a similar way.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَنَّ أَبَا عَيَّاشٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الرُّطَبِ بِالتَّمْرِ نَسِيئَةً . قَالَ أَبُو دَاوُدَ رَوَاهُ عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ مَوْلًى لِبَنِي مَخْزُومٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

حكم: صحيح ليس فيه نسيئة (الألباني)

Reference : Sunan Abi Dawud 3360
In-book reference : Book 23, Hadith 35
English translation : Book 22, Hadith 3354

(19) Chapter: Regarding Al-Muzabanah

(19) باب فِي الْمُزَابَنَةِ

Narrated Ibn 'Umar:

The Prophet (ﷺ) forbade the sale of fruits on the tree for fruits by measure, and sale of grapes for raisins by measure, and sale of harvest for wheat by measure.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ كَيْلاً وَعَنْ بَيْعِ الْعِنَبِ بِالزَّبِيبِ كَيْلاً وَعَنْ بَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلاً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3361
In-book reference : Book 23, Hadith 36
English translation : Book 22, Hadith 3355

(20) Chapter: Regarding 'Araya Transactions

(20) باب فِي بَيْعِ الْعَرَايَا

Narrated Zaid b. Thabit:

The Prophet (ﷺ) gave license for the sale of 'araya for dried dates and fresh dates.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا بِالتَّمْرِ وَالرُّطَبِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3362
In-book reference : Book 23, Hadith 37
English translation : Book 22, Hadith 3356

Narrated Sahl b. Abi Khathmah:

The Messenger of Allah (ﷺ) forbade the sale of fruits for dried dates, but gave license regarding the 'araya for its sale on the basis of a calculation of their amount. But those who buy them can eat them when fresh.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ وَرَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَبًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3363
In-book reference : Book 23, Hadith 38
English translation : Book 22, Hadith 3357

(21) Chapter: Regarding Estimating For 'Araya

(21) باب فِي مِقْدَارِ الْعَرِيَّةِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) gave license regarding the sale of 'araya when the amount was less then five wasqs or five wasqs. Dawud b. al-Husain was doubtful.
Abu Dawud said: The tradition by Jabir indicates up to four wasqs.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ مَوْلَى ابْنِ أَبِي أَحْمَدَقَالَ أَبُو دَاوُدَ وَقَالَ لَنَا الْقَعْنَبِيُّ فِيمَا قَرَأَ عَلَى مَالِكٍ عَنْ أَبِي سُفْيَانَ وَاسْمُهُ قُزْمَانُ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ أَوْسُقٍ شَكَّ دَاوُدُ بْنُ الْحُصَيْنِ . قَالَ أَبُو دَاوُدَ حَدِيثُ جَابِرٍ إِلَى أَرْبَعَةِ أَوْسُقٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3364
In-book reference : Book 23, Hadith 39
English translation : Book 22, Hadith 3358

(22) Chapter: Regarding The Explanation Of 'Araya

(22) باب تَفْسِيرِ الْعَرَايَا

'Abd Rabbihi b. Sa'id al-Ansari said:

'Ariyyah means that a man gives another man a palm-tree on loan, or it means that reserves one or two palm-trees from his property for his personal use, then he sells for dried dates.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ الأَنْصَارِيِّ، أَنَّهُ قَالَ الْعَرِيَّةُ الرَّجُلُ يُعْرِي الرَّجُلَ النَّخْلَةَ أَوِ الرَّجُلُ يَسْتَثْنِي مِنْ مَالِهِ النَّخْلَةَ أَوْ الاِثْنَتَيْنِ يَأْكُلُهَا فَيَبِيعُهَا بِتَمْرٍ .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 3365
In-book reference : Book 23, Hadith 40
English translation : Book 22, Hadith 3359

Ibn Ishaq said:

'Araya means that a man lends another man some palm-trees, but he (the owner) feels inconvenient that the man looks after the trees (by frequent visits). He (the borrower) sells them (to the owner) by calculation.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، عَنِ ابْنِ إِسْحَاقَ، قَالَ الْعَرَايَا أَنْ يَهَبَ الرَّجُلُ، لِلرَّجُلِ النَّخَلاَتِ فَيَشُقَّ عَلَيْهِ أَنْ يَقُومَ عَلَيْهَا فَيَبِيعَهَا بِمِثْلِ خَرْصِهَا .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 3366
In-book reference : Book 23, Hadith 41
English translation : Book 22, Hadith 3360

(23) Chapter: Regarding Selling Crops Before They Are Ripe

(23) باب فِي بَيْعِ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

Narrated 'Abdullah bin 'Umar:

The Messenger of Allah (ﷺ) forbade the sale of fruits till they were clearly in good condition, forbidding it both to the seller and to the buyer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا نَهَى الْبَائِعَ وَالْمُشْتَرِيَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3367
In-book reference : Book 23, Hadith 42
English translation : Book 22, Hadith 3361

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) forbade selling palm-trees till the dates began to ripen, and ears of corn till they were white and were safe from blight, forbidding it both to the buyer and to the seller.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهُوَ وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3368
In-book reference : Book 23, Hadith 43
English translation : Book 22, Hadith 3362

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) forbade to sell spoils of war till they are appointed, and to sell palm trees till they are safe from every blight, and a man praying without tying belt.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ مَوْلًى، لِقُرَيْشٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْغَنَائِمِ حَتَّى تُقْسَمَ وَعَنْ بَيْعِ النَّخْلِ حَتَّى تُحْرَزَ مِنْ كُلِّ عَارِضٍ وَأَنْ يُصَلِّيَ الرَّجُلُ بِغَيْرِ حِزَامٍ .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) حكم:

Reference : Sunan Abi Dawud 3369
In-book reference : Book 23, Hadith 44
English translation : Book 22, Hadith 3363

Narrated Jabir bin ‘Abdullah :

The Messenger of Allah (ﷺ) forbade the sale of fruits until they are ripened (tushqihah). He was asked: What do you mean by their ripening (ishqah)? He replied: They become red or yellow, and they are eaten.

حَدَّثَنَا أَبُو بَكْرٍ، مُحَمَّدُ بْنُ خَلاَّدٍ الْبَاهِلِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلِيمِ بْنِ حَيَّانَ، أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ . قِيلَ وَمَا تُشَقِّحُ قَالَ تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3370
In-book reference : Book 23, Hadith 45
English translation : Book 22, Hadith 3364

Narrated Anas ibn Malik:

The Prophet (ﷺ) forbade the sale of grapes till they became black and the sale of grain till it had become hard.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو الْوَلِيدِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3371
In-book reference : Book 23, Hadith 46
English translation : Book 22, Hadith 3365

Yunus said:

I asked Abu Zinad about the sale of fruits before they were clearly in good condition, and what was said about it.

He replied: Urwah ibn az-Zubayr reports a tradition from Sahl ibn Abi Hathmah on the authority of Zayd ibn Thabit who said: The people used to sell fruits before they were clearly in good condition. When the people cut off the fruits, and were demanded to pay the price, the buyer said: The fruits have been smitten by duman, qusham and murad fruit diseases on which they used to dispute. When their disputes which were brought to the Prophet (ﷺ) increased, the Messenger of Allah (ﷺ) said to them as an advice: No, do not sell fruits till they are in good condition, due to a large number of their disputes and differences.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ، حَدَّثَنِي يُونُسُ، قَالَ سَأَلْتُ أَبَا الزِّنَادِ عَنْ بَيْعِ الثَّمَرِ، قَبْلَ أَنْ يَبْدُوَ، صَلاَحُهُ وَمَا ذُكِرَ فِي ذَلِكَ فَقَالَ كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ النَّاسُ يَتَبَايَعُونَ الثِّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ قَالَ الْمُبْتَاعُ قَدْ أَصَابَ الثَّمَرَ الدُّمَانُ وَأَصَابَهُ قُشَامٌ وَأَصَابَهُ مُرَاضٌ عَاهَاتٌ يَحْتَجُّونَ بِهَا فَلَمَّا كَثُرَتْ خُصُومَتُهُمْ عِنْدَ النَّبِيِّ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَالْمَشُورَةِ يُشِيرُ بِهَا " فَإِمَّا لاَ فَلاَ تَتَبَايَعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلاَحُهَا " . لِكَثْرَةِ خُصُومَتِهِمْ وَاخْتِلاَفِهِمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3372
In-book reference : Book 23, Hadith 47
English translation : Book 22, Hadith 3366

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) forbade the sale of fruits till they were clearly in good condition , and (ordered that) they should not be sold but for dinar or dirham except Araya.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ وَلاَ يُبَاعُ إِلاَّ بِالدِّينَارِ أَوْ بِالدِّرْهَمِ إِلاَّ الْعَرَايَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3373
In-book reference : Book 23, Hadith 48
English translation : Book 22, Hadith 3367

(24) Chapter: Regarding Selling Crops Years In Advance

(24) باب فِي بَيْعِ السِّنِينَ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) forbade selling fruits years ahead, and commanded that unforeseen loss be remitted in respect of what is affected by blight.

Abu Dawud said: The attribution of the tradition regarding the effect of blight is one-third of the produce to the Prophet (ﷺ) is not correct. This is the opinion of the people of Medina.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَيَحْيَى بْنُ مَعِينٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ السِّنِينَ وَوَضَعَ الْجَوَائِحَ . قَالَ أَبُو دَاوُدَ لَمْ يَصِحَّ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الثُّلُثِ شَىْءٌ وَهُوَ رَأْىُ أَهْلِ الْمَدِينَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3374
In-book reference : Book 23, Hadith 49
English translation : Book 22, Hadith 3368

Narrated Jabir bin ʻAbdullah :

The Prophet (ﷺ) forbade sale of fruits for a number of years. One of the two narrators (Abu al-Zubair and Sa'id b. Mina') mentioned the words "sale for years" (bai' al-sinin instead of al-mu'awamah).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُعَاوَمَةِ وَقَالَ أَحَدُهُمَا بَيْعِ السِّنِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3375
In-book reference : Book 23, Hadith 50
English translation : Book 22, Hadith 3369

(25) Chapter: Regarding Transactions Involving Ambiguity

(25) باب فِي بَيْعِ الْغَرَرِ

Narrated Abu Hurairah:

The Prophet (ﷺ) forbade the type of sale which involves risk (or uncertainty) and a transaction determined by throwing stones.

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْغَرَرِ - زَادَ عُثْمَانُ - وَالْحَصَاةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3376
In-book reference : Book 23, Hadith 51
English translation : Book 22, Hadith 3370

Narrated Abu Sa'id Al Khudri :

The Prophet (ﷺ) forbade two types of business transactions and two ways of dressing. The two types of business transactions are mulamasah and munabadhah. As regards the two ways of dressing, they are the wrapping of the samma', and that when a man wraps himself up in a single garment while sitting in such a way that he does not cover his private parts or there is no garment on his private parts.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ أَمَّا الْبَيْعَتَانِ فَالْمُلاَمَسَةُ وَالْمُنَابَذَةُ وَأَمَّا اللِّبْسَتَانِ فَاشْتِمَالُ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهِ أَوْ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3377
In-book reference : Book 23, Hadith 52
English translation : Book 22, Hadith 3371

The tradition mentioned above has also been reported by Abu Sa'id al-Khudri from the Prophet (ﷺ) through a different chain of narrators. This version adds:

"Wearing the samma' means that a man puts his garment over his left shoulder and keeps his right side uncovered. Munabadhah means that a man says (to another): If I throw this garment to you, the sale will be certain. Mulamasah means that a man touches it (another's garment) with his hand and neither he unfolds it nor turns it over. When he touched it, the sale becomes binding.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ زَادَ وَاشْتِمَالُ الصَّمَّاءِ أَنْ يَشْتَمِلَ فِي ثَوْبٍ وَاحِدٍ يَضَعُ طَرَفَىِ الثَّوْبِ عَلَى عَاتِقِهِ الأَيْسَرِ وَيُبْرِزُ شِقَّهُ الأَيْمَنَ وَالْمُنَابَذَةُ أَنْ يَقُولَ إِذَا نَبَذْتُ إِلَيْكَ هَذَا الثَّوْبَ فَقَدْ وَجَبَ الْبَيْعُ وَالْمُلاَمَسَةُ أَنْ يَمَسَّهُ بِيَدِهِ وَلاَ يَنْشُرُهُ وَلاَ يُقَلِّبُهُ فَإِذَا مَسَّهُ وَجَبَ الْبَيْعُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3378
In-book reference : Book 23, Hadith 53
English translation : Book 22, Hadith 3372

The tradition mentioned above has also been transmitted by Abu Said al-Khudri through a different chain of narrators from the Messenger of Allah (ﷺ) to the same effect as narrated by both Sufyan and 'Abd al-Razzaq.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ سُفْيَانَ وَعَبْدِ الرَّزَّاقِ جَمِيعًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3379
In-book reference : Book 23, Hadith 54
English translation : Book 22, Hadith 3373

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) forbade the transaction called habal al-habalah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3380
In-book reference : Book 23, Hadith 55
English translation : Book 22, Hadith 3374

A similar tradition has also been narrated by Ibn 'Umar from the Prophet (ﷺ) through a different chain of transmitters. He said:

Habal al-habalah means that a she-camel delivers an offspring and then the offspring which it delivers becomes pregnant.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ وَقَالَ حَبَلُ الْحَبَلَةِ أَنْ تُنْتَجَ النَّاقَةُ بَطْنَهَا ثُمَّ تَحْمِلُ الَّتِي نُتِجَتْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3381
In-book reference : Book 23, Hadith 56
English translation : Book 22, Hadith 3375

(26) Chapter: Regarding Forced Sales (26) باب فِي بَيْعِ الْمُضْطَرِّ

Narrated Ali ibn AbuTalib:

A time is certainly coming to mankind when people will bite each other and a rich man will hold fast, what he has in his possession (i.e. his property), though he was not commanded for that. Allah, Most High, said: "And do not forget liberality between yourselves." The men who are forced will contract sale while the Prophet (ﷺ) forbade forced contract, one which involves some uncertainty, and the sale of fruit before it is ripe.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا صَالِحُ أَبُو عَامِرٍ، - قَالَ أَبُو دَاوُدَ كَذَا قَالَ مُحَمَّدٌ - حَدَّثَنَا شَيْخٌ، مِنْ بَنِي تَمِيمٍ قَالَ خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ - أَوْ قَالَ قَالَ عَلِيٌّ قَالَ ابْنُ عِيسَى هَكَذَا حَدَّثَنَا هُشَيْمٌ، - قَالَ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعَضُّ

الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ تَعَالَى { وَلاَ تَنْسَوُا الْفَضْلَ بَيْنَكُمْ } وَيُبَايِعُ الْمُضْطَرُّونَ وَقَدْ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الْمُضْطَرِّ وَبَيْعِ الْغَرَرِ وَبَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3382
In-book reference : Book 23, Hadith 57
English translation : Book 22, Hadith 3376

(27) Chapter: Regarding Partnerships (27) باب فى الشَّرِكَةِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) having said: Allah, Most High, says: "I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them."

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِصِّيصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ قَالَ " إِنَّ اللَّهَ يَقُولُ أَنَا ثَالِثُ الشَّرِيكَيْنِ، مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ فَإِذَا خَانَهُ خَرَجْتُ مِنْ بَيْنِهِمَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3383
In-book reference : Book 23, Hadith 58
English translation : Book 22, Hadith 3377

(28) Chapter: Regarding An Agent Doing Something Other Than What He Was Instructed To Do (28) باب فِي الْمُضَارِبِ يُخَالِفُ

Narrated Urwah ibn AbulJa'd al-Bariqi:

The Prophet (ﷺ) gave him a dinar to buy a sacrificial animal or a sheep. He bought two sheep, sold one of them for a dinar, and brought him a sheep and dinar. So he invoked a blessing on him in his business dealing, and he was such that if had he bought dust he would have made a profit from it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، حَدَّثَنِي الْحَىُّ، عَنْ عُرْوَةَ، - يَعْنِي ابْنَ أَبِي الْجَعْدِ الْبَارِقِيِّ - قَالَ أَعْطَاهُ النَّبِيُّ صلى الله عليه وسلم دِينَارًا يَشْتَرِي بِهِ أُضْحِيَةً أَوْ شَاةً فَاشْتَرَى شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَأَتَاهُ بِشَاةٍ وَدِينَارٍ فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ فَكَانَ لَوِ اشْتَرَى تُرَابًا لَرَبِحَ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3384
In-book reference : Book 23, Hadith 59
English translation : Book 22, Hadith 3378

The tradition mentioned above has also been transmitted by 'Urwat al-Bariqi through a different chain of narrators. The wordings of this version are different from those of the previous one.

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا أَبُو الْمُنْذِرِ، حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، - هُوَ أَخُو حَمَّادِ بْنِ زَيْدٍ - حَدَّثَنَا الزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ أَبِي لَبِيدٍ، حَدَّثَنِي عُرْوَةُ الْبَارِقِيُّ، بِهَذَا الْخَبَرِ وَلَفْظُهُ مُخْتَلِفٌ .

Reference : Sunan Abi Dawud 3385
In-book reference : Book 23, Hadith 60
English translation : Book 22, Hadith 3379

Narrated Hakim ibn Hizam:

The Messenger of Allah (ﷺ) sent with him a dinar to buy a sacrificial animal for him. He bought a sheep for a dinar, sold it for two and then returned and bought a sacrificial animal for a dinar for him and brought the (extra) dinar to the Prophet (ﷺ). The Prophet (ﷺ) gave it as alms (sadaqah) and invoked blessing on him in his trading.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي أَبُو حُصَيْنٍ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْمَدِينَةِ عَنْ حَكِيمِ بْنِ حِزَامٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ مَعَهُ بِدِينَارٍ يَشْتَرِي لَهُ أُضْحِيَةً فَاشْتَرَاهَا بِدِينَارٍ وَبَاعَهَا بِدِينَارَيْنِ فَرَجَعَ فَاشْتَرَى لَهُ أُضْحِيَةً بِدِينَارٍ وَجَاءَ بِدِينَارٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَتَصَدَّقَ بِهِ النَّبِيُّ صلى الله عليه وسلم وَدَعَا لَهُ أَنْ يُبَارَكَ لَهُ فِي تِجَارَتِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3386
In-book reference : Book 23, Hadith 61
English translation : Book 22, Hadith 3380

(29) Chapter: Regarding A Man Who Does Trade With Another Man's Wealth Without His Permission

(29) باب فِي الرَّجُلِ يَتَّجِرُ فِي مَالِ الرَّجُلِ بِغَيْرِ إِذْنِهِ

Narrated 'Abd Allah b. 'Umar:

I heard the Messenger of Allah (ﷺ) say: If any of you can become like the man who had a faraq of rice, he should become like him. They (the people) asked: Who is the man who had a faraq of rice with him, Messenger of Allah ? Thereupon he narrated the story of the cave when a hillock fell on them (three persons), each of them said: Mention any best work of yours. The narrator said: The third of them said: O Allah, you know that I took a hireling for a faraq of rice. When the evening came, I presented to him his due (i.e. his wages). But he refused to take it and went away. I then cultivated it until I amassed cows and their herdsmen for him. He then met me and said: Give me my dues. I said (to him): Go to those cows and their herdsmen and take them all. He went and drove them away.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ مِثْلَ صَاحِبِ فَرْقِ الأَرُزِّ فَلْيَكُنْ مِثْلَهُ " . قَالُوا وَمَنْ صَاحِبُ فَرْقِ الأَرُزِّ يَا رَسُولَ اللَّهِ فَذَكَرَ حَدِيثَ الْغَارِ حِينَ سَقَطَ عَلَيْهِمُ الْجَبَلُ فَقَالَ كُلُّ وَاحِدٍ مِنْهُمُ اذْكُرُوا أَحْسَنَ عَمَلِكُمْ قَالَ " وَقَالَ الثَّالِثُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيرًا بِفَرْقِ أَرُزٍّ فَلَمَّا أَمْسَيْتُ عَرَضْتُ عَلَيْهِ حَقَّهُ فَأَبَى أَنْ يَأْخُذَهُ وَذَهَبَ فَثَمَّرْتُهُ لَهُ حَتَّى جَمَعْتُ لَهُ بَقَرًا وَرِعَاءَهَا فَلَقِيَنِي فَقَالَ أَعْطِنِي حَقِّي . فَقُلْتُ اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا فَذَهَبَ فَاسْتَاقَهَا " .

حكم: **منكر بهذه الزياد التي في أوله وهو في الصحيحين دونها (الألباني)**

Reference : Sunan Abi Dawud 3387
In-book reference : Book 23, Hadith 62
English translation : Book 22, Hadith 3381

(30) Chapter: Regarding Partnership Without Capital

(30) باب فِي الشَّرِكَةِ عَلَى غَيْرِ رَأْسِ مَالٍ

Narrated Abdullah ibn Mas'ud:

I Ammar, and Sa'd became partners in what we would receive on the day of Badr. Sa'd then brought two prisoners, but I and Ammar did not bring anything.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ اشْتَرَكْتُ أَنَا وَعَمَّارٌ، وَسَعْدٌ، فِيمَا نُصِيبُ يَوْمَ بَدْرٍ قَالَ فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِئْ أَنَا وَعَمَّارٌ بِشَىْءٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3388
In-book reference : Book 23, Hadith 63
English translation : Book 22, Hadith 3382

(31) Chapter: Muzara'ah (Sharecropping)

(31) باب فِي الْمُزَارَعَةِ

Amr ibn Dinar said:

I heard Ibn Umar say: We did not see any harm in sharecropping till I heard Rafi' ibn Khadij say: The Messenger of Allah (ﷺ) has forbidden it. So I mentioned it to Tawus. He said: Ibn Abbas told me that the Messenger of Allah (ﷺ) had not forbidden it, but said: It is better for one of you to lend to his brother than to take a prescribed sum from him.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ مَا كُنَّا نَرَى بِالْمُزَارَعَةِ بَأْسًا حَتَّى سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا . فَذَكَرْتُهُ لِطَاوُسٍ فَقَالَ قَالَ لِي ابْنُ عَبَّاسٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَنْهَ عَنْهَا وَلَكِنْ قَالَ " لأَنْ يَمْنَحَ أَحَدُكُمْ أَرْضَهُ خَيْرٌ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَاجًا مَعْلُومًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3389
In-book reference : Book 23, Hadith 64
English translation : Book 22, Hadith 3383

Narrated 'Urwah b. al-Zubair:

That Zayd ibn Thabit said: May Allah forgive Rafi' ibn Khadij. I swear by Allah, I have more knowledge of Hadith than him. Two persons of the Ansar (according to the version of Musaddad) came to him who were disputing with each other. The Messenger of Allah (ﷺ) said: If this is your position, then do not lease the agricultural land. The version of Musaddad has: So he (Rafi' ibn Khadij) heard his statement: Do not lease agricultural lands.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - الْمَعْنَى - عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارٍ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ قَالَ زَيْدُ بْنُ ثَابِتٍ يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ أَنَا وَاللَّهِ، أَعْلَمُ بِالْحَدِيثِ مِنْهُ إِنَّمَا أَتَاهُ رَجُلاَنِ - قَالَ مُسَدَّدٌ مِنَ الأَنْصَارِ ثُمَّ اتَّفَقَا - قَدِ اقْتَتَلاَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كَانَ هَذَا شَأْنَكُمْ فَلاَ تُكْرُوا الْمَزَارِعَ " . زَادَ مُسَدَّدٌ فَسَمِعَ قَوْلَهُ " لاَ تُكْرُوا الْمَزَارِعَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3390
In-book reference : Book 23, Hadith 65
English translation : Book 22, Hadith 3384

Narrated Sa'd:

We used to lease land for what grew by the streamlets and for what was watered from them. The Messenger of Allah (ﷺ) forbade us to do that, and commanded us to lease if for gold or silver.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ، قَالَ كُنَّا نُكْرِي الأَرْضَ بِمَا عَلَى السَّوَاقِي مِنَ الزَّرْعِ وَمَا سَعِدَ بِالْمَاءِ مِنْهَا فَنَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ وَأَمَرَنَا أَنْ نُكْرِيَهَا بِذَهَبٍ أَوْ فِضَّةٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3391
In-book reference : Book 23, Hadith 66
English translation : Book 22, Hadith 3385

Narrated Hanzlah b. Qais al-Ansari:

I asked Rafi' b. Khadij about the lease of land for gold and silver (i.e. for dinars and dirhams). There is no harm in it, for the people used to let out land in the time of the Messenger of Allah (ﷺ) for what grew by the current of water and at the banks of streamlets and at the places of cultivation. So sometimes this (portion) perished and that (portion) was saved, and sometimes this remained intact and that perished. There was no (form of) lease among the people except this. Therefore, he forbade it. But if there is something which is secure and known, then there is no harm in it. The tradition of Ibrahim is more perfect. Qutaibah said: "from Hanzalah on the authority of Rafi' ".
Abu Dawud said: A similar tradition has been transmitted by Yahya b. Sa'id from Hanzalah.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا الأَوْزَاعِيُّ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، كِلاَهُمَا عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، - وَاللَّفْظُ لِلأَوْزَاعِيِّ - حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الأَنْصَارِيُّ، قَالَ سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ، بِالذَّهَبِ وَالْوَرِقِ فَقَالَ لاَ بَأْسَ بِهَا إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَا عَلَى الْمَاذِيَانَاتِ وَأَقْبَالِ الْجَدَاوِلِ وَأَشْيَاءَ مِنَ الزَّرْعِ فَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا وَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلاَّ هَذَا فَلِذَلِكَ زَجَرَ عَنْهُ

فَأَمَّا شَىْءٌ مَضْمُونٌ مَعْلُومٌ فَلاَ بَأْسَ بِهِ . وَحَدِيثُ إِبْرَاهِيمَ أَتَمُّ وَقَالَ قُتَيْبَةُ عَنْ حَنْظَلَةَ عَنْ رَافِعٍ . قَالَ أَبُو دَاوُدَ رِوَايَةُ يَحْيَى بْنِ سَعِيدٍ عَنْ حَنْظَلَةَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3392
In-book reference : Book 23, Hadith 67
English translation : Book 22, Hadith 3386

Hanzalah ibn Qays said that he asked Rafi' ibn Khadij about the lease of land. He replied:

The Messenger of Allah (ﷺ) forbade the leasing of land. I asked: (Did he forbid) for gold and silver (i.e. dinars and dirhams)? He replied: If it is against gold and silver, then there is no harm in it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ، فَقَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كِرَاءِ الأَرْضِ فَقُلْتُ أَبِالذَّهَبِ وَالْوَرِقِ فَقَالَ أَمَّا بِالذَّهَبِ وَالْوَرِقِ فَلاَ بَأْسَ بِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3393
In-book reference : Book 23, Hadith 68
English translation : Book 22, Hadith 3387

(32) Chapter: Regarding The Stern Warning Concerning That

(32) باب فِي التَّشْدِيدِ فِي ذَلِكَ

Narrated Salim bin 'Abdullah b. 'Umar:

Ibn 'Umar used to let out his land till it reached him that Rafi' b. Khadij al-Ansari narrated that the Messenger of Allah (ﷺ) forbade let out land. So 'Abd Allah (b. 'Umar) said: Ibn Khadij, what do you narrate from the Messenger of Allah (ﷺ) about leasing the land? Rafi' replied to 'Abd Allah b. 'Umar: I heard both of my uncles were present in the battle of Badr say, and they narrated it to the members of the family, that the Messenger of Allah (ﷺ) forbade leasing land. 'Abd Allah said: I swear by Allah, I knew that land was leased in the time of the Messenger of Allah (ﷺ). 'Abd Allah then feared that the Messenger of Allah (ﷺ) might have created something new in that matter, so he gave up leasing land.
Abu Dawud said: This tradition has also been transmitted by Ayyub, 'Ubaid Allah, Kathir b. Farqad, Malik from Nafi' on the authority of Rafi' from the Prophet (ﷺ). It has also been transmitted by al-Auzai' from Hafs b. 'Inan al-Hanafi from Nafi' from Rafi' who said: I heard the Messenger of Allah (ﷺ) say: Similarly, it has been transmitted by Zaid b. Abi Unaisah from al-Hakkam from Nafi' from Ibn 'Umar that he went to Rafi' and asked: Have you heard the Messenger of Allah (ﷺ) say? He replied: Yes. Similarly, it has also been transmitted by 'Ikrimah b. 'Ammar from Abu al-Najashi, from Rafi' b. Khadij who said: I heard the Prophet (ﷺ) say. It has also been transmitted by al-Auza'i from Abu al-Najashi from Rafi' b. Khadij from his uncle Zuhair b. Rafi' from the Prophet (ﷺ).

Abu Dawud said: The name of Abu al-Najashi is 'Ata b. Suhaib.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي اللَّيْثِ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ ابْنَ عُمَرَ، كَانَ يُكْرِي أَرْضَهُ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ الأَنْصَارِيَّ حَدَّثَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْهَى عَنْ كِرَاءِ الأَرْضِ فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ يَا ابْنَ خَدِيجٍ مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي كِرَاءِ الأَرْضِ قَالَ رَافِعٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَمِعْتُ عَمَّىَّ وَكَانَا قَدْ شَهِدَا بَدْرًا يُحَدِّثَانِ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الأَرْضِ . قَالَ عَبْدُ اللَّهِ وَاللَّهِ لَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ الأَرْضَ تُكْرَى . ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عَلِمَهُ فَتَرَكَ كِرَاءَ الأَرْضِ . قَالَ أَبُو دَاوُدَ رَوَاهُ أَيُّوبُ وَعُبَيْدُ اللَّهِ وَكَثِيرُ بْنُ فَرْقَدٍ وَمَالِكٌ عَنْ نَافِعٍ عَنْ رَافِعٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَرَوَاهُ الأَوْزَاعِيُّ عَنْ حَفْصِ بْنِ عِنَانٍ عَنْ نَافِعٍ عَنْ رَافِعٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَكَذَلِكَ رَوَاهُ زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنِ الْحَكَمِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَى رَافِعًا فَقَالَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ نَعَمْ . وَكَذَا قَالَ عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي النَّجَاشِيِّ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ النَّبِيَّ عَلَيْهِ السَّلاَمُ . وَرَوَاهُ الأَوْزَاعِيُّ عَنْ أَبِي النَّجَاشِيِّ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ عَمِّهِ ظُهَيْرِ بْنِ رَافِعٍ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ أَبُو النَّجَاشِيِّ عَطَاءُ بْنُ صُهَيْبٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3394
In-book reference : Book 23, Hadith 69
English translation : Book 22, Hadith 3388

Narrated Rafi' b. Khadij:

We used to employ people to till land for a share of it produce. He then maintained that, one of his uncles came to him and said: The Messenger of Allah (ﷺ) forbade us from a work which beneficial to us. But obedience to Allah and His Apostle (ﷺ) is more beneficial to us. We asked : What is that ? He said: The Messenger of Allah (ﷺ) said: If anyone has land, he should cultivate it, or lend it to his brother for cultivation. He should not rent it for a third or a quarter (of the produce) or for specified among of produce.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَافِعَ بْنَ خَدِيجٍ، قَالَ كُنَّا نُخَابِرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُ فَقَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا وَأَنْفَعُ . قَالَ قُلْنَا وَمَا ذَاكَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ فَلْيُزْرِعْهَا أَخَاهُ وَلاَ يُكَارِيهَا بِثُلُثٍ وَلاَ بِرُبُعٍ وَلاَ بِطَعَامٍ مُسَمًّى " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3395
In-book reference : Book 23, Hadith 70
English translation : Book 22, Hadith 3389

Ayyub said:

Ya'la b. Hakim wrote to me: I heard Sulaiman b. Yasar narrating the tradition to the same effect as narrated by 'Ubaid Allah and through the same chain.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ أَنِّي سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، بِمَعْنَى إِسْنَادِ عُبَيْدِ اللَّهِ وَحَدِيثِهِ .

Reference : Sunan Abi Dawud 3396
In-book reference : Book 23, Hadith 71
English translation : Book 22, Hadith 3390

Narrated Rafi' ibn Khadij:

AbuRafi' came to us from the Messenger of Allah (ﷺ) said: The Messenger of Allah (ﷺ) forbade us from a work which benefited us; but obedience to Allah and His Apostle (ﷺ) is more beneficial to us. He forbade that one of us cultivates land except the one which he owns or the land which a man lends him (to cultivate).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِيهِ، قَالَ جَاءَنَا أَبُو رَافِعٍ مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَمْرٍ كَانَ يَرْفَقُ بِنَا وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ أَرْفَقُ بِنَا نَهَانَا أَنْ يَزْرَعَ أَحَدُنَا إِلاَّ أَرْضًا يَمْلِكُ رَقَبَتَهَا أَوْ مَنِيحَةً يَمْنَحُهَا رَجُلٌ .

Grade : **Hasan li ghairih** (Al-Albani) حكم: **حسن لغيره** (الألباني)

Reference : Sunan Abi Dawud 3397
In-book reference : Book 23, Hadith 72
English translation : Book 22, Hadith 3391

Narrated Usaid b. Zuhair:

Rafi' b. Khadij came to us and said: The Messenger of Allah (ﷺ) forbids you from a work which is beneficial to you ; and obedience to Allah and His Prophet (ﷺ) is more beneficial to you. The Messenger of Allah (ﷺ) forbids you from renting land for share of its produce and he said: If anyone if not in need of his land he should lend it to his brother or leave it.
Abu Dawud said: Shu'bah and Mufaddal b. Muhalhal have narrated it from Mansur in similar way. Shu'bah said (in his version): Usaid, nephew of Rafi' b, Khadij.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، أَنَّ أُسَيْدَ بْنَ ظُهَيْرٍ، قَالَ جَاءَنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ يَنْهَاكُمْ عَنْ أَمْرٍ، كَانَ لَكُمْ نَافِعًا وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْفَعُ لَكُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَاكُمْ عَنِ الْحَقْلِ وَقَالَ "مَنِ اسْتَغْنَى عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَدَعْ" . قَالَ أَبُو دَاوُدَ وَهَكَذَا رَوَاهُ شُعْبَةُ وَمُفَضَّلُ بْنُ مُهَلْهَلٍ عَنْ مَنْصُورٍ . قَالَ شُعْبَةُ أُسَيْدٌ ابْنُ أَخِي رَافِعِ بْنِ خَدِيجٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3398

In-book reference : Book 23, Hadith 73
English translation : Book 22, Hadith 3392

AbuJa'far al-Khatmi said:

My uncle sent me and his slave to Sa'id ibn al-Musayyab. We said to him, there is something which has reached us about sharecropping. He replied: Ibn Umar did not see any harm in it until a tradition reached him from Rafi' ibn Khadij. He then came to him and Rafi' told him that the Messenger of Allah (ﷺ) came to Banu Harithah and saw crop in the land of Zuhayr. He said: What an excellent crop of Zuhayr is! They said: It does not belong to Zuhayr. He asked: Is this not the land of Zuhayr? They said: Yes, but the crop belongs to so-and-so. He said: Take your crop and give him the wages. Rafi' said: We took our crop and gave him the wages. Sa'id (ibn al-Musayyab) said: Lend your brother or employ him for dirhams.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، قَالَ بَعَثَنِي عَمِّي أَنَا وَغُلاَمًا، لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ فَقُلْنَا لَهُ شَىْءٌ بَلَغَنَا عَنْكَ فِي الْمُزَارَعَةِ . قَالَ كَانَ ابْنُ عُمَرَ لاَ يَرَى بِهَا بَأْسًا حَتَّى بَلَغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ فَأَتَاهُ فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى بَنِي حَارِثَةَ فَرَأَى زَرْعًا فِي أَرْضِ ظُهَيْرٍ فَقَالَ " مَا أَحْسَنَ زَرْعَ ظُهَيْرٍ " . قَالُوا لَيْسَ لِظُهَيْرٍ . قَالَ " أَلَيْسَ أَرْضُ ظُهَيْرٍ " . قَالُوا بَلَى وَلَكِنَّهُ زَرْعُ فُلاَنٍ . قَالَ " فَخُذُوا زَرْعَكُمْ وَرُدُّوا عَلَيْهِ النَّفَقَةَ " . قَالَ رَافِعٌ فَأَخَذْنَا زَرْعَنَا وَرَدَدْنَا إِلَيْهِ النَّفَقَةَ . قَالَ سَعِيدٌ أَفْقِرْ أَخَاكَ أَوْ أَكْرِهِ بِالدَّرَاهِمِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3399
In-book reference : Book 23, Hadith 74
English translation : Book 22, Hadith 3393

Narrated Rafi' ibn Khadij:

The Messenger of Allah (ﷺ) forbade muhaqalah and muzabanah. Those who cultivate land are three: a man who has (his own) land and he tills it: a man who has been lent land and he tills the one lent to him; a man who employs another man to till land against gold (dinars) or silver (dirhams).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَقَالَ " إِنَّمَا يَزْرَعُ ثَلاَثَةٌ رَجُلٌ لَهُ أَرْضٌ فَهُوَ يَزْرَعُهَا وَرَجُلٌ مُنِحَ أَرْضًا فَهُوَ يَزْرَعُ مَا مُنِحَ وَرَجُلٌ اسْتَكْرَى أَرْضًا بِذَهَبٍ أَوْ فِضَّةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3400
In-book reference : Book 23, Hadith 75
English translation : Book 22, Hadith 3394

Abu Dawud said:

I read out (this tradition) to Sa'id b. Ya'qub al-Taliqini, and I said to him: Ibn al-Mubarak transmitted (this tradition) to you from Sa'id Abi Shuja' who said: 'Uthman b. Sahl b. Rafi' b. Khadij narrated it to me saying: I was an

orphan being nourished under the guardianship of Rafi' b. Khadij and I performed Hajj with him. My brother 'Imran b. Sahl then came to me and said: We rented out land to so-and-so for two hundred dirhams. He said: Leave it, for the Prophet (ﷺ) forbade renting land.

قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّالْقَانِيِّ قُلْتُ لَهُ حَدَّثَكُمُ ابْنُ الْمُبَارَكِ، عَنْ سَعِيدٍ أَبِي شُجَاعٍ، حَدَّثَنِي عُثْمَانُ بْنُ سَهْلِ بْنِ رَافِعِ بْنِ خَدِيجٍ، قَالَ إِنِّي لَيَتِيمٌ فِي حِجْرِ رَافِعِ بْنِ خَدِيجٍ وَحَجَجْتُ مَعَهُ فَجَاءَهُ أَخِي عِمْرَانُ بْنُ سَهْلٍ فَقَالَ أَكْرَيْنَا أَرْضَنَا فُلاَنَةَ بِمِائَتَىْ دِرْهَمٍ فَقَالَ دَعْهُ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الأَرْضِ ‏.‏

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) حكم:

Reference : Sunan Abi Dawud 3401
In-book reference : Book 23, Hadith 76
English translation : Book 22, Hadith 3394

Narrated Rafi' ibn Khadij:

Rafi' had cultivated a land. The Prophet (ﷺ) passed him when he was watering it. So he asked him: To whom does the crop belong, and to whom does the land belong? He replied: The crop is mine for my seed and labour. The half (of the crop) is mine and the half for so-and-so. He said: You conducted usurious transaction. Return the land to its owner and take your wages and cost.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا بُكَيْرٌ، - يَعْنِي ابْنَ عَامِرٍ - عَنِ ابْنِ أَبِي نُعْمٍ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، أَنَّهُ زَرَعَ أَرْضًا فَمَرَّ بِهِ النَّبِيُّ صلى الله عليه وسلم وَهُوَ يَسْقِيهَا فَسَأَلَهُ ‏"‏ لِمَنِ الزَّرْعُ وَلِمَنِ الأَرْضُ ‏"‏ ‏.‏ فَقَالَ زَرْعِي بِبَذْرِي وَعَمَلِي لِيَ الشَّطْرُ وَلِبَنِي فُلاَنٍ الشَّطْرُ ‏.‏ فَقَالَ ‏"‏ أَرْبَيْتُمَا فَرُدَّ الأَرْضَ عَلَى أَهْلِهَا وَخُذْ نَفَقَتَكَ ‏"‏ ‏.‏

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) حكم:

Reference : Sunan Abi Dawud 3402
In-book reference : Book 23, Hadith 77
English translation : Book 22, Hadith 3395

(33) Chapter: Regarding Cultivating Land Without The Permission Of Its Owner (33) باب فِي زَرْعِ الأَرْضِ بِغَيْرِ إِذْنِ صَاحِبِهَا

Narrated Rafi' ibn Khadij:

The Prophet (ﷺ) said: If anyone sows in other people's land without their permission, he has no right to any of the crop, but he may have what it cost him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَىْءٌ وَلَهُ نَفَقَتُهُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3403
In-book reference : Book 23, Hadith 78

English translation : Book 22, Hadith 3396

(34) Chapter: Regarding Mukhabarah (34) باب فِي الْمُخَابَرَةِ

Narrated Jabir b. 'Abd Allah :

The Messenger of Allah (ﷺ) forbade muhaqalah, muzabanah, mukhabarah, and mu'awanah. One of the two narrators from Hammad said the word mu'awamah, and other said: "selling many years ahead". The agreed version then goes: and thunya, but gave license for 'araya.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا مُسَدَّدٌ، أَنَّ حَمَّادًا، وَعَبْدَ الْوَارِثِ، حَدَّثَاهُمْ كُلُّهُمْ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، - قَالَ عَنْ حَمَّادٍ، وَسَعِيدِ بْنِ مِينَاءَ، ثُمَّ اتَّفَقُوا - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ - قَالَ عَنْ حَمَّادٍ وَقَالَ أَحَدُهُمَا وَالْمُعَاوَمَةِ وَقَالَ الآخَرُ بَيْعِ السِّنِينَ ثُمَّ اتَّفَقُوا - وَعَنِ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 3404
In-book reference : Book 23, Hadith 79
English translation : Book 22, Hadith 3397

Narrated Jabir b. 'Abd Allah :

The Messenger of Allah (ﷺ) forbade muzabanah, muhaqalah and thunya except it is known.

حَدَّثَنَا أَبُو حَفْصٍ، عُمَرُ بْنُ يَزِيدَ السَّيَّارِيُّ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَعَنِ الثُّنْيَا إِلاَّ أَنْ يُعْلَمَ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 3405
In-book reference : Book 23, Hadith 80
English translation : Book 22, Hadith 3398

Narrated Jabir b. 'Abd Allah :

I heard the Messenger of Allah (ﷺ) say: If any of you does not leave mukhabarah, he should take notice of war from Allah and His Apostle (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا ابْنُ رَجَاءٍ، - يَعْنِي الْمَكِّيَّ - قَالَ ابْنُ خُثَيْمٍ حَدَّثَنِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيَأْذَنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ " .

Grade : **Da'if** (Al-Albani) **ضعيف (الألباني)** حكم:

Reference : Sunan Abi Dawud 3406

In-book reference : Book 23, Hadith 81
English translation : Book 22, Hadith 3399

Narrated Zaid b. Thabit:

The Messenger of Allah (ﷺ) forbade mukhabarah. I asked: What is mukhabarah ? He replied: That you have the land (for cultivation) for half, a third, or a quarter (of the produce).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُخَابَرَةِ . قُلْتُ وَمَا الْمُخَابَرَةُ قَالَ أَنْ تَأْخُذَ الأَرْضَ بِنِصْفٍ أَوْ ثُلُثٍ أَوْ رُبُعٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3407
In-book reference : Book 23, Hadith 82
English translation : Book 22, Hadith 3400

(35) Chapter: Regarding Musaqah (35) باب فِي الْمُسَاقَاةِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) made an agreement with the people of Khaibar to work and cultivate in return for half of the fruits or produce.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3408
In-book reference : Book 23, Hadith 83
English translation : Book 22, Hadith 3401

Narrated Ibn 'Umar:

The Prophet (ﷺ) handed over the Jews of Khaibar the palm trees and the land of Khaibar on condition that they should employ what belonged to them in working on them, and that he should have half of the fruits.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ غَنَجٍ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَأَنَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم شَطْرَ ثَمَرَتِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3409
In-book reference : Book 23, Hadith 84

English translation : Book 22, Hadith 3402

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) conquered Khaibar, and stipulated that all the land, gold and silver would belong to him. The people of Khaibar said: we know the land more than you ; so give it to us on condition that you should have half of the produce and we would have the half. He then gave it to them on that condition. When the time of picking the fruits of the palm-trees came, he sent 'Abd Allah b. Rawahah to them, and he assessed the among of the fruits of the palm-trees. This is what the people of Medina call khars (assessment). He used to say: In these palm-trees there is such-and-such amount (of produce). They would say: You assessed more to us, Ibn Rawahah (than the real amount). He would say: I first take the responsibility of assessing the fruits of the palm-trees and give you half of (the amount) I said. They would say: This is true, and on this (equity) stand the heavens and the earth. We agreed that we should take (the amount which) you said.

حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ افْتَتَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ وَاشْتَرَطَ أَنَّ لَهُ الأَرْضَ وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ . قَالَ أَهْلُ خَيْبَرَ نَحْنُ أَعْلَمُ بِالأَرْضِ مِنْكُمْ فَأَعْطِنَاهَا عَلَى أَنَّ لَكُمْ نِصْفَ الثَّمَرَةِ وَلَنَا نِصْفٌ . فَزَعَمَ أَنَّهُ أَعْطَاهُمْ عَلَى ذَلِكَ فَلَمَّا كَانَ حِينَ يُصْرَمُ النَّخْلُ بَعَثَ إِلَيْهِمْ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَحَزَرَ عَلَيْهِمُ النَّخْلَ وَهُوَ الَّذِي يُسَمِّيهِ أَهْلُ الْمَدِينَةِ الْخَرْصَ فَقَالَ فِي ذِهْ كَذَا وَكَذَا قَالُوا أَكْثَرْتَ عَلَيْنَا يَا ابْنَ رَوَاحَةَ . فَقَالَ فَأَنَا أَلِي حَزْرَ النَّخْلِ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ . قَالُوا هَذَا الْحَقُّ وَبِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ قَدْ رَضِينَا أَنْ نَأْخُذَهُ بِالَّذِي قُلْتَ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3410
In-book reference : Book 23, Hadith 85
English translation : Book 22, Hadith 3403

The tradition mentioned above has also been narrated by Ja'far b. Burqan through his chain and to the same effect. This version has:

He said: He assessed, and after the words of kull safara' wa baida', he said: that is, gold and silver will belong to him.

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا زَيْدُ بْنُ أَبِي الزَّرْقَاءِ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فَحَزَرَ وَقَالَ عِنْدَ قَوْلِهِ وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ يَعْنِي الذَّهَبَ وَالْفِضَّةَ لَهُ .

Grade : **Sahih in chain** (Al-Albani) **صحيح الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3411
In-book reference : Book 23, Hadith 86
English translation : Book 22, Hadith 3404

Narrated Miqsam:

When the Prophet (ﷺ) conquered Khaibar. He then narrated it like the tradition of Zaid (b. Abu al-Zarqa'). This version has: He then assessed the produce of the palm-trees and said: I take the job of picking the fruit myself, and I shall give you half of (the amount) I said.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا كَثِيرٌ، - يَعْنِي ابْنَ هِشَامٍ - عَنْ جَعْفَرِ بْنِ بُرْقَانَ، حَدَّثَنَا مَيْمُونٌ، عَنْ مِقْسَمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ فَذَكَرَ نَحْوَ حَدِيثِ زَيْدٍ قَالَ فَحَزَرَ النَّخْلَ وَقَالَ فَأَنَا أَلِي جُذَاذَ النَّخْلِ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3412
In-book reference : Book 23, Hadith 87
English translation : Book 22, Hadith 3405

(36) Chapter: Regarding Al-Khars (Estimation Of Fruits On Palm Trees) (36) باب فِي الْخَرْصِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) used to send Abdullah ibn Rawahah (to Khaybar), and he would assess the amount of dates when they began to ripen before they were eaten (by the Jews). He would then give choice to the Jews that they have them (on their possession) by that assessment or could assign to them (Muslims) by that assignment, so that the (amount of) zakat could be calculated before the fruit became eatable and distributed (among the people).

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَيَخْرُصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ ثُمَّ يُخَيِّرُ يَهُودَ يَأْخُذُونَهُ بِذَلِكَ الْخَرْصِ أَوْ يَدْفَعُونَهُ إِلَيْهِمْ بِذَلِكَ الْخَرْصِ لِكَىْ تُحْصَى الزَّكَاةُ قَبْلَ أَنْ تُؤْكَلَ الثِّمَارُ وَتُفَرَّقَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3413
In-book reference : Book 23, Hadith 88
English translation : Book 22, Hadith 3406

Narrated Jabir ibn Abdullah:

When Allah bestowed Khaybar on His Prophet (ﷺ) as fay' (as a result of conquest without fighting), the Messenger of Allah (ﷺ) allowed (them) to remain there as they were before, and apportioned it between him and them. He then sent Abdullah ibn Rawahah who assessed (the amount of dates) upon them.

حَدَّثَنَا ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ خَيْبَرَ فَأَقَرَّهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم كَمَا كَانُوا وَجَعَلَهَا بَيْنَهُ وَبَيْنَهُمْ فَبَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 3414

In-book reference : Book 23, Hadith 89
English translation : Book 22, Hadith 3407

Narrated Jabir ibn Abdullah:

Ibn Rawahah assessed them (the amount of dates) at forty thousand wasqs, and when Ibn Rawahah gave them option, the Jews took the fruits in their possession and twenty thousand wasqs of dates were due from them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَمُحَمَّدُ بْنُ بَكْرٍ، قَالاَ حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ خَرَصَهَا ابْنُ رَوَاحَةَ أَرْبَعِينَ أَلْفَ وَسْقٍ وَزَعَمَ أَنَّ الْيَهُودَ لَمَّا خَيَّرَهُمُ ابْنُ رَوَاحَةَ أَخَذُوا الثَّمَرَ وَعَلَيْهِمْ عِشْرُونَ أَلْفَ وَسْقٍ .

Grade : **Sahih in chain** (Al-Albani) **صحيح الإسناد** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3415
In-book reference : Book 23, Hadith 90
English translation : Book 22, Hadith 3408

24 - Wages (Kitab Al-Ijarah) (3416 - 3570)

كتاب الإجارة

(1) Chapter: Regarding The Earnings Of A Teacher

(1) باب فِي كَسْبِ الْمُعَلِّمِ

Narrated Ubaydah ibn as-Samit:

I taught some persons of the people of Suffah writing and the Qur'an. A man of them presented to me a bow. I said: It cannot be reckoned property; may I shoot with it in Allah's path? I must come to the Apostle of of Allah (ﷺ) and ask him (about it). So I came to him and said : Messenger of Allah (ﷺ), one of those whom I have been teaching writing and the Qur'an has presented me a bow, and as it cannot be reckoned property, may I shoot with it in Allah's path? He said: If you want to have a necklace of fire on you, accept it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَىٍّ، عَنِ الأَسْوَدِ بْنِ ثَعْلَبَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْكِتَابَ وَالْقُرْآنَ فَأَهْدَى إِلَىَّ رَجُلٌ مِنْهُمْ قَوْسًا فَقُلْتُ لَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ لآتِيَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَلأَسْأَلَنَّهُ فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ أَهْدَى إِلَىَّ قَوْسًا مِمَّنْ كُنْتُ أُعَلِّمُهُ الْكِتَابَ وَالْقُرْآنَ وَلَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ . قَالَ " إِنْ كُنْتَ تُحِبُّ أَنْ تُطَوَّقَ طَوْقًا مِنْ نَارٍ فَاقْبَلْهَا " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3416
In-book reference : Book 24, Hadith 1
English translation : Book 23, Hadith 3409

A similar tradition has also been transmitted by 'Ubadah b. al-Samit through a different chain of narrators, but the former tradition is more perfect. This version has:

I said: What do you think about it, Messenger of Allah? He said: A live coal between your shoulders which you have put around your neck or hanged it.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَكَثِيرُ بْنُ عُبَيْدٍ، قَالاَ حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي بِشْرُ بْنُ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ عَمْرٌو حَدَّثَنِي عُبَادَةُ بْنُ نُسَىٍّ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، نَحْوَ هَذَا الْخَبَرِ - وَالأَوَّلُ أَتَمُّ - فَقُلْتُ مَا تَرَى فِيهَا يَا رَسُولَ اللَّهِ فَقَالَ " جَمْرَةٌ بَيْنَ كَتِفَيْكَ تَقَلَّدْتَهَا " . أَوْ " تَعَلَّقْتَهَا " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3417
In-book reference : Book 24, Hadith 2
English translation : Book 23, Hadith 3410

(2) Chapter: Regarding The Earnings Of Physicians

(2) باب فِي كَسْبِ الأَطِبَّاءِ

Narrated Abu Sa'id Al Khudri :

Some of the Companions of Prophet (ﷺ) went on a journey. They encamped with a clan of the Arabs and sought hospitality from them, but they refused to provide them with any hospitality. The chief of the clan was stung by a scorpion or bitten by a snake. They gave him all sorts of treatment, but nothing gave him relied. One of them said: Would that you had gone to those people who encamped with you ; some of them might have something which could give you relief to your companion. (So they went and) one of them said: Our chief has been stung by a scorpion or bitten by a snake. We administered all sorts of medicine but nothing gave him relief. Has any of you anything, i.e. charm, which gives healing to our companion. One of those people said: I shall apply charm; we sought hospitality from you, but you refused to entertain us. I am not going to apply charm until you give me some wages. So they offered them a number of sheep. He then came to and recited Faithat-al-Kitab and spat until he was cured as if he were set free from a bond. Thereafter they made payment of the wages as agreed by them. They said: Apportion (the wages). The man who applied the charm said: Do not do until we come to the Messenger of Allah (ﷺ) and consult him. So they came to the Messenger of Allah (ﷺ) next morning and mentioned it to him. The Messenger of Allah (ﷺ) said: From where did you learn that it was a charm ? You have done right. Give me a share along with you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَهْطًا، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم انْطَلَقُوا فِي سَفْرَةٍ سَافَرُوهَا فَنَزَلُوا بِحَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ - قَالَ - فَلُدِغَ سَيِّدُ ذَلِكَ الْحَىِّ فَشَفَوْا لَهُ بِكُلِّ شَىْءٍ لاَ يَنْفَعُهُ شَىْءٌ . فَقَالَ بَعْضُهُمْ لَوْ أَتَيْتُمْ هَؤُلاَءِ الرَّهْطَ الَّذِينَ نَزَلُوا بِكُمْ لَعَلَّ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَىْءٌ يَنْفَعُ صَاحِبَكُمْ فَقَالَ بَعْضُهُمْ إِنَّ سَيِّدَنَا لُدِغَ فَشَفَيْنَا لَهُ بِكُلِّ شَىْءٍ فَلاَ يَنْفَعُهُ شَىْءٌ فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَىْءٌ يَشْفِي صَاحِبَنَا يَعْنِي رُقْيَةً . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِنِّي لأَرْقِي وَلَكِنِ اسْتَضَفْنَاكُمْ فَأَبَيْتُمْ أَنْ تُضَيِّفُونَا مَا أَنَا بِرَاقٍ حَتَّى تَجْعَلُوا لِي جُعْلاً . فَجَعَلُوا لَهُ قَطِيعًا مِنَ الشَّاءِ فَأَتَاهُ فَقَرَأَ عَلَيْهِ بِأُمِّ الْكِتَابِ وَيَتْفُلُ حَتَّى بَرِئَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَوْفَاهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُ عَلَيْهِ . فَقَالُوا اقْتَسِمُوا فَقَالَ الَّذِي رَقَى لاَ تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَنَسْتَأْمِرَهُ . فَغَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقْيَةٌ أَحْسَنْتُمْ وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3418
In-book reference : Book 24, Hadith 3
English translation : Book 23, Hadith 3411

This tradition has also been transmitted by Abu Sa'id al-Khudri form the Prophet (ﷺ).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبَدِ بْنِ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference : Sunan Abi Dawud 3419
In-book reference : Book 24, Hadith 4
English translation : Book 23, Hadith 3412

Kharijah b. al-Salt quoted his paternal uncle as saying that he passed by a clan (of the Arab) who came to him and said:

You have brought what is good from this man. Then they brought a lunatic in chains. He recited Surat al-Fatihah over him three days, morning and evening. When he finished, he collected his saliva and then spat it out, (he felt relief) as if he were set free from a bond. They gave him something (as wages). He then came to the Prophet (ﷺ) and mentioned it to him. The Messenger of Allah (ﷺ) said: Accept it, for by my life, some accept it for a worthless charm, but you have done so far a genuine one.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ، أَنَّهُ مَرَّ بِقَوْمٍ فَأَتَوْهُ فَقَالُوا إِنَّكَ جِئْتَ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ فَارْقِ لَنَا هَذَا الرَّجُلَ . فَأَتَوْهُ بِرَجُلٍ مَعْتُوهٍ فِي الْقُيُودِ فَرَقَاهُ بِأُمِّ الْقُرْآنِ ثَلاَثَةَ أَيَّامٍ غُدْوَةً وَعَشِيَّةً كُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ ثُمَّ تَفَلَ فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطُوهُ شَيْئًا فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَهُ لَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم "كُلْ فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقْيَةٍ بَاطِلٍ لَقَدْ أَكَلْتَ بِرُقْيَةٍ حَقٍّ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3420
In-book reference : Book 24, Hadith 5
English translation : Book 23, Hadith 3413

(3) Chapter: Regarding The Earnings Of A Cupper

(3) باب فِي كَسْبِ الْحَجَّامِ

Narrated Rafi' ibn Khadij:

The Prophet (ﷺ) said: The earnings of a cupper are impure, the price paid for a dog is impure, and the hire paid to a prostitute is impure.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ قَارِظٍ - عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَسْبُ الْحَجَّامِ خَبِيثٌ وَثَمَنُ الْكَلْبِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3421
In-book reference : Book 24, Hadith 6
English translation : Book 23, Hadith 3414

Narrated Muhayyisah ibn Ka'b:

Muhayyisah asked permission of the Messenger of Allah (ﷺ) regarding hire of the cupper, but he forbade him. He kept on asking his permission, and at last he said to him: Feed your watering camel with it and feed your slave with it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ مُحَيِّصَةَ، عَنْ أَبِيهِ، أَنَّهُ اسْتَأْذَنَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي إِجَارَةِ الْحَجَّامِ فَنَهَاهُ عَنْهَا فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى أَمَرَهُ أَنِ اعْلِفْهُ نَاضِحَكَ وَرَقِيقَكَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3422

In-book reference : Book 24, Hadith 7
English translation : Book 23, Hadith 3415

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) got him self cupped and gave the cupper his wages. Had he considered it impure, he would not have given it (wage) to him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ احْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَلَوْ عَلِمَهُ خَبِيثًا لَمْ يُعْطِهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3423
In-book reference : Book 24, Hadith 8
English translation : Book 23, Hadith 3416

Narrated Anas b. Malik :

That Abu Tibah cupped the Messenger of Allah (ﷺ) and he ordered that a sa' of dates be given to him, also ordering his people to remit some of his dues.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَرَاجِهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3424
In-book reference : Book 24, Hadith 9
English translation : Book 23, Hadith 3417

(4) Chapter: Regarding The Earning Of A Slave-Women

(4) باب فِي كَسْبِ الإِمَاءِ

Narrated Abu Hurairah:

That the Messenger of Allah (ﷺ) forbade earnings of slave-girls.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، سَمِعَ أَبَا هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كَسْبِ الإِمَاءِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3425
In-book reference : Book 24, Hadith 10
English translation : Book 23, Hadith 3418

Narrated Tariq ibn AbdurRahman al-Qarash:

Rafi' ibn Rifa'ah came to a meeting of the Ansar and said: The Prophet of Allah (ﷺ) forbade us (from some things) today, and he mentioned some things. He forbade the earning of a slave-girl except what she earned with her hand. He indicated (some things) with his fingers such as baking, spinning, and ginning.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنِي طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، قَالَ جَاءَ رَافِعُ بْنُ رِفَاعَةَ إِلَى مَجْلِسِ الأَنْصَارِ فَقَالَ لَقَدْ نَهَانَا نَبِيُّ اللَّهِ صلى الله عليه وسلم الْيَوْمَ فَذَكَرَ أَشْيَاءَ وَنَهَانَا عَنْ كَسْبِ الأَمَةِ إِلاَّ مَا عَمِلَتْ بِيَدِهَا . وَقَالَ هَكَذَا بِأَصَابِعِهِ نَحْوَ الْخَبْزِ وَالْغَزْلِ وَالنَّفْشِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3426
In-book reference : Book 24, Hadith 11
English translation : Book 23, Hadith 3419

Narrated Rafi' b. Khadij:

The Messenger of Allah (ﷺ) forbade earnings of a slave-girl unless it is known from where it came.

حَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عُبَيْدِ اللَّهِ، - يَعْنِي ابْنَ هُرَيْرٍ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَافِعٍ - هُوَ ابْنُ خَدِيجٍ - قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كَسْبِ الأَمَةِ حَتَّى يُعْلَمَ مِنْ أَيْنَ هُوَ .

Grade : **Hasan li ghairih** (Al-Albani) حكم: **حسن لغيره** (الألباني)

Reference : Sunan Abi Dawud 3427
In-book reference : Book 24, Hadith 12
English translation : Book 23, Hadith 3420

(5) Chapter: Regarding The Fee Of A Fortune-Teller (5) باب فِي حُلْوَانِ الْكَاهِنِ

Narrated AbuMas'ud:

The Prophet (ﷺ) forbade the price paid for a dog, the hire paid to a prostitute, and the gift given to a soothsayer.

حَدَّثَنَا قُتَيْبَةُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3428
In-book reference : Book 24, Hadith 13
English translation : Book 23, Hadith 3421

(6) Chapter: Regarding Stud Fees For A Stallion (6) باب فِي عَسْبِ الْفَحْلِ

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) forbade (taking hire for) a stallion's covering.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَسْبِ الْفَحْلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3429
In-book reference : Book 24, Hadith 14
English translation : Book 23, Hadith 3422

(7) Chapter: Regarding Goldsmiths (7) باب فِي الصَّائِغِ

AbuMajidah said:

I cut the ear of a boy, or he cut my ear (the narrator is doubtful). AbuBakr then came to us to perform hajj and we got together with him. But he referred us to Umar ibn al-Khattab. Umar (ibn al-Khattab) said: This reached the extent of retaliation. Call a cupper to me so that he may retaliate. When the cupper was called, he (Umar) said: I heard the Messenger of Allah (ﷺ) say: I gave a boy to my maternal aunt, and I hope that she will be blessed in respect of him. I said to her: Do not entrust him to a supper, nor to a goldsmith, nor to a butcher.

Abu Dawud said: This tradition has also been transmitted by 'Abd al-A'la from Ibn Ishaq who said: Abu Majidah is a man of Banu Sahm narrating from 'Umar b. al-Khattab.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَاجِدَةَ، قَالَ قَطَعْتُ مِنْ أُذُنِ غُلاَمٍ - أَوْ قُطِعَ مِنْ أُذُنِي - فَقَدِمَ عَلَيْنَا أَبُو بَكْرٍ حَاجًّا فَاجْتَمَعْنَا إِلَيْهِ فَرَفَعَنَا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ عُمَرُ إِنَّ هَذَا قَدْ بَلَغَ الْقِصَاصَ ادْعُوا لِي حَجَّامًا لِيَقْتَصَّ مِنْهُ فَلَمَّا دُعِيَ الْحَجَّامُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنِّي وَهَبْتُ لِخَالَتِي غُلاَمًا وَأَنَا أَرْجُو أَنْ يُبَارَكَ لَهَا فِيهِ فَقُلْتُ لَهَا لاَ تُسَلِّمِيهِ حَجَّامًا وَلاَ صَائِغًا وَلاَ قَصَّابًا " . قَالَ أَبُو دَاوُدَ رَوَى عَبْدُ الأَعْلَى عَنِ ابْنِ إِسْحَاقَ قَالَ ابْنُ مَاجِدَةَ رَجُلٌ مِنْ بَنِي سَهْمٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3430
In-book reference : Book 24, Hadith 15
English translation : Book 23, Hadith 3423

A similar tradition has also been transmitted by Abu Majidah al-Sahmi from 'Umar b. al-Khattab through a different chain of narrators.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ، حَدَّثَنَا ابْنُ إِسْحَاقَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ الْحُرَقِيِّ، عَنِ ابْنِ مَاجِدَةَ السَّهْمِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sunan Abi Dawud 3431
In-book reference : Book 24, Hadith 16
English translation : Book 23, Hadith 3424

Abu Majidah quoted 'Umar b. al-Khattab as saying:

I heard the Prophet (ﷺ) say ... narrating the tradition to the same effect.

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنَا الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ الْحُرَقِيُّ، عَنِ ابْنِ مَاجِدَةَ السَّهْمِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sunan Abi Dawud 3432
In-book reference : Book 24, Hadith 17
English translation : Book 23, Hadith 3425

(8) Chapter: Regarding A Slave That Is Sold While He Has Wealth

(8) باب فِي الْعَبْدِ يُبَاعُ وَلَهُ مَالٌ

Narrated Ibn 'Umar:

The Prophet (ﷺ) as saying: If anyone buys a slave who possesses property. his property belongs to the seller unless buyer makes a provision and if anyone buys palm-trees after they have been fecundated, the fruit belongs to the seller unless the buyer make a provision.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ وَمَنْ بَاعَ نَخْلاً مُؤَبَّرًا فَالثَّمَرَةُ لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3433
In-book reference : Book 24, Hadith 18
English translation : Book 23, Hadith 3426

This tradition has also been narrated by 'Umar from the Messenger of Allah (ﷺ) through a different chain of narrators. It mentions only the sale of the slave. It has also been transmitted by Nafi' on the authority of Ibn 'Umar from the Prophet (ﷺ) indicating only the sale of palm-trees.

Abu Dawud said:

Al-Zuhri and Nafi' differed among themselves in four traditions. This is one of them.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِقِصَّةِ الْعَبْدِ وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِقِصَّةِ النَّخْلِ . قَالَ أَبُو دَاوُدَ وَاخْتَلَفَ الزُّهْرِيُّ وَنَافِعٌ فِي أَرْبَعَةِ أَحَادِيثَ هَذَا أَحَدُهَا .

Reference : Sunan Abi Dawud 3434
In-book reference : Book 24, Hadith 19
English translation : Book 23, Hadith 3427

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If anyone buys a slave who possesses property, his property belongs to the seller unless the buyer makes a proviso.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، حَدَّثَنِي مَنْ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3435
In-book reference : Book 24, Hadith 20
English translation : Book 23, Hadith 3428

(9) Chapter: Regarding Meeting Merchants Outside The City

(9) باب فِي التَّلَقِّي

Narrated 'Abdullah bin 'Umar:

The Messenger of Allah (ﷺ) as saying: None of you must buy in opposition to one another ; and do not go out to meet the merchandise, (but one must wait) till it is brought down to the market.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا الأَسْوَاقَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3436
In-book reference : Book 24, Hadith 21
English translation : Book 23, Hadith 3429

Abu Hurairah said:

Do not go our to meet what is being brought (to market for sale). If anyone does so and buys some of it, the owner of merchandise has a choice (of canceling the deal) when it comes to the market.

Abu 'Ali said: I heard Abu Dawud say: Sufyan said: none of you must buy in opposition to one another ; that is he says: I have a better one for ten (dirhams).

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو الرَّقِّيَّ - عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ تَلَقِّي الْجَلَبِ فَإِنْ تَلَقَّاهُ مُتَلَقٍّ مُشْتَرٍ فَاشْتَرَاهُ فَصَاحِبُ السِّلْعَةِ بِالْخِيَارِ إِذَا وَرَدَتِ السُّوقَ . قَالَ أَبُو عَلِيٍّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ قَالَ سُفْيَانُ لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ أَنْ يَقُولَ إِنَّ عِنْدِي خَيْرًا مِنْهُ بِعَشْرَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3437
In-book reference : Book 24, Hadith 22
English translation : Book 23, Hadith 3430

(10) Chapter: Regarding The Prohibition Of Artificially Inflating Prices

(10) باب فِي النَّهْىِ عَنِ النَّجْشِ

Narrated Abu Hurairah:

The Prophet (ﷺ) forbade to bid against one another.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَنَاجَشُوا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3438
In-book reference : Book 24, Hadith 23
English translation : Book 23, Hadith 3431

(11) Chapter: Regarding The Prohibition Of A Town-Dweller Selling On Behalf Of A Bedouin

(11) باب فِي النَّهْىِ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) forbade a townsman to sell for a man from the desert. I asked: What do you mean by the selling of a townsman for a man from the desert ? He replied: He should not be a broker for him.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ . فَقُلْتُ مَا يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ لاَ يَكُونُ لَهُ سِمْسَارًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3439
In-book reference : Book 24, Hadith 24
English translation : Book 23, Hadith 3432

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: A townsman must not sell for a man from the desert, even if he is his brother or father.

Abu Dawud said: Anas b. Malik said: It was said: A townsman must not sell for a man from the desert. This phrase carries a broad meaning. It means that the (the townsman) must not sell anything for him or buy anything for him.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، أَنَّ مُحَمَّدَ بْنَ الزِّبْرِقَانِ أَبَا هَمَّامٍ، حَدَّثَهُمْ - قَالَ زُهَيْرٌ وَكَانَ ثِقَةً - عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَبِيعُ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ " . قَالَ أَبُو دَاوُدَ سَمِعْتُ حَفْصَ بْنَ عُمَرَ يَقُولُ حَدَّثَنَا أَبُو هِلاَلٍ حَدَّثَنَا مُحَمَّدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ يُقَالُ لاَ يَبِيعُ حَاضِرٌ لِبَادٍ . وَهِيَ كَلِمَةٌ جَامِعَةٌ لاَ يَبِيعُ لَهُ شَيْئًا وَلاَ يَبْتَاعُ لَهُ شَيْئًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3440
In-book reference : Book 24, Hadith 25
English translation : Book 23, Hadith 3433

Narrated Salim al-Makki:

That a bedouin told him that he brought a milch she-camel in the time of the Messenger of Allah (ﷺ). He alighted with Talhah ibn Ubaydullah (and wanted to sell his milch animal to him). He said: The Prophet (ﷺ) forbade a townsman to sell for a man from the desert. But go to the market and see who buys from you. consult me thereafter, and then I shall ask you (to sell) or forbid you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَالِمٍ الْمَكِّيِّ، أَنَّ أَعْرَابِيًّا، حَدَّثَهُ أَنَّهُ، قَدِمَ بِحَلُوبَةٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَزَلَ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَلَكِنِ اذْهَبْ إِلَى السُّوقِ فَانْظُرْ مَنْ يُبَايِعُكَ فَشَاوِرْنِي حَتَّى آمُرَكَ أَوْ أَنْهَاكَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3441
In-book reference : Book 24, Hadith 26
English translation : Book 23, Hadith 3434

Narrated Jabir:

The Messenger of Allah (ﷺ) as saying: A townsman must not sell for a man from the desert ; and leave people alone, Allah will give them provision from one another.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبِعْ حَاضِرٌ لِبَادٍ وَذَرُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3442
In-book reference : Book 24, Hadith 27
English translation : Book 23, Hadith 3435

(12) Chapter: One Who Buys An Animal Whose Udders Have Been Tied Up

(12) باب مَنِ اشْتَرَى مُصَرَّاةً فَكَرِهَهَا

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Do not go out to meet riders to conduct business with them ; none of you must buy in opposition to one another; and do not tie up the udders of camels and sheep, for he who buys them after that has been done has two courses open to him after milking them: he may keep them if he is pleased with them, or he may return them along with a sa' of dates is he is displeased with them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَلَقَّوُا الرُّكْبَانَ لِلْبَيْعِ وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ فَمَنِ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3443
In-book reference : Book 24, Hadith 28
English translation : Book 23, Hadith 3436

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: If anyone buys sheep whose udders have been tied up, he has option for three days: he may return it if he desires with a sa' of any grain, not (necessarily) wheat.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَهِشَامٍ، وَحَبِيبٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ إِنْ شَاءَ رَدَّهَا وَصَاعًا مِنْ طَعَامٍ لاَ سَمْرَاءَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3444
In-book reference : Book 24, Hadith 29
English translation : Book 23, Hadith 3437

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: If anyone buys sheep or goat whose udders have been tied up and he milked it, he may keep it if he is pleased with it, or he may return it if he is displeased with it. There is one sa' of dates (which he must give to the seller) for milking it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَخْلَدٍ التَّمِيمِيُّ، حَدَّثَنَا الْمَكِّيُّ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي زِيَادٌ، أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ اشْتَرَى غَنَمًا مُصَرَّاةً احْتَلَبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3445
In-book reference : Book 24, Hadith 30
English translation : Book 23, Hadith 3438

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: If anyone buys a sheep whose udders have been tied up, he has option for three days (for decision). If he returns it, he should return with it wheat equal to its milk or double of it.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ، عَنْ جُمَيْعِ بْنِ عُمَيْرٍ التَّيْمِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ ابْتَاعَ مُحَفَّلَةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا مِثْلَ أَوْ مِثْلَىْ لَبَنِهَا قَمْحًا ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3446
In-book reference : Book 24, Hadith 31
English translation : Book 23, Hadith 3439

(13) Chapter: Regarding The Prohibition Of Hoarding

(13) باب فِي النَّهْىِ عَنِ الْحُكْرَةِ

Narrated Ma'mar b. Abi Ma'mar, one of the children of 'Adi b. Ka'b:

The Messenger of Allah (ﷺ) as saying: No one withholds goods till their price rises but a sinner. I said to Sa'id (b. al-Musayyab): You withhold goods till their price rises. He said: Ma'mar used to withhold goods till their price rose.
Abu Dawud said: I asked Ahmad (b. Hanbal): What is hoarding (hukrah) ? He replied: That on which people live.
Abu Dawud said: Al-Auza'i said: A muhtakir (one who hoards) is one who withholds supply of goods in the market.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ، أَحَدِ بَنِي عَدِيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحْتَكِرُ إِلاَّ خَاطِئٌ " . فَقُلْتُ لِسَعِيدٍ فَإِنَّكَ تَحْتَكِرُ قَالَ وَمَعْمَرٌ كَانَ يَحْتَكِرُ . قَالَ أَبُو دَاوُدَ وَسَأَلْتُ أَحْمَدَ مَا الْحُكْرَةُ قَالَ مَا فِيهِ عَيْشُ النَّاسِ . قَالَ أَبُو دَاوُدَ قَالَ الأَوْزَاعِيُّ الْمُحْتَكِرُ مَنْ يَعْتَرِضُ السُّوقَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference	: Sunan Abi Dawud 3447
In-book reference	: Book 24, Hadith 32
English translation	: Book 23, Hadith 3440

Qatadah said:

Hoarding does not apply to dried dates. Ibn al-Muthanna said that he (Yahya b. Fayyad) reported on the authority of al-Hasan. We (Ibn al-Muthanna) said to him (Yahya): Do not say: "on the authority of al-Hasan."

Abu Dawud said: This tradition according to us is false.
Abu Dawud said: Sa'id b. al-Musayyab used to hoard kernel, fodder, and seeds.
Abu Dawud said: I heard Ahmad b. Yunus say: I asked Sufyan about hoarding fodder. He replied: They (the people in the past) disapproved of hoarding. I asked Abu Bakr b. 'Ayyash (about it). He replied: Hoard it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَيَّاضٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ الْفَيَّاضِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ لَيْسَ فِي التَّمْرِ حُكْرَةٌ . قَالَ ابْنُ الْمُثَنَّى قَالَ عَنِ الْحَسَنِ فَقُلْنَا لَهُ لاَ تَقُلْ عَنِ الْحَسَنِ . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ عِنْدَنَا بَاطِلٌ . قَالَ أَبُو دَاوُدَ كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يَحْتَكِرُ النَّوَى وَالْخَبَطَ وَالْبِزْرَ سَمِعْتُ أَحْمَدَ بْنَ يُونُسَ يَقُولُ سَأَلْتُ سُفْيَانَ عَنْ كَبْسِ الْقَتِّ فَقَالَ كَانُوا يَكْرَهُونَ الْحُكْرَةَ وَسَأَلْتُ أَبَا بَكْرِ بْنَ عَيَّاشٍ فَقَالَ اكْبِسْهُ .

ضعيف الإسناد مقطوع (الألباني)	حكم:

Reference	: Sunan Abi Dawud 3448
In-book reference	: Book 24, Hadith 33
English translation	: Book 23, Hadith 3441

(14) Chapter: Regarding Breaking Dirhams

(14) باب فِي كَسْرِ الدَّرَاهِمِ

Narrated 'Alqamah b. 'Abdullah:

On the authority of his father, who said: The Messenger of Allah (ﷺ) forbade to break the coins of the Muslims current among them except for some defect.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ مُحَمَّدَ بْنَ فَضَاءٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُكْسَرَ سِكَّةُ الْمُسْلِمِينَ الْجَائِزَةُ بَيْنَهُمْ إِلاَّ مِنْ بَأْسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3449
In-book reference : Book 24, Hadith 34
English translation : Book 23, Hadith 3442

(15) Chapter: Regarding Fixing Prices

(15) باب فِي التَّسْعِيرِ

Narrated AbuHurayrah:

A man came and said: Messenger of Allah, fix prices. He said: (No), but I shall pray. Again the man came and said: Messenger of Allah, fix prices. He said: It is but Allah Who makes the prices low and high. I hope that when I meet Allah, none of you has any claim on me for doing wrong regarding blood or property.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ، أَنَّ سُلَيْمَانَ بْنَ بِلاَلٍ، حَدَّثَهُمْ حَدَّثَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ سَعِّرْ . فَقَالَ " بَلْ أَدْعُو " . ثُمَّ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ سَعِّرْ فَقَالَ " بَلِ اللَّهُ يَخْفِضُ وَيَرْفَعُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ لأَحَدٍ عِنْدِي مَظْلَمَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3450
In-book reference : Book 24, Hadith 35
English translation : Book 23, Hadith 3443

Narrated Anas ibn Malik:

The people said: Messenger of Allah , prices have shot up, so fix prices for us. Thereupon the Messenger of Allah (ﷺ) said: Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، وَقَتَادَةُ، وَحُمَيْدٌ، عَنْ أَنَسٍ، قَالَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ غَلاَ السِّعْرُ فَسَعِّرْ لَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلاَ مَالٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3451
In-book reference : Book 24, Hadith 36
English translation : Book 23, Hadith 3444

(16) Chapter: Regarding The Prohibition Of Deception

(16) باب فِي النَّهْيِ عَنِ الْغِشِّ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) passed a man who was selling grain. He asked him: How are you selling? He informed him. Revelation them came down to him saying: "Put your hand into it." So he put his hand into it, and felt that it was damp. The Messenger of Allah (ﷺ) then said: "He who deceives has nothing to do with us."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ " كَيْفَ تَبِيعُ " . فَأَخْبَرَهُ فَأُوحِيَ إِلَيْهِ أَنْ أَدْخِلْ يَدَكَ فِيهِ فَأَدْخَلَ يَدَهُ فِيهِ فَإِذَا هُوَ مَبْلُولٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ غَشَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3452
In-book reference : Book 24, Hadith 37
English translation : Book 23, Hadith 3445

Yahya said:

Sufyan disapproved of the interpretation of the phrase "has nothing to do with us" as "not like us".

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، عَنْ عَلِيٍّ، عَنْ يَحْيَى، قَالَ كَانَ سُفْيَانُ يَكْرَهُ هَذَا التَّفْسِيرَ لَيْسَ مِنَّا لَيْسَ مِثْلَنَا .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 3453
In-book reference : Book 24, Hadith 38
English translation : Book 23, Hadith 3446

(17) Chapter: Regarding The Option Of Both Parties (To Annul A Deal)

(17) باب فِي خِيَارِ الْمُتَبَايِعَيْنِ

Narrated 'Abdullah bin 'Umar:

The Messenger of Allah (ﷺ) as saying: Each one of the two parties in a business has an option (to annul it) against the other party so long as they have not separated, except in a conditional bargain.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَفْتَرِقَا إِلاَّ بَيْعَ الْخِيَارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3454
In-book reference : Book 24, Hadith 39
English translation : Book 23, Hadith 3447

The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect through a different chain of narrators. This version adds:

"Or one of them tells the other: "Exercise the right."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3455
In-book reference : Book 24, Hadith 40
English translation : Book 23, Hadith 3448

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Both parties in a business transaction have a right to annul it so long as they have not separated unless it is a bargain with the option to annul is attached to it; and it is not permissible for one of them to separate from the other for fear that one may demand that the bargain be rescinded.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا إِلاَّ أَنْ تَكُونَ صَفْقَةَ خِيَارٍ وَلاَ يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقِيلَهُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3456
In-book reference : Book 24, Hadith 41
English translation : Book 23, Hadith 3449

Narrated AbulWadi':

We fought one of our battle, and encamped at a certain place. One of our companions sold a horse for a slave. After that they remained there for the rest of day and night. When the next morning came, they prepared themselves for departure. The buyer of the horse began to saddle it, but the seller was ashamed (of the transaction). He went to the man (buyer) and asked him to annul the transaction. The man refused to hand it over (the horse) to him.
He said: AbuBarzah, the companion of the Prophet (ﷺ), is to decide between me and you. They went to AbuBarzah in the corner of the army. They related this story to him.
He said: Do you agree that I make a decision between you on the basis of the decision of the Messenger of Allah (ﷺ)?
The Messenger of Allah (ﷺ) said: Both parties in a business transaction have an option (right) to annul it so long as they have not separated.
Hisham to Hassan said that Jamil said in his version: "I do not think that you separated."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ جَمِيلِ بْنِ مُرَّةَ، عَنْ أَبِي الْوَضِيءِ، قَالَ غَزَوْنَا غَزْوَةً لَنَا فَنَزَلْنَا مَنْزِلاً فَبَاعَ صَاحِبٌ لَنَا فَرَسًا بِغُلاَمٍ ثُمَّ أَقَامَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا فَلَمَّا أَصْبَحَا مِنَ الْغَدِ حَضَرَ الرَّحِيلُ فَقَامَ إِلَى فَرَسِهِ يُسْرِجُهُ فَنَدِمَ فَأَتَى الرَّجُلَ وَأَخَذَهُ بِالْبَيْعِ فَأَبَى الرَّجُلُ أَنْ يَدْفَعَهُ إِلَيْهِ فَقَالَ بَيْنِي وَبَيْنَكَ أَبُو بَرْزَةَ صَاحِبُ النَّبِيِّ صلى الله عليه وسلم فَأَتَيَا أَبَا بَرْزَةَ فِي نَاحِيَةِ الْعَسْكَرِ فَقَالاَ لَهُ

هَذِهِ الْقِصَّةَ . فَقَالَ أَتَرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا " . قَالَ هِشَامُ بْنُ حَسَّانَ حَدَّثَ جَمِيلٌ أَنَّهُ قَالَ مَا أُرَاكُمَا افْتَرَقْتُمَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3457
In-book reference : Book 24, Hadith 42
English translation : Book 23, Hadith 3450

Narrated Yahya b. Ayyub:

When Abu Zur'ah made a business transaction with a man, he gave him the right of option. He then would tell him: Give me the right of option (to annul the bargain). He said: I heard AbuHurayrah say: The Messenger of Allah (ﷺ) said: Two people must separate only by mutual consent.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرْجَرَائِيُّ، قَالَ مَرْوَانُ الْفَزَارِيُّ أَخْبَرَنَا عَنْ يَحْيَى بْنِ أَيُّوبَ، قَالَ كَانَ أَبُو زُرْعَةَ إِذَا بَايَعَ رَجُلاً خَيَّرَهُ قَالَ ثُمَّ يَقُولُ خَيِّرْنِي وَيَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَفْتَرِقَنَّ اثْنَانِ إِلاَّ عَنْ تَرَاضٍ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3458
In-book reference : Book 24, Hadith 43
English translation : Book 23, Hadith 3451

Narrated Hakim b. Hizam:

The Messenger of Allah (ﷺ) as saying: Both parties in a business transaction have a right of option (to annul it) so long as they are not separated ; and if they tell the truth and make everything clear, they will be blessed in their transaction, but it they conceal anything and lie, the blessing on their transaction will be blotted out.
Abu Dawud said: A similar tradition has also been transmitted by Sa'id b. Abi 'Arubah and Hammad. As regards with Hammam, he said in his version: Until they separate or exercise the right of option (to annul the transaction), saying the words of option three times.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتِ الْبَرَكَةُ مِنْ بَيْعِهِمَا " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَحَمَّادٌ وَأَمَّا هَمَّامٌ فَقَالَ " حَتَّى يَتَفَرَّقَا أَوْ يَخْتَارَ " . ثَلاَثَ مِرَارٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3459
In-book reference : Book 24, Hadith 44
English translation : Book 23, Hadith 3452

(18) Chapter: Regarding The Virtue Of Accepting The Cancellation Of A Deal

(18) باب فِي فَضْلِ الإِقَالَةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone rescinds a sale with a Muslim, Allah will cancel his slip, on the Day of Resurrection.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَفْصٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3460
In-book reference : Book 24, Hadith 45
English translation : Book 23, Hadith 3453

(19) Chapter: Regarding One Who Does Two Transactions In One

(19) باب فِيمَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكَسُهُمَا أَوِ الرِّبَا " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 3461
In-book reference : Book 24, Hadith 46
English translation : Book 23, Hadith 3454

(20) Chapter: Regarding The Prohibition Of Al-'Enah

(20) باب فِي النَّهْىِ عَنِ الْعِينَةِ

Narrated Abdullah ibn Umar:

I heard the Messenger of Allah, (ﷺ) say: When you enter into the inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، ح وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرُلُّسِيُّ، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ إِسْحَاقَ أَبِي عَبْدِ الرَّحْمَنِ، - قَالَ سُلَيْمَانُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْخُرَاسَانِيِّ، - أَنَّ عَطَاءً الْخُرَاسَانِيَّ، حَدَّثَهُ أَنَّ نَافِعًا حَدَّثَهُ عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلاًّ لاَ يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ " . قَالَ أَبُو دَاوُدَ الإِخْبَارُ لِجَعْفَرٍ وَهَذَا لَفْظُهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3462
In-book reference : Book 24, Hadith 47

English translation : Book 23, Hadith 3455

(21) Chapter: Regarding Payment In Advance (21) باب فِي السَّلَفِ

Narrated Ibn 'Abbas:

When the Messenger of Allah (ﷺ) came to Medina, they were paying one, two and three years in advance for fruits, so he said: Those who pay in advance for anything, must do for a specified measure and weight with a specified time fixed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلاَثَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3463
In-book reference : Book 24, Hadith 48
English translation : Book 23, Hadith 3456

Muhammad or 'Abd Allah b. Mujahid said:

'Abd Allah b. Shaddad and Abu Burdah disputed over salaf (payment in advance). They sent me to Ibn Abi Awfa and I asked him (about it) and he replied: We used to pay in advance (salaf) during the time of the Messenger of Allah (ﷺ), Abu Bakr and 'Umar in wheat, barley, dates and raisins. Ibn Kathir added: "to those people who did not possess these things." The agreed version then goes: I then asked Ibn Abza who gave a similar reply.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنِي مُحَمَّدٌ، أَوْ عَبْدُ اللَّهِ بْنُ مُجَالِدٍ قَالَ اخْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَأَبُو بُرْدَةَ فِي السَّلَفِ فَبَعَثُونِي إِلَى ابْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ إِنْ كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ - قَالَ ابْنُ كَثِيرٍ - إِلَى قَوْمٍ مَا هُوَ عِنْدَهُمْ . ثُمَّ اتَّفَقَا وَسَأَلْتُ ابْنَ أَبْزَى فَقَالَ مِثْلَ ذَلِكَ .

حكم: صحيح خ بلفظ ما كنا نسألهم مكان ما هو عندهم (الألباني)

Reference : Sunan Abi Dawud 3464
In-book reference : Book 24, Hadith 49
English translation : Book 23, Hadith 3457

The tradition mentioned above has also been transmitted by Ibn Abi al-Mujahid through a different chain of narrators. This version has:

"to those people who did not possess these things."

Abu Dawud said: What is correct is Ibn Abi al-Mujahid. Shu'bah made a mistake in it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَابْنُ، مَهْدِيٍّ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُجَالِدِ، وَقَالَ عَبْدُ الرَّحْمَنِ، عَنِ ابْنِ أَبِي الْمُجَالِدِ، بِهَذَا الْحَدِيثِ قَالَ عِنْدَ قَوْمٍ مَا هُوَ عِنْدَهُمْ . قَالَ أَبُو دَاوُدَ الصَّوَابُ ابْنُ أَبِي الْمُجَالِدِ وَشُعْبَةُ أَخْطَأَ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3465
In-book reference : Book 24, Hadith 50
English translation : Book 23, Hadith 3458

Narrated Abdullah ibn AbuAwfa ibn AbuAwfa al-Aslami:

We made a journey to Syria on an expedition along with the Messenger of Allah (ﷺ). The Nabateans of Syria came to us and we paid in advance to them (in a salam contract) in wheat and olive oil at a specified rate and for a specified time. He asked (by the people): you might have contracted with him who had these things in his possession? He replied: We did not ask them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي غَنِيَّةَ، حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الأَسْلَمِيِّ، قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الشَّامَ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّامِ فَنُسْلِفُهُمْ فِي الْبُرِّ وَالزَّيْتِ سِعْرًا مَعْلُومًا وَأَجَلاً مَعْلُومًا فَقِيلَ لَهُ مِمَّنْ لَهُ ذَلِكَ قَالَ مَا كُنَّا نَسْأَلُهُمْ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 3466
In-book reference : Book 24, Hadith 51
English translation : Book 23, Hadith 3459

(22) Chapter: Regarding Payment In Advance For Specified Crops

(22) باب فِي السَّلَمِ فِي ثَمَرَةٍ بِعَيْنِهَا

Narrated Abdullah ibn Umar:

A man paid in advance for a palm-tree. It did not bear fruit that year. They brought their case for decision to the Prophet (ﷺ). He said: for which do you make his property lawful? He then said: Do not pay in advance for a palm-tree till they (the fruits) were clearly in good condition.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، نَجْرَانِيٍّ عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، أَسْلَفَ رَجُلاً فِي نَخْلٍ فَلَمْ تُخْرِجْ تِلْكَ السَّنَةَ شَيْئًا فَاخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " بِمَ تَسْتَحِلُّ مَالَهُ ارْدُدْ عَلَيْهِ مَالَهُ " . ثُمَّ قَالَ " لاَ تُسْلِفُوا فِي النَّخْلِ حَتَّى يَبْدُوَ صَلاَحُهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3467
In-book reference : Book 24, Hadith 52
English translation : Book 23, Hadith 3460

(23) Chapter: Transfer Of Goods Paid For In Advance

(23) باب السَّلَفِ لاَ يُحَوَّلُ

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: If anyone pays in advance he must not transfer it to someone else before he receives it.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو بَدْرٍ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ سَعْدٍ، - يَعْنِي الطَّائِيَّ - عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَسْلَفَ فِي شَىْءٍ فَلاَ يَصْرِفْهُ إِلَى غَيْرِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3468
In-book reference : Book 24, Hadith 53
English translation : Book 23, Hadith 3461

(24) Chapter: Cancelling The Deal In The Event Of Blight

(24) باب فِي وَضْعِ الْجَائِحَةِ

Narrated Abu Sa'id Al Khudri :

In the time of the Messenger of Allah (ﷺ) a man suffered loss affecting fruits he had bought and owed a large debt, so the Messenger of Allah (ﷺ) said: Give him sadaqah (alms). So the people gave him sadaqah (alms), but as that was not enough to pay the debt in full, the Messenger of Allah (ﷺ) said: Take what you find. But that is all you may have.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ تَصَدَّقُوا عَلَيْهِ ‏"‏ ‏.‏ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلاَّ ذَلِكَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3469
In-book reference : Book 24, Hadith 54
English translation : Book 23, Hadith 3462

Narrated Jabir bin 'Abdullah :

The Messenger of Allah (ﷺ) as saying: If you were to sell dried dates to your brother and they were smitten by blight, it will not be allowable for you to take your brother's property unjustly.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، - الْمَعْنَى - أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ، أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنْ بِعْتَ مِنْ أَخِيكَ تَمْرًا فَأَصَابَتْهَا جَائِحَةٌ فَلاَ يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3470
In-book reference : Book 24, Hadith 55
English translation : Book 23, Hadith 3463

(25) Chapter: Regarding The Explanation Of Blight

(25) باب فِي تَفْسِيرِ الْجَائِحَةِ

'Ata said:

Blight means anything which obviously damages (the crop), by rain, hail, locust, blast of wind, or fire.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عُثْمَانُ بْنُ الْحَكَمِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ الْجَوَائِحُ كُلُّ ظَاهِرٍ مُفْسِدٍ مِنْ مَطَرٍ أَوْ بَرْدٍ أَوْ جَرَادٍ أَوْ رِيحٍ أَوْ حَرِيقٍ .

Grade : **Hasan Maqtu'** (Al-Albani) حكم: **حسن مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3471
In-book reference : Book 24, Hadith 56
English translation : Book 23, Hadith 3464

Yahya b. Sa'id said:

Blight is not effective when less than one-third of goods are damaged. Yayha said: That has been the established practice of Muslims.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عُثْمَانُ بْنُ الْحَكَمِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ لاَ جَائِحَةَ فِيمَا أُصِيبَ دُونَ ثُلُثِ رَأْسِ الْمَالِ - قَالَ يَحْيَى - وَذَلِكَ فِي سُنَّةِ الْمُسْلِمِينَ .

Grade : **Hasan Maqtu'** (Al-Albani) حكم: **حسن مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3472
In-book reference : Book 24, Hadith 57
English translation : Book 23, Hadith 3465

(26) Chapter: Regarding Withholding Water

(26) باب فِي مَنْعِ الْمَاءِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Excess water should not be withheld so as to prevent (cattle) by it from grass.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3473
In-book reference : Book 24, Hadith 58
English translation : Book 23, Hadith 3466

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: There are three people who Allah will not address on the Day of Judgement: a man who prevents traveller from the excess water which he has with him; and a man who swears for the goods (for sale) after the afternoon prayer, that is, (he swears) falsely; and a man who takes the oath of allegiance to a ruler

(imam); if he gives him (something), he fullfils (the oath of allegiance) to him, if he does not give him (anything), he does not fulfill it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ وَرَجُلٌ حَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا فَإِنْ أَعْطَاهُ وَفَى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3474
In-book reference : Book 24, Hadith 59
English translation : Book 23, Hadith 3467

The tradition mentioned above has also been related by al-'Amash to the same effect through a different chain of narrators. This version adds:

"He used: 'Not purify them ; grievously will be their penalty.'"

He said about (selling) the goods: I swear by Allah, I was given (the price) so and so for it. The other man considered it to be correct and bought it.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ " وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ " . وَقَالَ فِي السِّلْعَةِ " بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ الآخَرُ فَأَخَذَهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3475
In-book reference : Book 24, Hadith 60
English translation : Book 23, Hadith 3468

Narrated Buhaisah:

On the authority of her father: My father asked the Prophet (ﷺ) for permission (to kiss his body). (When he was given permission), lifting his shirt he approached his body, and began to kiss and stick to him. He then asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He replied: Water. He asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He replied: Salt. He again asked: Prophet of Allah, what is the thing withholding of which is not lawful ? He said: That you do a good work is better for you.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ سَيَّارِ بْنِ مَنْظُورٍ، - رَجُلٍ مِنْ بَنِي فَزَارَةَ - عَنْ أَبِيهِ، عَنِ امْرَأَةٍ، يُقَالُ لَهَا بُهَيْسَةُ عَنْ أَبِيهَا، قَالَتِ اسْتَأْذَنَ أَبِي النَّبِيَّ صلى الله عليه وسلم فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ فَجَعَلَ يُقَبِّلُ وَيَلْتَزِمُ ثُمَّ قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " الْمَاءُ " . قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " الْمِلْحُ " . قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّىْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ " أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3476
In-book reference : Book 24, Hadith 61
English translation : Book 23, Hadith 3469

Narrated A man:

A man from the immigrants of the Companions of the Prophet (ﷺ) said: I participated in battle three times along with the Prophet (ﷺ). I heard him say: Muslims have common share in three (things). grass, water and fire.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ اللُّؤْلُؤِيُّ، أَخْبَرَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ حَبَّانَ بْنِ زَيْدٍ الشَّرْعَبِيِّ، عَنْ رَجُلٍ، مِنْ قَرْنٍ ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو خِدَاشٍ، - وَهَذَا لَفْظُ عَلِيٍّ - عَنْ رَجُلٍ، مِنَ الْمُهَاجِرِينَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ثَلاَثًا أَسْمَعُهُ يَقُولُ " الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلاَثٍ فِي الْكَلإِ وَالْمَاءِ وَالنَّارِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3477
In-book reference : Book 24, Hadith 62
English translation : Book 23, Hadith 3470

(27) Chapter: Regarding Selling Surplus Water

(27) باب فِي بَيْعِ فَضْلِ الْمَاءِ

Narrated Iyas ibn Abd:
The Messenger of Allah (ﷺ) forbade the sale of excess water.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ إِيَاسِ بْنِ عَبْدٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3478
In-book reference : Book 24, Hadith 63
English translation : Book 23, Hadith 3471

(28) Chapter: Regarding The Price Of Cats

(28) باب فِي ثَمَنِ السِّنَّوْرِ

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) forbade payment for dog and cat.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، ح وَحَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، وَعَلِيُّ بْنُ بَحْرٍ، قَالاَ حَدَّثَنَا عِيسَى، وَقَالَ، إِبْرَاهِيمُ أَخْبَرَنَا عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3479
In-book reference : Book 24, Hadith 64

English translation : Book 23, Hadith 3472

Narrated Jabir:

The Prophet (ﷺ) forbade payment for cat.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا عُمَرُ بْنُ زَيْدٍ الصَّنْعَانِيُّ، أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْهِرَّةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3480
In-book reference : Book 24, Hadith 65
English translation : Book 23, Hadith 3473

(29) Chapter: Regarding The Price Of Dogs (29) باب فِي أَثْمَانِ الْكِلاَبِ

Narrated Abu Mas'ud:

The Prophet (ﷺ) forbade the price paid for a dog, the hire paid to prostitute, and the gift given to a soothsayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3481
In-book reference : Book 24, Hadith 66
English translation : Book 23, Hadith 3474

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) forbade the price paid for a dog; if someone comes to ask for the price of a dog, fill his hand-palm with dust.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ثَمَنِ الْكَلْبِ وَإِنْ جَاءَ يَطْلُبُ ثَمَنَ الْكَلْبِ فَامْلأْ كَفَّهُ تُرَابًا .

Grade : **Sahih in chain** (Al-Albani) صحيح الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3482
In-book reference : Book 24, Hadith 67
English translation : Book 23, Hadith 3475

Narrated Abu Juhaifah:

The Messenger of Allah (ﷺ)forbade the price paid for a dog.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، أَنَّ أَبَاهُ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْكَلْبِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3483
In-book reference : Book 24, Hadith 68
English translation : Book 23, Hadith 3476

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The price paid for a dog, the price given to a soothsayer, and the hire paid to a prostitute are not lawful.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَعْرُوفُ بْنُ سُوَيْدٍ الْجُذَامِيُّ، أَنَّ عُلَىَّ بْنَ رَبَاحٍ اللَّخْمِيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ ثَمَنُ الْكَلْبِ وَلاَ حُلْوَانُ الْكَاهِنِ وَلاَ مَهْرُ الْبَغِيِّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3484
In-book reference : Book 24, Hadith 69
English translation : Book 23, Hadith 3477

(30) Chapter: Regarding The Price Of Khamr And Deat Meat

(30) باب فِي ثَمَنِ الْخَمْرِ وَالْمَيْتَةِ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: Allah forbade wine and the price paid for it, and forbade dead meat and the price paid for it, and forbade swine and the price paid for it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُخْتٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ وَثَمَنَهَا وَحَرَّمَ الْمَيْتَةَ وَثَمَنَهَا وَحَرَّمَ الْخِنْزِيرَ وَثَمَنَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3485
In-book reference : Book 24, Hadith 70
English translation : Book 23, Hadith 3478

Narrated Jabir bin 'Abdullah :

That he heard the Messenger of Allah (ﷺ) say in the year of the Conquest when he was in Mecca: Allah has forbidden the sale of wine, animals which have dead natural death, swine and idols. He was asked: Messenger of Allah, what do you think of the fat of animals which had died a natural death, for it was used for caulking ships,

greasing skins, and making oil for lamps? He replies: No, it is forbidden. Thereafter, the Messenger of Allah (ﷺ) said: May Allah curse the Jews! When Allah declared the fat of such animals lawful, they melted it, then sold it, and enjoyed the price they received.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ " إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ " . فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ " لاَ هُوَ حَرَامٌ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا أَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3486
In-book reference : Book 24, Hadith 71
English translation : Book 23, Hadith 3479

Yazid b. Abi Habib said:

Jabir wrote to me a similar tradition. But he did not say in this version "It is forbidden."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، قَالَ كَتَبَ إِلَىَّ عَطَاءٌ عَنْ جَابِرٍ، نَحْوَهُ لَمْ يَقُلْ " هُوَ حَرَامٌ " .

Reference : Sunan Abi Dawud 3487
In-book reference : Book 24, Hadith 72
English translation : Book 23, Hadith 3480

Narrated Ibn 'Abbas:

I saw the Messenger of Allah (ﷺ) sitting neat the Black stone (or at a corner of the Ka'bah). He said: He (the Prophet) raised his eyes towards the heaven, and laughed, and he said: May Allah curse the Jews! He said this three times. Allah declared unlawful for them the fats (of the animals which died a natural death); they sold them and they enjoyed the price they received for them. When Allah declared eating of thing forbidden for the people, He declares it price also forbidden for them. The version of Khalid b. 'Abd Allah al-Tahhan does not have the words "I saw". It has: "May Allah destroy the Jews!"

حَدَّثَنَا مُسَدَّدٌ، أَنَّ بِشْرَ بْنَ الْمُفَضَّلِ، وَخَالِدَ بْنَ عَبْدِ اللَّهِ، حَدَّثَاهُمُ - الْمَعْنَى، - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ بَرَكَةَ، قَالَ مُسَدَّدٌ فِي حَدِيثِ خَالِدِ بْنِ عَبْدِ اللَّهِ عَنْ بَرَكَةَ أَبِي الْوَلِيدِ، ثُمَّ اتَّفَقَا - عَنِ ابْنِ عَبَّاسٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم جَالِسًا عِنْدَ الرُّكْنِ - قَالَ - فَرَفَعَ بَصَرَهُ إِلَى السَّمَاءِ فَضَحِكَ فَقَالَ " لَعَنَ اللَّهُ الْيَهُودَ " . ثَلاَثًا " إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا وَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَى قَوْمٍ أَكْلَ شَىْءٍ حَرَّمَ عَلَيْهِمْ ثَمَنَهُ " . وَلَمْ يَقُلْ فِي حَدِيثِ خَالِدِ بْنِ عَبْدِ اللَّهِ الطَّحَّانِ " رَأَيْتُ " . وَقَالَ " قَاتَلَ اللَّهُ الْيَهُودَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3488
In-book reference : Book 24, Hadith 73
English translation : Book 23, Hadith 3481

Narrated Al-Mughirah ibn Shu'bah:

The Prophet (ﷺ) said: He who sold wine should shear the flesh of swine.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا ابْنُ إِدْرِيسَ، وَوَكِيعٌ، عَنْ طُعْمَةَ بْنِ عَمْرٍو الْجَعْفَرِيِّ، عَنْ عُمَرَ بْنِ بَيَانٍ التَّغْلِبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ بَاعَ الْخَمْرَ فَلْيُشَقِّصِ الْخَنَازِيرَ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3489
In-book reference : Book 24, Hadith 74
English translation : Book 23, Hadith 3482

Narrated 'Aishah:

When the last verses of Surat al-Baqarah were revealed, the Messenger of Allah (ﷺ) came out and recited them to us and siad: Trading in wine has been forbidden.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا نَزَلَتِ الآيَاتُ الأَوَاخِرُ مِنْ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَهُنَّ عَلَيْنَا وَقَالَ " حُرِّمَتِ التِّجَارَةُ فِي الْخَمْرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3490
In-book reference : Book 24, Hadith 75
English translation : Book 23, Hadith 3483

The tradition mentioned above has also been transmitted by al-A'mash to the same effect through a different chain of narrators. This version adds:

"The last verses about usury."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ الآيَاتُ الأَوَاخِرُ فِي الرِّبَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3491
In-book reference : Book 24, Hadith 76
English translation : Book 23, Hadith 3484

(31) Chapter: Regarding Selling Food Before Taking Possession Of It

(31) باب فِي بَيْعِ الطَّعَامِ قَبْلَ أَنْ يُسْتَوْفَى

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) as saying: If anyone buys grain, he must not sell it till receives it in full.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3492
In-book reference : Book 24, Hadith 77
English translation : Book 23, Hadith 3485

Narrated Ibn 'Umar:

During the time of Messenger of Allah (ﷺ) we used to buy grain, and he sent a man to us who ordered us to move it from the spot where we had bought it to some other place, before we sold it without weighing or measuring it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ كُنَّا فِي زَمَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَاعُ الطَّعَامَ فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ - يَعْنِي - جُزَافًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3493
In-book reference : Book 24, Hadith 78
English translation : Book 23, Hadith 3486

Ibn 'Umar said:

They (the people) used to buy grain in the upper part of the market in the same spot without measuring or weighing it. The Messenger of Allah (ﷺ) forbade them to sell it there before removing it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ كَانُوا يَتَبَايَعُونَ الطَّعَامَ جُزَافًا بِأَعْلَى السُّوقِ فَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعُوهُ حَتَّى يَنْقُلُوهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3494
In-book reference : Book 24, Hadith 79
English translation : Book 23, Hadith 3487

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) forbade to sell grain which one buys by measurement until one receives it in full.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرٌو، عَنِ الْمُنْذِرِ بْنِ عُبَيْدٍ الْمَدِينِيِّ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَامًا اشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3495
In-book reference : Book 24, Hadith 80

English translation : Book 23, Hadith 3488

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) as saying: If anyone buys grain, he should not sell it until he measures it. Abu Bakr added in his version: I asked Ibn 'Abbas: Why ? He replied: Do you not see that they sell (grain) for gold, but the grain is still with the seller.

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَكْتَالَهُ " . زَادَ أَبُو بَكْرٍ قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ لِمَ قَالَ أَلاَ تَرَى أَنَّهُمْ يَتَبَايَعُونَ بِالذَّهَبِ وَالطَّعَامُ مُرَجًّى .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3496
In-book reference : Book 24, Hadith 81
English translation : Book 23, Hadith 3489

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) as saying: If anyone buys a grain, he should not sell it until he takes possession of it. Sulaiman b. Harb said: Until he receives it in full. Musaddad added: Ibn 'Abbas said: And I think that everything is like grain.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، - وَهَذَا لَفْظُ مُسَدَّدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اشْتَرَى أَحَدُكُمْ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ " . قَالَ سُلَيْمَانُ بْنُ حَرْبٍ " حَتَّى يَسْتَوْفِيَهُ " . زَادَ مُسَدَّدٌ قَالَ وَقَالَ ابْنُ عَبَّاسٍ وَأَحْسِبُ أَنَّ كُلَّ شَىْءٍ مِثْلُ الطَّعَامِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3497
In-book reference : Book 24, Hadith 82
English translation : Book 23, Hadith 3490

Narrated Ibn 'Abbas:

I saw that during the time of the Messenger of Allah (ﷺ) the people were beaten when they bought grain on the same spot and sold it there without moving it to their houses.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا اشْتَرَوُا الطَّعَامَ جُزَافًا أَنْ يَبِيعُوهُ حَتَّى يُبْلِغَهُ إِلَى رَحْلِهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3498

In-book reference : Book 24, Hadith 83
English translation : Book 23, Hadith 3491

Narrated Ibn Umar:

I bought olive oil in the market. When I became its owner, a man met me and offered good profit for it. I intended to settle the bargain with him, but a man caught hold of my hand from behind. When I turned I found that he was Zayd ibn Thabit. He said: Do not sell it on the spot where you have bought it until you take it to your house, for the Messenger of Allah (ﷺ) forbade to sell the goods where they are bought until the tradesmen take them to their houses.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عُمَرَ، قَالَ ابْتَعْتُ زَيْتًا فِي السُّوقِ فَلَمَّا اسْتَوْجَبْتُهُ لِنَفْسِي لَقِيَنِي رَجُلٌ فَأَعْطَانِي بِهِ رِبْحًا حَسَنًا فَأَرَدْتُ أَنْ أَضْرِبَ عَلَى يَدِهِ فَأَخَذَ رَجُلٌ مِنْ خَلْفِي بِذِرَاعِي فَالْتَفَتُّ فَإِذَا زَيْدُ بْنُ ثَابِتٍ فَقَالَ لاَ تَبِعْهُ حَيْثُ ابْتَعْتَهُ حَتَّى تَحُوزَهُ إِلَى رَحْلِكَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ تُبَاعَ السِّلَعُ حَيْثُ تُبْتَاعُ حَتَّى يَحُوزَهَا التُّجَّارُ إِلَى رِحَالِهِمْ ‏.‏

Grade : **Hasan li ghairih** (Al-Albani) **حسن لغيره** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3499
In-book reference : Book 24, Hadith 84
English translation : Book 23, Hadith 3492

(32) Chapter: If A Man Says When Buying And Selling: No Deception

(32) باب فِي الرَّجُلِ يَقُولُ فِي الْبَيْعِ لاَ خِلاَبَةَ

Narrated Ibn 'Umar:

A man told the Messenger of Allah (ﷺ) that he was being deceived in business transactions. The Messenger of Allah (ﷺ) then said: When you make a bargain, say: There is no attempt to deceive. So when the man made a bargain, he said: There is no attempt to deceive.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، ذَكَرَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ يُخْدَعُ فِي الْبَيْعِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ ‏"‏ ‏.‏ فَكَانَ الرَّجُلُ إِذَا بَايَعَ يَقُولُ لاَ خِلاَبَةَ ‏.‏

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3500
In-book reference : Book 24, Hadith 85
English translation : Book 23, Hadith 3493

Narrated Anas ibn Malik:

During the time of the Messenger of Allah (ﷺ) a man used to buy (goods), and he was weak in his intellect. His people came to the Prophet of Allah (ﷺ) and said: Prophet of Allah, stop so-and-so (to make a bargain) for he buys (goods), but he is weak in his intellect. So the Prophet (ﷺ) called on him and forbade him to make a bargain. He

said: Prophet of Allah, I cannot keep away myself from business transactions. Thereupon the Messenger of Allah (ﷺ) said: If you cannot give up making a bargain , then say: Take , and give, and there is no attempt to deceive.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَرُزِّيُّ، وَإِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو ثَوْرٍ الْكَلْبِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، - قَالَ مُحَمَّدٌ عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ - أَخْبَرَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ يَبْتَاعُ وَفِي عُقْدَتِهِ ضَعْفٌ فَأَتَى أَهْلُهُ نَبِيَّ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا نَبِيَّ اللَّهِ احْجُرْ عَلَى فُلاَنٍ فَإِنَّهُ يَبْتَاعُ وَفِي عُقْدَتِهِ ضَعْفٌ فَدَعَاهُ النَّبِيُّ صلى الله عليه وسلم فَنَهَاهُ عَنِ الْبَيْعِ فَقَالَ يَا نَبِيَّ اللَّهِ إِنِّي لاَ أَصْبِرُ عَنِ الْبَيْعِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كُنْتَ غَيْرَ تَارِكٍ الْبَيْعَ فَقُلْ هَاءَ وَهَاءَ وَلاَ خِلاَبَةَ " . قَالَ أَبُو ثَوْرٍ عَنْ سَعِيدٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3501
In-book reference : Book 24, Hadith 86
English translation : Book 23, Hadith 3494

(33) Chapter: Regarding Al-'Urban (Non-Refundable Advance) (33) باب فى الْعُرْبَانِ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather told that the Messenger of Allah (ﷺ) forbade the type of transactions in which earnest money was paid.

Malik said: This means, as we think--Allah better knows-that a man buys a slave or hires an animal, and he says: I give you a dinar on condition that if I give up the transaction or hire, what I gave you is yours.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ أَنَّهُ بَلَغَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْعُرْبَانِ . قَالَ مَالِكٌ وَذَلِكَ - فِيمَا نَرَى وَاللَّهُ أَعْلَمُ - أَنْ يَشْتَرِيَ الرَّجُلُ الْعَبْدَ أَوْ يَتَكَارَى الدَّابَّةَ ثُمَّ يَقُولُ أُعْطِيكَ دِينَارًا عَلَى أَنِّي إِنْ تَرَكْتُ السِّلْعَةَ أَوِ الْكِرَاءَ فَمَا أَعْطَيْتُكَ لَكَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 3502
In-book reference : Book 24, Hadith 87
English translation : Book 23, Hadith 3495

(34) Chapter: Regarding A Man Selling What He Does Not Possess (34) باب فِي الرَّجُلِ يَبِيعُ مَا لَيْسَ عِنْدَهُ

Narrated Hakim ibn Hizam:

Hakim asked (the Prophet): Messenger of Allah, a man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market? He replied: Do not sell what you do not possess.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ يَا رَسُولَ اللَّهِ يَأْتِينِي الرَّجُلُ فَيُرِيدُ مِنِّي الْبَيْعَ لَيْسَ عِنْدِي أَفَأَبْتَاعُهُ لَهُ مِنَ السُّوقِ فَقَالَ " لاَ تَبِعْ مَا لَيْسَ عِنْدَكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3503
In-book reference : Book 24, Hadith 88
English translation : Book 23, Hadith 3496

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather 'Abd Allah b. 'Amr reported the Messenger of Allah (ﷺ) as saying: The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor profit arising from something which is not in one's charge, nor selling what is not in your possession.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ أَبِيهِ، حَتَّى ذَكَرَ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ سَلَفٌ وَبَيْعٌ وَلاَ شَرْطَانِ فِي بَيْعٍ وَلاَ رِبْحُ مَا لَمْ تَضْمَنْ وَلاَ بَيْعُ مَا لَيْسَ عِنْدَكَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3504
In-book reference : Book 24, Hadith 89
English translation : Book 23, Hadith 3497

(35) Chapter: Regarding Conditions In Sales (35) باب فِي شَرْطٍ فِي بَيْعٍ

Narrated Jabir bin ‘Abdullah :

I sold it, that is, camel, to the Prophet (ﷺ), but I made the stipulation that I should be allowed to ride it to home. At the end he (the Prophet) said: Do you think that I made this transaction with you so that I take your camel ? Take your camel and its price; both are yours.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ زَكَرِيَّا، حَدَّثَنَا عَامِرٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بِعْتُهُ - يَعْنِي بَعِيرَهُ - مِنَ النَّبِيِّ صلى الله عليه وسلم وَاشْتَرَطْتُ حُمْلاَنَهُ إِلَى أَهْلِي قَالَ فِي آخِرِهِ " تُرَانِي إِنَّمَا مَاكَسْتُكَ لأَذْهَبَ بِجَمَلِكَ خُذْ جَمَلَكَ وَثَمَنَهُ فَهُمَا لَكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3505
In-book reference : Book 24, Hadith 90
English translation : Book 23, Hadith 3498

(36) Chapter: Regarding Liability For The Slave (36) باب فِي عُهْدَةِ الرَّقِيقِ

Narrated Uqbah ibn Amir:

The Prophet (ﷺ) said: The contractual obligation of a slave is three days.

" حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ عُهْدَةُ الرَّقِيقِ ثَلاَثَةُ أَيَّامٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3506
In-book reference : Book 24, Hadith 91
English translation : Book 23, Hadith 3499

The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators to the same effect. This version adds:

"If he finds defect (in the slave) within three days, he may return it without evidence; if he finds a defect after three days, he will be required to produce evidence that he (the slave) had the defect when he bought it."

Abu Dawud said: This explanation is from the words of Qatadah.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ إِنْ وَجَدَ دَاءً فِي الثَّلاَثِ اللَّيَالِي رُدَّ بِغَيْرِ بَيِّنَةٍ وَإِنْ وَجَدَ دَاءً بَعْدَ الثَّلاَثِ كُلِّفَ الْبَيِّنَةَ أَنَّهُ اشْتَرَاهُ وَبِهِ هَذَا الدَّاءُ . قَالَ أَبُو دَاوُدَ هَذَا التَّفْسِيرُ مِنْ كَلاَمِ قَتَادَةَ .

حكم: **ضعيف وسنده إلى قتادة صحيح** (الألباني)

Reference : Sunan Abi Dawud 3507
In-book reference : Book 24, Hadith 92
English translation : Book 23, Hadith 3500

(37) Chapter: Regarding One Who Buys Slave And Employs Him, Then Finds A Fault In Him

(37) باب فِيمَنِ اشْتَرَى عَبْدًا فَاسْتَعْمَلَهُ ثُمَّ وَجَدَ بِهِ عَيْبًا

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: Profit follows responsibility.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مَخْلَدِ بْنِ خُفَافٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَرَاجُ بِالضَّمَانِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3508
In-book reference : Book 24, Hadith 93
English translation : Book 23, Hadith 3501

Narrated Makhlad ibn Khufaf al-Ghifari:

I and some people were partners in a slave. I employed him on some work in the absence of one of the partners. He got earnings for me. He disputed me and the case of his claim to his share in the earnings to a judge, who ordered me to return the earnings (i.e. his share) to him. I then came to Urwah ibn az-Zubayr, and related the matter to him.

Urwah then came to him and narrated to him a tradition from the Messenger of Allah (ﷺ) on the authority of Aisha: Profit follows responsibility.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الْفِرْيَابِيُّ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَخْلَدِ بْنِ خُفَافٍ الْغِفَارِيِّ، قَالَ كَانَ بَيْنِي وَبَيْنَ أُنَاسٍ شَرِكَةٌ فِي عَبْدٍ فَاقْتَوَيْتُهُ وَبَعْضُنَا غَائِبٌ فَأَغَلَّ عَلَىَّ غَلَّةً فَخَاصَمَنِي فِي نَصِيبِهِ إِلَى بَعْضِ الْقُضَاةِ فَأَمَرَنِي أَنْ أَرُدَّ الْغَلَّةَ فَأَتَيْتُ عُرْوَةَ بْنَ الزُّبَيْرِ فَحَدَّثْتُهُ فَأَتَاهُ عُرْوَةُ فَحَدَّثَهُ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَرَاجُ بِالضَّمَانِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3509
In-book reference : Book 24, Hadith 94
English translation : Book 23, Hadith 3502

Narrated Aisha, Ummul Mu'minin:

A man bought a slave, and he remained with him as long as Allah wished him to remain. He then found defect in him. He brought his dispute with him to the Prophet (ﷺ) and he returned him to him. The man said: Messenger of Allah, my slave earned some wages. The Messenger of Allah (ﷺ) then said: Profit follows responsibility.

Abu Dawud said: This chain of narrators (of this version) is not reliable.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَجُلاً، ابْتَاعَ غُلاَمًا فَأَقَامَ عِنْدَهُ مَا شَاءَ اللَّهُ أَنْ يُقِيمَ ثُمَّ وَجَدَ بِهِ عَيْبًا فَخَاصَمَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَرَدَّهُ عَلَيْهِ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ قَدِ اسْتَغَلَّ غُلاَمِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَرَاجُ بِالضَّمَانِ " . قَالَ أَبُو دَاوُدَ هَذَا إِسْنَادٌ لَيْسَ بِذَاكَ .

Grade : **Hasan li ghairih** (Al-Albani) حكم: **حسن لغيره** (الألباني)

Reference : Sunan Abi Dawud 3510
In-book reference : Book 24, Hadith 95
English translation : Book 23, Hadith 3503

(38) Chapter: If Two Parties Dispute, The Item Remains Where It Was

(38) باب إِذَا اخْتَلَفَ الْبَيِّعَانِ وَالْمَبِيعُ قَائِمٌ

Narrated Abdullah ibn Mas'ud:

Muhammad ibn al-Ash'ath said: Al-Ash'ath bought slaves of booty from Abdullah ibn Mas'ud for twenty thousand (dirhams. Abdullah asked him for payment of their price. He said: I bought them for ten thousand (dirhams). Abdullah said: Appoint a man who may adjudicate between me and you. Al-Ash'ath said: (I appoint) you between me and yourself. Abdullah said: I heard the Messenger of Allah (ﷺ) say: If both parties in a business transaction differ (on the price of an article), and they have witness between them, the statement of the owner of the article will be accepted (as correct) or they may annul the transaction.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنْ أَبِي عُمَيْسٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ قَيْسِ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ اشْتَرَى الأَشْعَثُ رَقِيقًا مِنْ رَقِيقِ الْخُمُسِ مِنْ عَبْدِ اللَّهِ بِعِشْرِينَ أَلْفًا فَأَرْسَلَ عَبْدُ اللَّهِ إِلَيْهِ فِي ثَمَنِهِمْ فَقَالَ إِنَّمَا أَخَذْتُهُمْ بِعَشْرَةِ آلاَفٍ . فَقَالَ عَبْدُ اللَّهِ فَاخْتَرْ رَجُلاً يَكُونُ بَيْنِي وَبَيْنَكَ . قَالَ الأَشْعَثُ أَنْتَ بَيْنِي وَبَيْنَ نَفْسِكَ . قَالَ عَبْدُ اللَّهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا اخْتَلَفَ الْبَيِّعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَهُوَ مَا يَقُولُ رَبُّ السِّلْعَةِ أَوْ يَتَتَارَكَانِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3511
In-book reference : Book 24, Hadith 96
English translation : Book 23, Hadith 3504

Al-Qasim b. 'Abd al-Rahman reported on the authority of his father:

Ibn Mas'ud sold slaves to al-Ash'ath b. Qais. He then narrated the rest of the tradition to the same effect with some variation of words.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، أَنَّ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، أَنَّ ابْنَ مَسْعُودٍ، بَاعَ مِنَ الأَشْعَثِ بْنِ قَيْسٍ رَقِيقًا فَذَكَرَ مَعْنَاهُ وَالْكَلاَمُ يَزِيدُ وَيَنْقُصُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3512
In-book reference : Book 24, Hadith 97
English translation : Book 23, Hadith 3505

(39) Chapter: Regarding Pre-Emption (39) باب فِي الشُّفْعَةِ

Narrated Jabir:

The Messenger of Allah (ﷺ) as saying: There is the right of option regarding everything which is shared, whether a dwelling or a garden. It is not lawful to sell before informing one's partner, but if he sells without informing him, he has the greatest right to it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشُّفْعَةُ فِي كُلِّ شِرْكٍ رَبْعَةٍ أَوْ حَائِطٍ لاَ يَصْلُحُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3513
In-book reference : Book 24, Hadith 98
English translation : Book 23, Hadith 3506

Narrated Jabir bin ‘Abdullah :

The Messenger of Allah (ﷺ) decreed the right to buy the neighboring property applicable to everything which is not divided, but when boundaries are fixed and separate roads made, there is no option.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ إِنَّمَا جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِفَتِ الطُّرُقُ فَلاَ شُفْعَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3514
In-book reference : Book 24, Hadith 99
English translation : Book 23, Hadith 3507

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When land has been divided and boundaries have been set up, there is no right of pre-emption in it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَوْ عَنْهُمَا جَمِيعًا عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قُسِّمَتِ الأَرْضُ وَحُدَّتْ فَلاَ شُفْعَةَ فِيهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3515
In-book reference : Book 24, Hadith 100
English translation : Book 23, Hadith 3508

Narrated Abu Rafi':

The Messenger of Allah (ﷺ) as saying: A neighbor has the best claim to the house or land of the neighbor.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعَ عَمْرَو بْنَ الشَّرِيدِ، سَمِعَ أَبَا رَافِعٍ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْجَارُ أَحَقُّ بِسَقَبِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3516
In-book reference : Book 24, Hadith 101
English translation : Book 23, Hadith 3509

Narrated Samurah:

The Prophet (ﷺ) said: A neighbour has the best claim to the house or land of the neighbour.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " جَارُ الدَّارِ أَحَقُّ بِدَارِ الْجَارِ أَوِ الأَرْضِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3517
In-book reference : Book 24, Hadith 102
English translation : Book 23, Hadith 3510

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: The neighbour is most entitled to the right of pre-emption, and he should wait for its exercise even if he is absent, when the two properties have one road.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ يُنْتَظَرُ بِهَا وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقُهُمَا وَاحِدًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3518
In-book reference : Book 24, Hadith 103
English translation : Book 23, Hadith 3511

(40) Chapter: If A Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him

(40) باب فِي الرَّجُلِ يُفْلِسُ فَيَجِدُ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ عِنْدَهُ

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: If anyone becomes insolvent and the man (i.e. creditor) finds his very property with him, he is more entitled to it than anyone else.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، - الْمَعْنَى - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا رَجُلٍ أَفْلَسَ فَأَدْرَكَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3519
In-book reference : Book 24, Hadith 104
English translation : Book 23, Hadith 3512

Narrated AbuBakr ibn AbdurRahman ibn al-Harith ibn Hisham:

The Prophet (ﷺ) said: If a man sells (his) property and the man who buys it becomes insolvent, and the seller does not receive the price of the property he had sold, but finds his very property with him (i.e. the buyer), he is more entitled to it (than others). If the buyer dies, then the owner of the property is equal to the creditors.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا رَجُلٍ بَاعَ مَتَاعًا فَأَفْلَسَ الَّذِي ابْتَاعَهُ وَلَمْ يَقْبِضِ الَّذِي بَاعَهُ مِنْ ثَمَنِهِ شَيْئًا فَوَجَدَ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ وَإِنْ مَاتَ الْمُشْتَرِي فَصَاحِبُ الْمَتَاعِ أُسْوَةُ الْغُرَمَاءِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3520
In-book reference : Book 24, Hadith 105
English translation : Book 23, Hadith 3513

The tradition mentioned above has also been transmitted by Abu Bakr b. 'Adb al-Rahman b. al-Harith b. Hisham from Messenger of Allah (ﷺ) through a different chain of narrators to the same effect as narrated by Malik. This version adds:

"If he paid something from the price (of the property), then he will be equal to the creditors in it."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ وَهْبٍ - أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مَعْنَى حَدِيثِ مَالِكٍ زَادَ " وَإِنْ قَضَى مِنْ ثَمَنِهَا شَيْئًا فَهُوَ أُسْوَةُ الْغُرَمَاءِ فِيهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3521
In-book reference : Book 24, Hadith 106
English translation : Book 23, Hadith 3514

A similar tradition (to the No. 3513) has been transmitted by AbuHurayrah from the Prophet (ﷺ).

This version has:
If he paid something from its price, then he will be equal to the creditors in the remaining price. If a man dies and he has the very property of a man (i.e. seller), he is equal to the creditors whether he (the buyer) pays him (the price) or not.

Abu Dawud said: Malik's version of this tradition is sounder.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ، - يَعْنِي الْخَبَائِرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَيَّاشٍ - عَنِ الزُّبَيْدِيِّ، - قَالَ أَبُو دَاوُدَ وَهُوَ مُحَمَّدُ بْنُ الْوَلِيدِ أَبُو الْهُذَيْلِ الْحِمْصِيُّ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ قَالَ " فَإِنْ كَانَ قَضَاهُ مِنْ ثَمَنِهَا شَيْئًا فَمَا بَقِيَ فَهُوَ أُسْوَةُ الْغُرَمَاءِ وَأَيُّمَا امْرِئٍ هَلَكَ وَعِنْدَهُ مَتَاعُ امْرِئٍ بِعَيْنِهِ اقْتَضَى مِنْهُ شَيْئًا أَوْ لَمْ يَقْتَضِ فَهُوَ أُسْوَةُ الْغُرَمَاءِ " . قَالَ أَبُو دَاوُدَ حَدِيثُ مَالِكٍ أَصَحُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3522
In-book reference : Book 24, Hadith 107

English translation : Book 23, Hadith 3515

Umar ibn Khaldah said:

We came to AbuHurayrah who had become insolvent. He said: I shall decide between you on the basis of the decision of the Messenger of Allah (ﷺ): If anyone becomes insolvent or dies and the man (the seller) finds his very property with him, he is more entitled to it (than others).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، هُوَ الطَّيَالِسِيُّ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ أَبِي الْمُعْتَمِرِ، عَنْ عُمَرَ بْنِ خَلْدَةَ، قَالَ أَتَيْنَا أَبَا هُرَيْرَةَ فِي صَاحِبٍ لَنَا أَفْلَسَ فَقَالَ لأَقْضِيَنَّ فِيكُمْ بِقَضَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم " مَنْ أَفْلَسَ أَوْ مَاتَ فَوَجَدَ رَجُلٌ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3523
In-book reference : Book 24, Hadith 108
English translation : Book 23, Hadith 3516

(41) Chapter: One Who Takes Care Of A Worn-Out Animal

(41) باب فِيمَنْ أَحْيَا حَسِيرًا

Narrated Amir ash-Sha'bi:

The Prophet (ﷺ) said: If anyone finds an animal whose owners were helpless to provide fodder to it and so they turned it out (of their house), and he took it and looked after it, it will belong to him.

Abu Dawud said: This is the tradition of Hammad. It is more plain and perfect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُوسَى، حَدَّثَنَا أَبَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنِ الشَّعْبِيِّ، - قَالَ عَنْ أَبَانَ، أَنَّ عَامِرًا الشَّعْبِيَّ، - حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ وَجَدَ دَابَّةً قَدْ عَجَزَ عَنْهَا أَهْلُهَا أَنْ يَعْلِفُوهَا فَسَيَّبُوهَا فَأَخَذَهَا فَأَحْيَاهَا فَهِيَ لَهُ " . قَالَ فِي حَدِيثِ أَبَانَ قَالَ عُبَيْدُ اللَّهِ فَقُلْتُ عَمَّنْ قَالَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثُ حَمَّادٍ وَهُوَ أَبْيَنُ وَأَتَمُّ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3524
In-book reference : Book 24, Hadith 109
English translation : Book 23, Hadith 3517

Narrated ash-Sha'bi:

The Prophet (ﷺ) said: If anyone leaves an animal at a place of perishing and another man brings it to life, it belongs to him who brings it to life.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ حَمَّادٍ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ تَرَكَ دَابَّةً بِمُهْلِكٍ فَأَحْيَاهَا رَجُلٌ فَهِيَ لِمَنْ أَحْيَاهَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3525
In-book reference : Book 24, Hadith 110
English translation : Book 23, Hadith 3518

(42) Chapter: Regarding Pawning (42) باب فِي الرَّهْنِ

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: The milk of milch camels may be drunk for payment when in pledge, and the animal may be ridden for payment when it is pledge; payment being made by the one who rides and the one who drinks.
Abu Dawud said: In our opinion this is correct.

حَدَّثَنَا هَنَّادٌ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَبَنُ الدَّرِّ يُحْلَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَالظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يَرْكَبُ وَيَحْلِبُ النَّفَقَةُ " . قَالَ أَبُو دَاوُدَ وَهُوَ عِنْدَنَا صَحِيحٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3526
In-book reference : Book 24, Hadith 111
English translation : Book 23, Hadith 3519

Narrated Umar ibn al-Khattab:

reported the Prophet (ﷺ) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.
They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.
He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ لأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلاَ شُهَدَاءَ يَغْبِطُهُمُ الأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ . قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلاَ أَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللَّهِ إِنَّ وُجُوهَهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ لاَ يَخَافُونَ إِذَا خَافَ النَّاسُ وَلاَ يَحْزَنُونَ إِذَا حَزِنَ النَّاسُ " . وَقَرَأَ هَذِهِ الآيَةَ { أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3527
In-book reference : Book 24, Hadith 112
English translation : Book 23, Hadith 3520

(43) Chapter: A Man Taking From His Son's Wealth

(43) باب فِي الرَّجُلِ يَأْكُلُ مِنْ مَالِ وَلَدِهِ

Narrated Aisha, Ummul Mu'minin:

The aunt of Umarah ibn Umayr asked Aisha: I have an orphan in my guardianship. May I enjoy from his property? She said: The Messenger of Allah (ﷺ) said: The pleasantest things a man enjoys come from what he earns, and his child comes from what he earns.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ، أَنَّهَا سَأَلَتْ عَائِشَةَ رضى الله عنها فِي حِجْرِي يَتِيمٌ أَفَآكُلُ مِنْ مَالِهِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَطْيَبِ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3528
In-book reference : Book 24, Hadith 113
English translation : Book 23, Hadith 3521

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) Said: The children of a man come from what he earns, rather they are his pleasantest earning; so enjoy from their property.
Abu Dawud said: Hammad b. Abi Sulaiman added in his version: "When you need." But this (addition) is munkar (not authoritative).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " وَلَدُ الرَّجُلِ مِنْ كَسْبِهِ مِنْ أَطْيَبِ كَسْبِهِ فَكُلُوا مِنْ أَمْوَالِهِمْ " . قَالَ أَبُو دَاوُدَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ زَادَ فِيهِ " إِذَا احْتَجْتُمْ " . وَهُوَ مُنْكَرٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3529
In-book reference : Book 24, Hadith 114
English translation : Book 23, Hadith 3522

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (ﷺ) and said: Messenger of Allah, I have property and children, and my father finishes my property. He replied; You and your property belong to your father; your children come from the pleasantest of what you earn; so enjoy from the earning of your children.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً وَوَلَدًا وَإِنَّ وَالِدِي يَحْتَاجُ مَالِي ‏.‏ قَالَ ‏ "‏ أَنْتَ وَمَالُكَ لِوَالِدِكَ إِنَّ أَوْلاَدَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلاَدِكُمْ ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3530
In-book reference : Book 24, Hadith 115
English translation : Book 23, Hadith 3523

(44) Chapter: Regarding A Man Who Finds His Exact Property With Another Man

(44) باب فِي الرَّجُلِ يَجِدُ عَيْنَ مَالِهِ عِنْدَ رَجُلٍ

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: If anyone finds his very property with a man, he is more entitled to it (than anyone else), and the buyer should pursue the one who sold it.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ مُوسَى بْنِ السَّائِبِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ مَنْ وَجَدَ عَيْنَ مَالِهِ عِنْدَ رَجُلٍ فَهُوَ أَحَقُّ بِهِ وَيَتَّبِعُ الْبَيِّعُ مَنْ بَاعَهُ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3531
In-book reference : Book 24, Hadith 116
English translation : Book 23, Hadith 3524

(45) Chapter: Regarding A Man Who Takes His Right From Something That Is Under His Control

(45) باب فِي الرَّجُلِ يَأْخُذُ حَقَّهُ مِنْ تَحْتِ يَدِهِ

Narrated 'Aishah:

Hind, the mother of Mu'awiyah, came to the Messenger of Allah (ﷺ) and said: 'Abu Sufyan is a stingy person. He does not give me as much (money) as suffices me and my children. Is there any harm to me if I take something from his property ? He said: Take as much as suffices you and your children according to the custom.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ هِنْدًا أُمَّ مُعَاوِيَةَ، جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَإِنَّهُ لاَ يُعْطِينِي مَا يَكْفِينِي وَبَنِيَّ فَهَلْ عَلَىَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ شَيْئًا قَالَ ‏ "‏ خُذِي مَا يَكْفِيكِ وَبَنِيكِ بِالْمَعْرُوفِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3532
In-book reference : Book 24, Hadith 117
English translation : Book 23, Hadith 3525

Narrated 'Aishah:

Hind came to the Prophet (ﷺ) and said: Messenger of Allah, Abu Sufyan is a stingy person. Is there any harm to me if I spend on his dependants from his property without his permission ? The Prophet (ﷺ) replied: There is no harm to you if you spend according to the custom.

حَدَّثَنَا خُشَيْشُ بْنُ أَصْرَمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ فَهَلْ عَلَىَّ مِنْ حَرَجٍ أَنْ أُنْفِقَ عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ حَرَجَ عَلَيْكِ أَنْ تُنْفِقِي عَلَيْهِمْ بِالْمَعْرُوفِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3533
In-book reference : Book 24, Hadith 118
English translation : Book 23, Hadith 3526

Narrated Yusuf ibn Malik al-Makki:

I used to write (the account of) the expenditure incurred on orphans who were under the guardianship of so-and-so. They cheated him by one thousand dirhams and he paid these (this amount) to them. I then got double the property which they deserved. I said (to the man: Take one thousand (dirhams) which they have taken from you (by cheating). He said: No, my father has told me that he heard the Messenger of Allah (ﷺ) say: Pay the deposit to him who deposited it with you, and do not betray him who betrays you.

حَدَّثَنَا أَبُو كَامِلٍ، أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، حَدَّثَهُمْ حَدَّثَنَا حُمَيْدٌ، - يَعْنِي الطَّوِيلَ - عَنْ يُوسُفَ بْنِ مَاهَكَ الْمَكِّيِّ، قَالَ كُنْتُ أَكْتُبُ لِفُلاَنٍ نَفَقَةَ أَيْتَامٍ كَانَ وَلِيَّهُمْ فَغَالَطُوهُ بِأَلْفِ دِرْهَمٍ فَأَدَّاهَا إِلَيْهِمْ فَأَدْرَكْتُ لَهُمْ مِنْ مَالِهِمْ مِثْلَيْهَا . قَالَ قُلْتُ أَقْبِضُ الأَلْفَ الَّذِي ذَهَبُوا بِهِ مِنْكَ قَالَ لاَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَدِّ الأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ وَلاَ تَخُنْ مَنْ خَانَكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3534
In-book reference : Book 24, Hadith 119
English translation : Book 23, Hadith 3527

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Pay the deposit to him who deposited it with you, and do not betray him who betrayed you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَأَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، عَنْ شَرِيكٍ، - قَالَ ابْنُ الْعَلاَءِ وَقَيْسٍ - عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَدِّ الأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ وَلاَ تَخُنْ مَنْ خَانَكَ " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3535
In-book reference : Book 24, Hadith 120
English translation : Book 23, Hadith 3528

(46) Chapter: Regarding Accepting Gifts

(46) باب فِي قَبُولِ الْهَدَايَا

Narrated 'Aishah:

That the Prophet (ﷺ) used to accept a gift and make return for it.

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، وَعَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّؤَاسِيُّ، قَالاَ حَدَّثَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيُّ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3536
In-book reference : Book 24, Hadith 121
English translation : Book 23, Hadith 3529

Narrated AbuHurayrah:

The Prophet (ﷺ) said: I swear by Allah, I shall not accept gift from anyone after this day except from an immigrant Qarashi, an Ansari a Dawsi or a Thaqafi.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَايْمُ اللَّهِ لاَ أَقْبَلُ بَعْدَ يَوْمِي هَذَا مِنْ أَحَدٍ هَدِيَّةً إِلاَّ أَنْ يَكُونَ مُهَاجِرًا قُرَشِيًّا أَوْ أَنْصَارِيًّا أَوْ دَوْسِيًّا أَوْ ثَقَفِيًّا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3537
In-book reference : Book 24, Hadith 122
English translation : Book 23, Hadith 3530

(47) Chapter: Taking Back A Gift (Al-Hibah)

(47) باب الرُّجُوعِ فِي الْهِبَةِ

Narrated Ibn 'Abbas:

The Prophet (ﷺ) as saying: One who seeks to take back a gift like the one who returns to it vomit.

Hammam said: "And Qatadah said: We regard vomiting as unlawful."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، وَهَمَّامٌ، وَشُعْبَةُ، قَالُوا حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ " . قَالَ هَمَّامٌ وَقَالَ قَتَادَةُ وَلاَ نَعْلَمُ الْقَىْءَ إِلاَّ حَرَامًا .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3538
In-book reference : Book 24, Hadith 123
English translation : Book 23, Hadith 3531

Narrated Abdullah Ibn Umar ; Abdullah Ibn Abbas:

The Prophet (ﷺ) said: It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child. One who gives a gift and then takes it back is like a dog which eats and vomits when it is full, then returns to its vomit.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ، وَابْنِ، عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِرَجُلٍ أَنْ يُعْطِيَ عَطِيَّةً أَوْ يَهَبَ هِبَةً فَيَرْجِعَ فِيهَا إِلاَّ الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ يَأْكُلُ فَإِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3539
In-book reference : Book 24, Hadith 124
English translation : Book 23, Hadith 3532

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: The similitude of the one who takes back what he gifted is like that of a dog which vomits and then it eats vomit. When a donor seeks to take back (his gift), it should be made known and he informed why he sought to take it back. Then whatever he donated should be returned to him.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ عَمْرَو بْنَ شُعَيْبٍ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَثَلُ الَّذِي يَسْتَرِدُّ مَا وَهَبَ كَمَثَلِ الْكَلْبِ يَقِيءُ فَيَأْكُلُ قَيْئَهُ فَإِذَا اسْتَرَدَّ الْوَاهِبُ فَلْيُوَقَّفْ فَلْيُعَرَّفْ بِمَا اسْتَرَدَّ ثُمَّ لِيُدْفَعْ إِلَيْهِ مَا وَهَبَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3540
In-book reference : Book 24, Hadith 125
English translation : Book 23, Hadith 3533

(48) Chapter: A Gift (Al-Hadiyyah) For Helping Someone

(48) باب فِي الْهَدِيَّةِ لِقَضَاءِ الْحَاجَةِ

Narrated AbuUmamah:

The Prophet (ﷺ) said: If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عُمَرَ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ شَفَعَ لأَخِيهِ بِشَفَاعَةٍ فَأَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى بَابًا عَظِيمًا مِنْ أَبْوَابِ الرِّبَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3541
In-book reference : Book 24, Hadith 126

English translation : Book 23, Hadith 3534

(49) Chapter: Regarding A Man Who Favors One Of His Children In Presents (An-Nuhl)

(49) باب فِي الرَّجُلِ يُفَضِّلُ بَعْضَ وَلَدِهِ فِي النُّحْلِ

Narrated Al-Nu'man b. Bashir:

My father gave me a gift. The narrator Isma'il b. Salim said: (He gave me) his slave as a gift. My mother 'Umrah daughter of Rawahah said: Go to the Messenger of Allah and call him as witness. He then came to the Prophet (ﷺ) and mentioned it to him. He said him: I have given my son al-Nu'man a gift, and 'Umrah has asked me to call you as witness to it. He asked him: Have you children other than him? He said: I replied: Yes. He again asked: Have you given the rest of them the same as you have given al-Nu'man ? He said: No. Some of these narrators said in their version (that the Prophet said:) This in injustice. The others said in their version (that the Prophet said:) This is under force. So call some other person than me as witness to it. Mughirah said in his version: (The Prophet asked): Are you not pleased with the fact that all of them may be equal in virtue and grace ? He replied: Yes. He said: Then call some other person than me as witness to it. Mujahid mentioned in his version: They have right to you that you should do justice to them, as you have right to them that they should do good to you.

Abu Dawud said: In the version of al-Zuhri some (narrators) said: (Have you given) to all your sons ? and some (narrators) said: Your children. Ibn Abi Khalid narrated from al-Sha'bi in his version: Have your sons other than him ? Abu al-Duha narrated on the authority of al-Nu'man b. Bashir: Have you children other than him ?

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، وَأَخْبَرَنَا مُغِيرَةُ، وَأَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، وَأَنْبَأَنَا مُجَالِدٌ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ أَنْحَلَنِي أَبِي نُحْلاً - قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ مِنْ بَيْنِ الْقَوْمِ نِحْلَةً غُلاَمًا لَهُ - قَالَ فَقَالَتْ لَهُ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ إِيتِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَشْهِدْهُ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَشْهَدَهُ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ إِنِّي نَحَلْتُ ابْنِي النُّعْمَانَ نُحْلاً وَإِنَّ عَمْرَةَ سَأَلَتْنِي أَنْ أُشْهِدَكَ عَلَى ذَلِكَ قَالَ فَقَالَ " أَلَكَ وَلَدٌ سِوَاهُ " . قَالَ قُلْتُ نَعَمْ . قَالَ " فَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَ النُّعْمَانَ " . قَالَ لاَ قَالَ فَقَالَ بَعْضُ هَؤُلاَءِ الْمُحَدِّثِينَ " هَذَا جَوْرٌ " . وَقَالَ بَعْضُهُمْ " هَذَا تَلْجِئَةٌ فَأَشْهِدْ عَلَى هَذَا غَيْرِي " . قَالَ مُغِيرَةُ فِي حَدِيثِهِ " أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا لَكَ فِي الْبِرِّ وَاللُّطْفِ سَوَاءً " . قَالَ نَعَمْ . قَالَ " فَأَشْهِدْ عَلَى هَذَا غَيْرِي " . وَذَكَرَ مُجَالِدٌ فِي حَدِيثِهِ " إِنَّ لَهُمْ عَلَيْكَ مِنَ الْحَقِّ أَنْ تَعْدِلَ بَيْنَهُمْ كَمَا أَنَّ لَكَ عَلَيْهِمْ مِنَ الْحَقِّ أَنْ يَبَرُّوكَ " . قَالَ أَبُو دَاوُدَ فِي حَدِيثِ الزُّهْرِيِّ قَالَ بَعْضُهُمْ " أَكُلَّ بَنِيكَ " . وَقَالَ بَعْضُهُمْ " وَلَدِكَ " . وَقَالَ ابْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ فِيهِ " أَلَكَ بَنُونَ سِوَاهُ " . وَقَالَ أَبُو الضُّحَى عَنِ النُّعْمَانِ بْنِ بَشِيرٍ " أَلَكَ وَلَدٌ غَيْرُهُ " .

حكم: صحيح إلا زيادة مجالد إن لهم (الألباني)

Reference : Sunan Abi Dawud 3542
In-book reference : Book 24, Hadith 127
English translation : Book 23, Hadith 3535

Narrated Al-Nu'man b. Bashir:

That his father had given him a slave. The Messenger of Allah (ﷺ) said: What is this slave ? He replied: This is my slave which my father has given me. He asked: Has he given all your brothers the same as he has given you? He replied: No. He then said: Return it, then.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ، قَالَ أَعْطَاهُ أَبُوهُ غُلاَمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذَا الْغُلاَمُ " . قَالَ غُلاَمِي أَعْطَانِيهِ أَبِي . قَالَ " فَكُلَّ إِخْوَتِكَ أَعْطَى كَمَا أَعْطَاكَ " . قَالَ لاَ . قَالَ " فَارْدُدْهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3543
In-book reference : Book 24, Hadith 128
English translation : Book 23, Hadith 3536

Narrated An-Nu'man ibn Bashir:

The Prophet (ﷺ) said: Act equally between your children; Act equally between your sons.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اعْدِلُوا بَيْنَ أَوْلاَدِكُمْ اعْدِلُوا بَيْنَ أَبْنَائِكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3544
In-book reference : Book 24, Hadith 129
English translation : Book 23, Hadith 3537

Narrated Jabir:

Bashir's wife said (to her husband): Give my son your slave, and call the Messenger of Allah (ﷺ) as witness for me. So he came to the Messenger of Allah (ﷺ) and said: The daughter of so-and-so has asked me to give her som my slave and said to me: Call the Messenger of Allah (ﷺ) as witness for her. He asked: Has he brothers? He replied: Yes. He again asked: Has he given them all the same as you have given him? He replied: No. He said: This is not good, and I will be a witness to what it right.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَتِ امْرَأَةُ بَشِيرٍ انْحَلِ ابْنِي غُلاَمَكَ وَأَشْهِدْ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ ابْنَةَ فُلاَنٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلاَمًا وَقَالَتْ لِي أَشْهِدْ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَقَالَ " لَهُ إِخْوَةٌ " . فَقَالَ نَعَمْ . قَالَ " فَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ " . قَالَ لاَ . قَالَ " فَلَيْسَ يَصْلُحُ هَذَا وَإِنِّي لاَ أَشْهَدُ إِلاَّ عَلَى حَقٍّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3545
In-book reference : Book 24, Hadith 130

English translation : Book 23, Hadith 3538

(50) Chapter: Regarding Woman Giving Without Her Husband's Permission

(50) باب فِي عَطِيَّةِ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا

Narrated 'Amr bin Shu'aib:

On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) as saying: It is not permissible for a woman to present a gift from the property which she has in her possession when her husband owns her chastity.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، وَحَبِيبٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَجُوزُ لاِمْرَأَةٍ أَمْرٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 3546
In-book reference : Book 24, Hadith 131
English translation : Book 23, Hadith 3539

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: It is not permissible for a woman to present a gift (from her husband's property) except with the permission of her husband.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، أَنَّ أَبَاهُ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَجُوزُ لاِمْرَأَةٍ عَطِيَّةٌ إِلاَّ بِإِذْنِ زَوْجِهَا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 3547
In-book reference : Book 24, Hadith 132
English translation : Book 23, Hadith 3540

(51) Chapter: Life-Long Gift

(51) باب فِي الْعُمْرَى

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Life tenancy is permissible.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعُمْرَى جَائِزَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3548
In-book reference : Book 24, Hadith 133

English translation : Book 23, Hadith 3541

A similar tradition has also been transmitted by Samurah from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 3549
In-book reference : Book 24, Hadith 134
English translation : Book 23, Hadith 3542

Narrated Jabir:

The Prophet (ﷺ) has saying: What is given in life-tenancy belongs to the one to whom it was given.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " الْعُمْرَى لِمَنْ وُهِبَتْ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3550
In-book reference : Book 24, Hadith 135
English translation : Book 23, Hadith 3543

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If anyone is given life-tenancy, it belongs to him and to his descendants. His descendants who inherit him will inherit from it.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنِي الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أُعْمِرَ عُمْرَى فَهِيَ لَهُ وَلِعَقِبِهِ يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3551
In-book reference : Book 24, Hadith 136
English translation : Book 23, Hadith 3544

The tradition mentioned above has also been narrated by Jabir from the Prophet (ﷺ) to the same effect through a different chain of narrators.

Abu Dawud said:
A similar tradition has also been transmitted by al-Laith b. Sa'd from al-Zuhri, from Abu Salamah from Jabir.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَعُرْوَةَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَهَكَذَا رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ .

Reference : Sunan Abi Dawud 3552
In-book reference : Book 24, Hadith 137
English translation : Book 23, Hadith 3545

(52) Chapter: Life-Long Gift With Mention Of Descendants

(52) باب مَنْ قَالَ فِيهِ وَلِعَقِبِهِ

Narrated Jabir:

The Messenger of Allah (ﷺ) as saying: If anyone has property given him in life-tenancy for the use of himself and his descendants, it belongs to the one to whom it is given and does not return to the one who gave it, because he gave a gift which may be inherited.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا مَالِكٌ، - يَعْنِي ابْنَ أَنَسٍ - عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لاَ تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا لأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3553
In-book reference : Book 24, Hadith 138
English translation : Book 23, Hadith 3546

The tradition mentioned above has also been transmitted by Ibn Shihab (Al-Zuhri) through a different chain of narrators and to the same effect.

Abu Dawud said:
A similar tradition has been transmitted by 'Aqil from Ibn Shihab and by Yazid b. Abi Habib from Shihab. Al-Auza'i's wordings vary from those of Ibn Shihab. Fulaih b. Sulaiman also narrated the tradition like that of Malik.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، وَيَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شِهَابٍ، وَاخْتُلِفَ، عَلَى الأَوْزَاعِيِّ فِي لَفْظِهِ عَنِ ابْنِ شِهَابٍ، وَرَوَاهُ، فُلَيْحُ بْنُ سُلَيْمَانَ مِثْلَ حَدِيثِ مَالِكٍ .

Reference : Sunan Abi Dawud 3554
In-book reference : Book 24, Hadith 139
English translation : Book 23, Hadith 3547

Narrated Jabir bin 'Abdullah :

The life-tenancy which the Messenger of Allah (ﷺ) allowed was only that one should say: It is for you and your descendants. When he says: It is yours as long as you live, it returns to its owner.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ إِنَّمَا الْعُمْرَى الَّتِي أَجَازَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَقُولَ هِيَ لَكَ وَلِعَقِبِكَ . فَأَمَّا إِذَا قَالَ هِيَ لَكَ مَا عِشْتَ . فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3555
In-book reference : Book 24, Hadith 140
English translation : Book 23, Hadith 3548

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Do not give property to go to the survivor and do not give life-tenancy. If anyone is given something to the survivor or given life-tenancy, it goes to his heirs.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُرْقِبُوا وَلاَ تُعْمِرُوا فَمَنْ أُرْقِبَ شَيْئًا أَوْ أُعْمِرَهُ فَهُوَ لِوَرَثَتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3556
In-book reference : Book 24, Hadith 141
English translation : Book 23, Hadith 3549

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) decided a case of a woman from the Ansar to whom an orchard of date-palms was given by her son. She then died. Her son said: I gave it to her for her life, and she has brothers. Thereupon the Messenger of Allah (ﷺ) said: It belongs to her during her life and after death. He then said: I gave a sadaqah (charity to her. He replied: It is more unexpected from you.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، - يَعْنِي ابْنَ أَبِي ثَابِتٍ - عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ طَارِقٍ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي امْرَأَةٍ مِنَ الأَنْصَارِ أَعْطَاهَا ابْنُهَا حَدِيقَةً مِنْ نَخْلٍ فَمَاتَتْ فَقَالَ ابْنُهَا إِنَّمَا أَعْطَيْتُهَا حَيَاتَهَا . وَلَهُ إِخْوَةٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ لَهَا حَيَاتَهَا وَمَوْتَهَا " . قَالَ كُنْتُ تَصَدَّقْتُ بِهَا عَلَيْهَا . قَالَ " ذَلِكَ أَبْعَدُ لَكَ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3557
In-book reference : Book 24, Hadith 142
English translation : Book 23, Hadith 3550

(53) Chapter: Regard ng A Gift Given To The Last One (Of The Giver And Recipient Who Remains) Alive (53) باب فِي الرُّقْبَى

Narrated Jabir ibn bdullah:

The Prophet (ﷺ) said: Life-tenancy is lawful for the one to whom it is given and donation of property to go to the survivor is lawful to whom it is given.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا دَاوُدُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ صلى الله عليه وسلم " **الْعُمْرَى جَائِزَةٌ لأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لأَهْلِهَا** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3558
In-book reference : Book 24, Hadith 143
English translation : Book 23, Hadith 3551

Narrated Zayd ibn Thabit:

The Prophet (ﷺ) said: If anyone gives something in life-tenancy, it belongs to the one to whom it is given, in his life and after his death; and do not give property to go to the survivor, for if anyone gives something to to to the survivor, it belongs to him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، قَالَ قَرَأْتُ عَلَى مَعْقِلٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ حُجْرٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَنْ أَعْمَرَ شَيْئًا فَهُوَ لِمُعْمَرِهِ مَحْيَاهُ وَمَمَاتَهُ وَلاَ تُرْقِبُوا فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ سَبِيلُهُ** " .

حكم: **حسن صحيح الإسناد (الألباني)**

Reference : Sunan Abi Dawud 3559
In-book reference : Book 24, Hadith 144
English translation : Book 23, Hadith 3552

Mujahid said:

'Umra' means that a man says to another man: It belongs to you so long as you live. When he says that, it belongs to him and to his heirs. Ruqba means that a man says to another: From me and from you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ الْعُمْرَى أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ هُوَ لَكَ مَا عِشْتَ فَإِذَا قَالَ ذَلِكَ فَهُوَ لَهُ وَلِوَرَثَتِهِ وَالرُّقْبَى هُوَ أَنْ يَقُولَ الإِنْسَانُ هُوَ لِلآخِرِ مِنِّي وَمِنْكَ .

حكم: **صحيح الإسناد مقطوع (الألباني)**

Reference : Sunan Abi Dawud 3560
In-book reference : Book 24, Hadith 145
English translation : Book 23, Hadith 3553

(54) Chapter: Regarding Liability For Something Borrowed

(54) باب فِي تَضْمِينِ الْعَارِيَةِ

Narrated Samurah:

The Prophet (ﷺ) as saying: The hand which takes is responsible till it pays. Then al-Hasan forgot and said: (If you give something on loan to a man), he is your depositor ; there is no compensation (for it) on him.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَ " . ثُمَّ إِنَّ الْحَسَنَ نَسِيَ فَقَالَ هُوَ أَمِينُكَ لاَ ضَمَانَ عَلَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3561
In-book reference : Book 24, Hadith 146
English translation : Book 23, Hadith 3554

Narrated Safwan ibn Umayyah:

The Messenger of Allah (ﷺ) borrowed coats of mail from him on the day of (the battle of) Hunayn. He asked: Are you taking them by force. Muhammad? He replied: No, it is a loan with a guarantee of their return.
Abu Dawud said: This tradition narrated by Yazid (b. Harun) at Baghdad. There is some change in the tradition narrated by him at Wasit, which is something different.

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، وَسَلَمَةُ بْنُ شَبِيبٍ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعَارَ مِنْهُ أَدْرَاعًا يَوْمَ حُنَيْنٍ فَقَالَ أَغَصْبٌ يَا مُحَمَّدُ فَقَالَ " لاَ بَلْ عَارِيَةٌ مَضْمُونَةٌ " . قَالَ أَبُو دَاوُدَ وَهَذِهِ رِوَايَةُ يَزِيدَ بِبَغْدَادَ وَفِي رِوَايَتِهِ بِوَاسِطَ تَغَيُّرٌ عَلَى غَيْرِ هَذَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3562
In-book reference : Book 24, Hadith 147
English translation : Book 23, Hadith 3555

Narrated Some people:

AbdulAziz ibn Rufay' narrated on the authority of some people from the descendants of Abdullah ibn Safwan who reported the Messenger of Allah (ﷺ) as saying: Have you weapons, Safwan? He asked: On loan or by force? He replied: No, but on loan. So he lent him coats of mail numbering between thirty and forty! The Messenger of Allah (ﷺ) fought the battle of Hunayn. When the polytheists were defeated, the coats of mail of Safwan were collected. Some of them were lost. The Messenger of Allah (ﷺ) said to Safwan: We have lost some coats of mail from your coats of mail. Should we pay compensation to you? He replied: No. Messenger of Allah, for I have in my heart today what I did not have that day.
Abu Dawud said: He lent him before embracing Islam. Then he embraced Islam.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أُنَاسٍ، مِنْ آلِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا صَفْوَانُ هَلْ عِنْدَكَ مِنْ سِلاَحٍ " . قَالَ عَارِيَةً أَمْ غَصْبًا قَالَ " لاَ بَلْ عَارِيَةً " . فَأَعَارَهُ مَا بَيْنَ الثَّلاَثِينَ إِلَى الأَرْبَعِينَ دِرْعًا وَغَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم حُنَيْنًا فَلَمَّا هُزِمَ الْمُشْرِكُونَ جُمِعَتْ دُرُوعُ صَفْوَانَ فَفَقَدَ مِنْهَا أَدْرَاعًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِصَفْوَانَ " إِنَّا قَدْ فَقَدْنَا مِنْ أَدْرَاعِكَ أَدْرَاعًا فَهَلْ نَغْرَمُ لَكَ " . قَالَ لاَ يَا رَسُولَ اللَّهِ لأَنَّ فِي قَلْبِي الْيَوْمَ مَا لَمْ يَكُنْ يَوْمَئِذٍ . قَالَ أَبُو دَاوُدَ وَكَانَ أَعَارَهُ قَبْلَ أَنْ يُسْلِمَ ثُمَّ أَسْلَمَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3563
In-book reference : Book 24, Hadith 148
English translation : Book 23, Hadith 3556

The tradition mentioned above has also been transmitted by 'Ata from some people of the descendants of Safwan saying:

The Prophet (ﷺ) borrowed. He then transmitted the rest of the tradition to the same effect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ نَاسٍ، مِنْ آلِ صَفْوَانَ قَالَ اسْتَعَارَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَ مَعْنَاهُ ‏.‏

Reference : Sunan Abi Dawud 3564
In-book reference : Book 24, Hadith 149
English translation : Book 23, Hadith 3557

Narrated AbuUmamah:

I heard the Messenger of Allah (ﷺ) Said: Allah , Most Exalted, has appointed for everyone who has a right what is due to him, and no will be made to an heir, and a woman should not spend anything from her house except with the permission of her husband. He was asked: Even foodgrain, Messenger of Allah? He replied: That is the best of our property. He then said: A loan must be paid back, a she-camel lent for a time for milking must be returned, a debt must be discharged, one who stands surety is held responsible.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ، حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلاَ وَصِيَّةَ لِوَارِثٍ وَلاَ تُنْفِقُ الْمَرْأَةُ شَيْئًا مِنْ بَيْتِهَا إِلاَّ بِإِذْنِ زَوْجِهَا ‏"‏ ‏.‏ فَقِيلَ يَا رَسُولَ اللَّهِ وَلاَ الطَّعَامَ قَالَ ‏"‏ ذَاكَ أَفْضَلُ أَمْوَالِنَا ‏"‏ ‏.‏ ثُمَّ قَالَ ‏"‏ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيمُ غَارِمٌ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3565
In-book reference : Book 24, Hadith 150
English translation : Book 23, Hadith 3558

Narrated Ya'la ibn Umayyah:

The Messenger of Allah (ﷺ) said to me: When my messengers come to you, give them thirty coats of mail, and thirty camels. I asked: Messenger of Allah, is it a loan with a guarantee of its return, or a loan to be paid back? He replied : It is a loan to be paid back.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُصْفُرِيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا أَتَتْكَ رُسُلِي فَأَعْطِهِمْ ثَلاَثِينَ دِرْعًا وَثَلاَثِينَ بَعِيرًا ‏"‏ ‏.‏ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَعَارِيَةً مَضْمُونَةً أَوْ عَارِيَةً مُؤَدَّاةً قَالَ ‏"‏ بَلْ مُؤَدَّاةً ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ حَبَّانُ خَالُ هِلاَلٍ الرَّأْىِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3566
In-book reference : Book 24, Hadith 151
English translation : Book 23, Hadith 3559

(55) Chapter: The One Who Damages Something Is Liable To Replace It With Something Similar

(55) باب فِيمَنْ أَفْسَدَ شَيْئًا يَغْرَمُ مِثْلَهُ

Anas said:

The Messenger of Allah (ﷺ) was with one of his wives. One of the Mothers of faithful sent a bowl containing food through a servant of hers. She struck with her hand and broke the bowl. Ibn al-Muthanna's version has: The Prophet (ﷺ) took the pieces of the bowl, and joined one with the other, and began to collect the food in it, saying: Your mother is jealous. Ibn al-Muthanna added: Eat. They ate till a bowl of the one in whose house he was brought.

Abu Dawud said: We then returned to the version of the tradition of Musaddad: He said: Eat. He detained the servant and the bowl till they were free. Then he returned the sound bowl to the messenger and detained the broken one (bowl) in his house.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَ بَعْضِ نِسَائِهِ فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمِهَا بِقَصْعَةٍ فِيهَا طَعَامٌ قَالَ فَضَرَبَتْ بِيَدِهَا فَكَسَرَتِ الْقَصْعَةَ - قَالَ ابْنُ الْمُثَنَّى - فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ " غَارَتْ أُمُّكُمْ " . زَادَ ابْنُ الْمُثَنَّى " كُلُوا " . فَأَكَلُوا حَتَّى جَاءَتْ قَصْعَتُهَا الَّتِي فِي بَيْتِهَا ثُمَّ رَجَعْنَا إِلَى لَفْظِ حَدِيثِ مُسَدَّدٍ وَقَالَ " كُلُوا " . وَحَبَسَ الرَّسُولَ وَالْقَصْعَةَ حَتَّى فَرَغُوا فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ وَحَبَسَ الْمَكْسُورَةَ فِي بَيْتِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3567
In-book reference : Book 24, Hadith 152
English translation : Book 23, Hadith 3560

Narrated Aisha, Ummul Mu'minin:

I saw no one cooking food like Safiyyah. She cooked food for the Messenger of Allah (ﷺ) and sent it. I became angry and broke the vessel. I then asked: Messenger of Allah, what is the atonement for what I have done? He replied: A vessel like (this) vessel and food like (this) food.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي فُلَيْتٌ الْعَامِرِيُّ، عَنْ جَسْرَةَ بِنْتِ دِجَاجَةَ، قَالَتْ قَالَتْ عَائِشَةُ رضى الله عنها مَا رَأَيْتُ صَانِعًا طَعَامًا مِثْلَ صَفِيَّةَ صَنَعَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم طَعَامًا فَبَعَثَتْ بِهِ فَأَخَذَنِي أَفْكَلٌ فَكَسَرْتُ الإِنَاءَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا كَفَّارَةُ مَا صَنَعْتُ قَالَ " إِنَاءٌ مِثْلُ إِنَاءٍ وَطَعَامٌ مِثْلُ طَعَامٍ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3568
In-book reference : Book 24, Hadith 153

English translation : Book 23, Hadith 3561

(56) Chapter: Livestock Damaging People's Crops

(56) باب الْمَوَاشِي تُفْسِدُ زَرْعَ قَوْمٍ

Narrated Muhayyisah:

The she-camel of Bara' ibn Azib entered the garden of a man and did damage to it. The Messenger of Allah (ﷺ) gave decision that the owners of properties are responsible for guarding them by day, and the owners of animals are responsible for guarding them by night.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ، عَنْ أَبِيهِ، أَنَّ نَاقَةً، لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطَ رَجُلٍ فَأَفْسَدَتْهُ عَلَيْهِمْ فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَهْلِ الأَمْوَالِ حِفْظَهَا بِالنَّهَارِ وَعَلَى أَهْلِ الْمَوَاشِي حِفْظَهَا بِاللَّيْلِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3569
In-book reference : Book 24, Hadith 154
English translation : Book 23, Hadith 3562

Narrated Al-Bara' ibn Azib:

Al-Bara' had a she-camel which was accustomed to graze the standing crop belonging to the people. She entered a garden and did damage to it. The Messenger of Allah (ﷺ) was informed about it.

So he gave decision that the owners of gardens are responsible for guarding them by day, and the owners of the animals are responsible for guarding them by night. Any damage done by animals during the night is a responsibility lying on their owners.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْفِرْيَابِيُّ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ الأَنْصَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كَانَتْ لَهُ نَاقَةٌ ضَارِيَةٌ فَدَخَلَتْ حَائِطًا فَأَفْسَدَتْ فِيهِ فَكُلِّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهَا فَقَضَى أَنَّ حِفْظَ الْحَوَائِطِ بِالنَّهَارِ عَلَى أَهْلِهَا وَأَنَّ حِفْظَ الْمَاشِيَةِ بِاللَّيْلِ عَلَى أَهْلِهَا وَأَنَّ عَلَى أَهْلِ الْمَاشِيَةِ مَا أَصَابَتْ مَاشِيَتُهُمْ بِاللَّيْلِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3570
In-book reference : Book 24, Hadith 155
English translation : Book 23, Hadith 3563

25 - The Office of the Judge (Kitab Al-Aqdiyah)

كتاب الأقضية (3571 - 3640)

(1) Chapter: Regarding Seeking Appointment As A Judge

(1) باب فِي طَلَبِ الْقَضَاءِ

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: He who has been appointed a judge has been killed without a knife.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ وَلِيَ الْقَضَاءَ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3571
In-book reference : Book 25, Hadith 1
English translation : Book 24, Hadith 3564

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: He who has been appointed a judge among the people has been killed without a knife.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الأَخْنَسِيِّ، عَنِ الْمَقْبُرِيِّ، وَالأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3572
In-book reference : Book 25, Hadith 2
English translation : Book 24, Hadith 3565

(2) Chapter: Regarding The Judge Who Is Mistaken

(2) باب فِي الْقَاضِي يُخْطِئُ

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell.
Abu Dawud said: On this subject this is the soundest tradition, that is, the tradition of Ibn Buraidah: Judges are of three types.

حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمْتِيُّ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْقُضَاةُ ثَلاَثَةٌ وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ

فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ " . قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ شَىْءٍ فِيهِ يَعْنِي حَدِيثَ ابْنِ بُرَيْدَةَ " الْقُضَاةُ ثَلاَثَةٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3573
In-book reference : Book 25, Hadith 3
English translation : Book 24, Hadith 3566

It was narrated that `Amr bin Al-`As said "The Messenger of Allah said:

'If a judge passes a judgment having exerted himself to arrive at what is correct, and he is indeed correct, he will have two rewards. If he passes judgment having exerted himself to arrive at what is correct, but it is incorrect, he will have one reward.'"

I narrated it to Abu Bakr bin Hazm and he said: "This is what Abu Salamah narrated to me from Abu Hurairah.
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - أَخْبَرَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ " . فَحَدَّثْتُ بِهِ أَبَا بَكْرِ بْنَ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3574
In-book reference : Book 25, Hadith 4
English translation : Book 24, Hadith 3567

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell.
حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، حَدَّثَنِي مُوسَى بْنُ نَجْدَةَ، عَنْ جَدِّهِ، يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ - وَهُوَ أَبُو كَثِيرٍ - قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِينَ حَتَّى يَنَالَهُ ثُمَّ غَلَبَ عَدْلُهُ جَوْرَهُ فَلَهُ الْجَنَّةُ وَمَنْ غَلَبَ جَوْرُهُ عَدْلَهُ فَلَهُ النَّارُ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 3575
In-book reference : Book 25, Hadith 5
English translation : Book 24, Hadith 3568

Ibn 'Abbas said:

"If any do fail to judge (by the light of) what Allah has revealed, they are (no better than) unbelievers" up to "wrongdoers." These three verses were revealed about the Jews, particularly about Quraizah and al-Nadir.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ بْنِ أَبِي يَحْيَى الرَّمْلِيُّ، حَدَّثَنَا زَيْدُ بْنُ أَبِي الزَّرْقَاءِ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ } إِلَى قَوْلِهِ { الْفَاسِقُونَ } هَؤُلاَءِ الآيَاتُ الثَّلاَثُ نَزَلَتْ فِي الْيَهُودِ خَاصَّةً فِي قُرَيْظَةَ وَالنَّضِيرِ .

حكم: حسن صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3576
In-book reference : Book 25, Hadith 6
English translation : Book 24, Hadith 3569

(3) Chapter: Regarding Seeking The Position Of Judge and Hastening To Accept That Position

(3) باب فِي طَلَبِ الْقَضَاءِ وَالتَّسَرُّعِ إِلَيْهِ

AbdurRahman ibn Bishr al-Ansari al-Azraq said:

Two men from the locality of Kindah came while AbuMas'ud al-Ansari was sitting n a circle. They said: Is there any man who decides between us. A man from the circle said: I, AbuMas'ud took a handful of pebbles and threw at him, saying: Hush! It is disapproved to make haste in decision.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ رَجَاءٍ الأَنْصَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ الأَنْصَارِيِّ الأَزْرَقِ، قَالَ دَخَلَ رَجُلاَنِ مِنْ أَبْوَابِ كِنْدَةَ وَأَبُو مَسْعُودٍ الأَنْصَارِيُّ جَالِسٌ فِي حَلْقَةٍ فَقَالاَ أَلاَ رَجُلٌ يُنَفِّذُ بَيْنَنَا فَقَالَ رَجُلٌ مِنَ الْحَلْقَةِ أَنَا . فَأَخَذَ أَبُو مَسْعُودٍ كَفًّا مِنْ حَصًى فَرَمَاهُ بِهِ وَقَالَ مَهْ إِنَّهُ كَانَ يُكْرَهُ التَّسَرُّعُ إِلَى الْحُكْمِ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 3577
In-book reference : Book 25, Hadith 7
English translation : Book 24, Hadith 3570

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: If anyone desires the office of Judge and seeks help for it, he will be left to his own devices; if anyone does not desire it, nor does he seek help for it, Allah will send down an angel who will direct him aright.
Waki' said: (This tradition has also been transmitted) by Isra'il, from 'Abd al-A'la, from Bilal bin Abi Musa, from Anas, from the Prophet (ﷺ).

Abu 'Awanah said: from 'Abd al-A'la, from Bilal bin Mirdas al-Fazari, from Khaithamah al-Basri from Anas.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ بِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ طَلَبَ الْقَضَاءَ وَاسْتَعَانَ عَلَيْهِ وُكِلَ إِلَيْهِ وَمَنْ لَمْ يَطْلُبْهُ وَلَمْ يَسْتَعِنْ عَلَيْهِ أَنْزَلَ اللَّهُ مَلَكًا يُسَدِّدُهُ " . وَقَالَ وَكِيعٌ

عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الأَعْلَى عَنْ بِلاَلِ بْنِ أَبِي مُوسَى عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم . وَقَالَ أَبُو عَوَانَةَ عَنْ عَبْدِ الأَعْلَى عَنْ بِلاَلِ بْنِ مِرْدَاسٍ الْفَزَارِيِّ عَنْ خَيْثَمَةَ الْبَصْرِيِّ عَنْ أَنَسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3578
In-book reference : Book 25, Hadith 8
English translation : Book 24, Hadith 3571

Abu Buradah reported the Prophet (ﷺ) as saying:

"We will never employ or we shall not employ (the narrator is doubtful) in our work one who wants it."

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنِي أَبُو بُرْدَةَ، قَالَ قَالَ أَبُو مُوسَى قَالَ النَّبِيُّ صلى الله عليه وسلم " لَنْ نَسْتَعْمِلَ - أَوْ لاَ نَسْتَعْمِلُ - عَلَى عَمَلِنَا مَنْ أَرَادَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3579
In-book reference : Book 25, Hadith 9
English translation : Book 24, Hadith 3572

(4) Chapter: Regarding Bribery Being Disliked (4) باب فِي كَرَاهِيَةِ الرِّشْوَةِ

Narrated Abdullah ibn Amr ibn al-'As:
The Messenger of Allah (ﷺ) cursed the one who bribes and the one who takes bribe.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّاشِيَ وَالْمُرْتَشِيَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3580
In-book reference : Book 25, Hadith 10
English translation : Book 24, Hadith 3573

(5) Chapter: Regarding gifts for workers (5) باب فِي هَدَايَا الْعُمَّالِ

Narrated Adi ibn Umayrah al-Kindi:
The Prophet (ﷺ) said: O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day of Resurrection. A black man from the Ansar, as if I am seeing him, stood and said: Messenger of Allah, take back from me my post. He asked: What is that? He replied: I heard you say such and such. He said: And I say that. If we appoint anyone to an office, he must bring what is connected with it, both little and much. What he is given, he may take, and he must refrain from what is kept away from him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنِي قَيْسٌ، قَالَ حَدَّثَنِي عَدِيُّ بْنُ عُمَيْرَةَ الْكِنْدِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا أَيُّهَا النَّاسُ مَنْ عَمِلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ فَكَتَمَنَا مِنْهُ مِخْيَطًا فَمَا فَوْقَهُ فَهُوَ غُلٌّ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ " . فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ أَسْوَدُ كَأَنِّي أَنْظُرُ إِلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ اقْبَلْ عَنِّي عَمَلَكَ . قَالَ " وَمَا ذَاكَ " . قَالَ سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا . قَالَ " وَأَنَا أَقُولُ ذَلِكَ مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَلْيَأْتِ بِقَلِيلِهِ وَكَثِيرِهِ فَمَا أُوتِيَ مِنْهُ أَخَذَهُ وَمَا نُهِيَ عَنْهُ انْتَهَى " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3581
In-book reference : Book 25, Hadith 11
English translation : Book 24, Hadith 3574

(6) Chapter: How to Judge

(6) باب كَيْفَ الْقَضَاءُ

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) sent me to the Yemen as judge, and I asked: Messenger of Allah, are you sending me when I am young and have no knowledge of the duties of a judge? He replied: Allah will guide your heart and keep your tongue true. When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say; for it is best that you should have a clear idea of the best decision. He said: I had been a judge (for long); or he said (the narrator is doubtful): I have no doubts about a decision afterwards.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَا رَسُولَ اللَّهِ تُرْسِلُنِي وَأَنَا حَدِيثُ السِّنِّ وَلاَ عِلْمَ لِي بِالْقَضَاءِ فَقَالَ " إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْخَصْمَانِ فَلاَ تَقْضِيَنَّ حَتَّى تَسْمَعَ مِنَ الآخَرِ كَمَا سَمِعْتَ مِنَ الأَوَّلِ فَإِنَّهُ أَحْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ " . قَالَ فَمَا زِلْتُ قَاضِيًا أَوْ مَا شَكَكْتُ فِي قَضَاءٍ بَعْدُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3582
In-book reference : Book 25, Hadith 12
English translation : Book 24, Hadith 3575

(7) Chapter: Regarding the Judges judge when he is mistaken

(7) باب فِي قَضَاءِ الْقَاضِي إِذَا أَخْطَأَ

Umm Salamah reported the Messenger of Allah (ﷺ) as saying:

"I am only a human being, and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgement on their behalf according to what I hear from them. Therefore, whatever I decide for anyone which by right belongs to his brother, he must not take anything, for I am granting him only a portion of Hell.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَىَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ بِشَىْءٍ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3583
In-book reference : Book 25, Hadith 13
English translation : Book 24, Hadith 3576

Umm Salamah said:

Two men came to the Messenger of Allah (ﷺ) who were disputing over their inheritance. They had no evidence except their claim. The Prophet (ﷺ) then said in a similar way. Thereupon both the men wept and each of them said: This right of mine go to you. The Prophet (ﷺ) then said: Now you have done whatever you have done ; do divide it up, aiming at what is right, then drew lots, and let each of you consider the other to have what is legitimately his"

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، قَالَتْ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلاَنِ يَخْتَصِمَانِ فِي مَوَارِيثَ لَهُمَا لَمْ تَكُنْ لَهُمَا بَيِّنَةٌ إِلاَّ دَعْوَاهُمَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَ مِثْلَهُ فَبَكَى الرَّجُلاَنِ وَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا حَقِّي لَكَ . فَقَالَ لَهُمَا النَّبِيُّ صلى الله عليه وسلم " أَمَّا إِذْ فَعَلْتُمَا مَا فَعَلْتُمَا فَاقْتَسِمَا وَتَوَخَّيَا الْحَقَّ . ثُمَّ اسْتَهِمَا ثُمَّ تَحَالاَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3584
In-book reference : Book 25, Hadith 14
English translation : Book 24, Hadith 3577

Umm Salamah reported the Prophet (ﷺ) as saying when two men were disputing over inheritance and old things:

I decide between you on the basis of my opinion in cases about which no revelation has been sent down to me.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا أُسَامَةُ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، قَالَ سَمِعْتُ أُمَّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ قَالَ يَخْتَصِمَانِ فِي مَوَارِيثَ وَأَشْيَاءَ قَدْ دَرَسَتْ فَقَالَ " إِنِّي إِنَّمَا أَقْضِي بَيْنَكُمْ بِرَأْيِي فِيمَا لَمْ يُنْزَلْ عَلَىَّ فِيهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3585
In-book reference : Book 25, Hadith 15
English translation : Book 24, Hadith 3578

Narrated Umar ibn al-Khattab:

Umar said while he was (sitting) on the pulpit: O people, the opinion from the Messenger of Allah (ﷺ) was right, because Allah showed (i.e. inspired) him; but from us it is sheer conjecture and artifice.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، - رضى الله عنه - قَالَ وَهُوَ عَلَى الْمِنْبَرِ يَا أَيُّهَا النَّاسُ إِنَّ الرَّأْىَ إِنَّمَا كَانَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مُصِيبًا لأَنَّ اللَّهَ كَانَ يُرِيهِ وَإِنَّمَا هُوَ مِنَّا الظَّنُّ وَالتَّكَلُّفُ .

Grade : **Da'if Maqtu'** (Al-Albani) حكم: **ضعيف مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3586
In-book reference : Book 25, Hadith 16
English translation : Book 24, Hadith 3579

Mu'adh bin Mu'adh said:

Abu 'Uthman al-Shami, whose name is Hariz bin 'Uthman, told me. I think I did not see anyone from Syria better than him.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ أَخْبَرَنِي أَبُو عُثْمَانَ الشَّامِيُّ، وَلاَ إِخَالُنِي رَأَيْتُ شَامِيًّا أَفْضَلَ مِنْهُ يَعْنِي حَرِيزَ بْنَ عُثْمَانَ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3587
In-book reference : Book 25, Hadith 17
English translation : Book 24, Hadith 3580

(8) Chapter: How should the disputants sit before the judge

(8) باب كَيْفَ يَجْلِسُ الْخَصْمَانِ بَيْنَ يَدَىِ الْقَاضِي

Narrated Abdullah ibn az-Zubayr:

The Messenger of Allah (ﷺ) gave the decision that the two adversaries should be made to sit in front of the judge.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ الْخَصْمَيْنِ يَقْعُدَانِ بَيْنَ يَدَىِ الْحَكَمِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3588
In-book reference : Book 25, Hadith 18
English translation : Book 24, Hadith 3581

(9) Chapter: A judge passing judgement while he is angry

(9) باب الْقَاضِي يَقْضِي وَهُوَ غَضْبَانُ

'Abd al-Rahman bin Abi Bakrah reported on the authority of his father that he wrote to his son:

The Messenger of Allah (ﷺ) said: A judge should not decide between the two while he is in anger.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّهُ كَتَبَ إِلَى ابْنِهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقْضِي الْحَكَمُ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3589
In-book reference : Book 25, Hadith 19
English translation : Book 24, Hadith 3582

(10) Chapter: Judgement between ahl adh-dhimmah (10) باب الْحُكْمِ بَيْنَ أَهْلِ الذِّمَّةِ

Ibn 'Abbas said:

The Qur'anic verse: "If they do come to thee, either judge between them, or decline to interfere" was abrogated by the verse: "So judge between them by what Allah hath revealed."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ } فَنُسِخَتْ قَالَ { فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ } .

Grade : **Hasan in chain** (Al-Albani) حسن الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3590
In-book reference : Book 25, Hadith 20
English translation : Book 24, Hadith 3583

Narrated Abdullah ibn Abbas:

When this verse was revealed: "If they do come to thee, either judge between them, or decline to interfere....If thou judge, judge in equity between them." Banu an-Nadir used to pay half blood-money if they killed any-one from Banu Qurayzah. When Banu Qurayzah killed anyone from Banu an-Nadir, they would pay full blood-money. So the Messenger of Allah (ﷺ) made it equal between them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ } { وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ } الآيَةَ قَالَ كَانَ بَنُو النَّضِيرِ إِذَا قَتَلُوا مِنْ بَنِي قُرَيْظَةَ أَدَّوْا نِصْفَ الدِّيَةِ وَإِذَا قَتَلَ بَنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ أَدَّوْا إِلَيْهِمُ الدِّيَةَ كَامِلَةً فَسَوَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمْ .

حسن صحيح الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3591
In-book reference : Book 25, Hadith 21
English translation : Book 24, Hadith 3584

(11) Chapter: Struggling for an opinion when passing judgements

(11) باب اجْتِهَادِ الرَّأْىِ فِي الْقَضَاءِ

Some companions of Mu'adh ibn Jabal said:

When the Messenger of Allah (ﷺ) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises?

He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ).

He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book?

He replied: I shall do my best to form an opinion and I shall spare no effort.

The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرِو بْنِ أَخِي الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أُنَاسٍ، مِنْ أَهْلِ حِمْصَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ " كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ " . قَالَ أَقْضِي بِكِتَابِ اللَّهِ . قَالَ " فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ " . قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ " فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ فِي كِتَابِ اللَّهِ " . قَالَ أَجْتَهِدُ رَأْيِي وَلاَ آلُو . فَضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَدْرَهُ وَقَالَ " الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ " .

Grade : **Da'if** (Al-Albani) **حكم**: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3592
In-book reference : Book 25, Hadith 22
English translation : Book 24, Hadith 3585

Mu'adh bin Jabal said that when the Messenger of Allah (ﷺ) sent him to the Yemen... He then narrated the rest of the tradition to the same effect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرٍو، عَنْ نَاسٍ، مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا بَعَثَهُ إِلَى الْيَمَنِ فَذَكَرَ مَعْنَاهُ .

Reference : Sunan Abi Dawud 3593
In-book reference : Book 25, Hadith 23
English translation : Book 24, Hadith 3586

(12) Chapter: Regarding reconciliation

(12) باب فِي الصُّلْحِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Conciliation between Muslims is permissible. The narrator Ahmad added in his version: "except the conciliation which makes lawful unlawful and unlawful lawful." Sulayman ibn Dawud added: The Messenger of Allah (ﷺ) said: Muslims are on (i.e. stick to) their conditions.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ الدِّمَشْقِيُّ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، أَوْ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ - شَكَّ الشَّيْخُ - عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ " . زَادَ أَحْمَدُ " إِلاَّ صُلْحًا أَحَلَّ حَرَامًا أَوْ حَرَّمَ حَلاَلاً " . وَزَادَ سُلَيْمَانُ بْنُ دَاوُدَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3594
In-book reference : Book 25, Hadith 24
English translation : Book 24, Hadith 3587

Ka'b bin Malik said that in the time of the Messenger of Allah (ﷺ) he made demand in the mosque for payment of a debt due to him from Ibn Abi Hadrad, and their voices rose till the Messenger of Allah (ﷺ), who was in his house, heard them. The Messenger of Allah (ﷺ) then went out to them and, removing the curtain of his apartment, he called to Ka'b bin Malik, addressing:

"Ka'b!" He said: "At your service, Messenger of Allah." Thereupon he made a gesture with is hand indicating: Remit half the debt due to you. Ka'b said: "I shall do so, Messenger of Allah." The Prophet (ﷺ) then said: "Get up and discharge"

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ، تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ " يَا كَعْبُ " . فَقَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ . فَأَشَارَ لَهُ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ . قَالَ النَّبِيُّ صلى الله عليه وسلم " قُمْ فَاقْضِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3595
In-book reference : Book 25, Hadith 25
English translation : Book 24, Hadith 3588

(13) Chapter: Regarding testimonies (13) باب فِي الشَّهَادَاتِ

Zaid bin Khalid al-Juhani reported the Messenger of Allah (ﷺ) as saying:

"Shall I not tell you of the best witnesses ? He is the one who produces his deposition or gives his evidence (the narrator is doubtful) before he is asked for it." 'Abd Allah bin Abi Bakr dobted which of them he said.

Abu Dawud said: Malis said: This refers to a man gives his evidence, but he does not know for whom it is meant. Al-Hamdani said: "He should inform the authorities. Ibn al-Sarh said: "He should give it to the ruler. The work ikhbar (inform) occurs in the version of al-Hamdani." Ibn al-Sarh said: "Ibn Abi 'Amrah and not 'Abd al-Rahman."

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، وَأَحْمَدُ بْنُ السَّرْحِ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ أَوْ يُخْبِرُ بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا " . شَكَّ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ أَيَّتَهُمَا قَالَ . قَالَ أَبُو دَاوُدَ قَالَ مَالِكٌ الَّذِي يُخْبِرُ بِشَهَادَتِهِ وَلاَ يَعْلَمُ بِهَا الَّذِي هِيَ لَهُ . قَالَ الْهَمْدَانِيُّ وَيَرْفَعُهَا إِلَى السُّلْطَانِ . قَالَ ابْنُ السَّرْحِ أَوْ يَأْتِي بِهَا الإِمَامَ . وَالإِخْبَارُ فِي حَدِيثِ الْهَمْدَانِيِّ . قَالَ ابْنُ السَّرْحِ ابْنَ أَبِي عَمْرَةَ لَمْ يَقُلْ عَبْدَ الرَّحْمَنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3596
In-book reference : Book 25, Hadith 26
English translation : Book 24, Hadith 3589

(14) Chapter: Regarding a man who helps someone in a dispute without knowing about the case

(14) باب فِيمَنْ يُعِينُ عَلَى خُصُومَةٍ مِنْ غَيْرِ أَنْ يَعْلَمَ أَمْرَهَا

Yahya ibn Rashid said:

We were sitting waiting for Abdullah ibn Umar who came out to us and sat. He then said: I heard the Messenger of Allah (ﷺ) as saying: If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah; if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists, and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَى بْنِ رَاشِدٍ، قَالَ جَلَسْنَا لِعَبْدِ اللَّهِ بْنِ عُمَرَ فَخَرَجَ إِلَيْنَا فَجَلَسَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ فَقَدْ ضَادَّ اللَّهَ وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ عَنْهُ وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَدْغَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3597
In-book reference : Book 25, Hadith 27
English translation : Book 24, Hadith 3590

The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) through different chain of narrators to the same effect. In this version he also said:

"He who assits in a dispute unjustly deserves the anger of Allah, Most High.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ الْعُمَرِيُّ، حَدَّثَنِي الْمُثَنَّى بْنُ يَزِيدَ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ " وَمَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3598
In-book reference : Book 25, Hadith 28
English translation : Book 24, Hadith 3591

(15) Chapter: Regarding false witness

(15) باب فِي شَهَادَةِ الزُّورِ

Narrated Khuraym Ibn Fatik:

The Messenger of Allah (ﷺ) offered the morning prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنِي سُفْيَانُ، - يَعْنِي الْعُصْفُرِيَّ - عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ " عُدِلَتْ شَهَادَةُ الزُّورِ بِالإِشْرَاكِ بِاللَّهِ " . ثَلاَثَ مِرَارٍ ثُمَّ قَرَأَ { فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ * حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ} .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3599
In-book reference : Book 25, Hadith 29
English translation : Book 24, Hadith 3592

(16) Chapter: The one whose testimony is to be rejected

(16) باب مَنْ تُرَدُّ شَهَادَتُهُ

'Amr bin Shu'aib on his father's authority told that his grandfather said:

The Messenger of Allah (ﷺ) rejected the testimony of a deceitful man and woman, of one who harbours rancour against his brother, and he rejected the testimony of one who is dependent on a family, and he allowed his testimony for other.

Abu Dawud said: Ghimr means malice and enimity ; qani (dependant), a subordinate servant like a special servant.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَدَّ شَهَادَةَ الْخَائِنِ وَالْخَائِنَةِ وَذِي الْغِمْرِ عَلَى أَخِيهِ وَرَدَّ شَهَادَةَ الْقَانِعِ لأَهْلِ الْبَيْتِ وَأَجَازَهَا لِغَيْرِهِمْ . قَالَ أَبُو دَاوُدَ الْغِمْرُ الْحِنَةُ وَالشَّحْنَاءُ وَالْقَانِعُ الأَجِيرُ التَّابِعُ مِثْلُ الأَجِيرِ الْخَاصِّ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3600
In-book reference : Book 25, Hadith 30
English translation : Book 24, Hadith 3593

The tradition mentioned above (No. 3593) has also been transmitted by Sulayman ibn Musa through a different chain of narrators.

This version has:
The Messenger of Allah (ﷺ) said: The testimony of a deceitful man or woman, of an adulterer and adulteress, and of one who harbours rancour against his brother is not allowable.

حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفِ بْنِ طَارِقٍ الرَّازِيُّ، حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ الْخُزَاعِيُّ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجُوزُ شَهَادَةُ خَائِنٍ وَلاَ خَائِنَةٍ وَلاَ زَانٍ وَلاَ زَانِيَةٍ وَلاَ ذِي غِمْرٍ عَلَى أَخِيهِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3601
In-book reference : Book 25, Hadith 31
English translation : Book 24, Hadith 3594

(17) Chapter: Testimony of a bedouin against townpeople

(17) باب شَهَادَةِ الْبَدَوِيِّ عَلَى أَهْلِ الأَمْصَارِ

Narrated AbuHurayrah:
The Prophet (ﷺ) said: The testimony of a nomad Arab against a townsman is not allowable.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، وَنَافِعُ بْنُ يَزِيدَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3602
In-book reference : Book 25, Hadith 32
English translation : Book 24, Hadith 3595

(18) Chapter: Testimony with regard to breastfeeding

(18) باب الشَّهَادَةِ فِي الرَّضَاعِ

'Uqbah bin al-Harith said:

"I married Umm Yahya daughter of Abu Ihab. A black woman entered upon us. She said that she had suckled both of us. So I came to the Prophet (ﷺ), and amentioned it to him. He turned away from me. I said (to him): Messenger of Allah! she is a liar. He said: What do you know? She has said what she has said. Separate yourself from her (wife).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ، وَحَدَّثَنِيهِ صَاحِبٌ، لِي عَنْهُ - وَأَنَا لِحَدِيثِ، صَاحِبِي أَحْفَظُ - قَالَ تَزَوَّجْتُ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ فَدَخَلَتْ عَلَيْنَا امْرَأَةٌ سَوْدَاءُ فَزَعَمَتْ أَنَّهَا أَرْضَعَتْنَا جَمِيعًا فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَأَعْرَضَ عَنِّي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا لَكَاذِبَةٌ . قَالَ " وَمَا يُدْرِيكَ وَقَدْ قَالَتْ مَا قَالَتْ دَعْهَا عَنْكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3603
In-book reference : Book 25, Hadith 33
English translation : Book 24, Hadith 3596

The tradition mentioned above has also been transmitted by 'Uqbah bin al-Harith to the same effect through a different chain of narrators.

Abu Dawud said:
Hammad bin Zaid looked at al-Harith bin 'Umair and said: He is from reliable narrators from Ayyub.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، - وَقَدْ سَمِعْتُهُ مِنْ، عُقْبَةَ وَلَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ - فَذَكَرَ مَعْنَاهُ . قَالَ أَبُو دَاوُدَ نَظَرَ حَمَّادُ بْنُ زَيْدٍ إِلَى الْحَارِثِ بْنِ عُمَيْرٍ فَقَالَ هَذَا مِنْ ثِقَاتِ أَصْحَابِ أَيُّوبَ .

Reference : Sunan Abi Dawud 3604
In-book reference : Book 25, Hadith 34
English translation : Book 24, Hadith 3597

(19) Chapter: The testimony od ahl adh-dhimmah and a will made when traveling

(19) باب شَهَادَةِ أَهْلِ الذِّمَّةِ وَفِي الْوَصِيَّةِ فِي السَّفَرِ

Ash-Sha'bi said:
A Muslim was about to die at Daquqa', but he did not find any Muslim to call him for witness to his will. So he called two men of the people of the Book for witness. Then they came to Kufah, and approaching AbuMusa al-Ash'ari they informed him (about his) will. They brought his inheritance and will. Al-Ash'ari said: This is an incident (like) which happened in the time of the Messenger of Allah (ﷺ) and never occurred after him. So he made them to swear by Allah after the afternoon prayer to the effect that they had not misappropriated, nor told a lie, nor changed, nor concealed, nor altered, and that it was the will of the man and his inheritance. He then executed their witness.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا زَكَرِيَّا، عَنِ الشَّعْبِيِّ، أَنَّ رَجُلاً، مِنَ الْمُسْلِمِينَ حَضَرَتْهُ الْوَفَاةُ بِدَقُوقَاءَ هَذِهِ وَلَمْ يَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ يُشْهِدُهُ عَلَى وَصِيَّتِهِ فَأَشْهَدَ رَجُلَيْنِ مِنْ أَهْلِ الْكِتَابِ فَقَدِمَا الْكُوفَةَ فَأَتَيَا أَبَا مُوسَى الأَشْعَرِيَّ فَأَخْبَرَاهُ وَقَدِمَا بِتَرِكَتِهِ وَوَصِيَّتِهِ . فَقَالَ الأَشْعَرِيُّ هَذَا أَمْرٌ لَمْ يَكُنْ بَعْدَ الَّذِي كَانَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَأَحْلَفَهُمَا بَعْدَ الْعَصْرِ بِاللَّهِ مَا خَانَا وَلاَ كَذَبَا وَلاَ بَدَّلاَ وَلاَ كَتَمَا وَلاَ غَيَّرَا وَإِنَّهَا لَوَصِيَّةُ الرَّجُلِ وَتَرِكَتُهُ فَأَمْضَى شَهَادَتَهُمَا .

حكم: صحيح الإسناد إن كان الشعبي سمعه من أبي موسى (الألباني)

Reference : Sunan Abi Dawud 3605
In-book reference : Book 25, Hadith 35
English translation : Book 24, Hadith 3598

Narrated Abdullah Ibn Abbas:

A man from Banu Sahm went out with Tamim ad-Dari and Adi ibn Badda'. The man of Banu Sahm died in the land where no Muslim was present. When they returned with his inheritance, they (the heirs) did not find a silver cup with lines of gold (in his property). The Messenger of Allah (ﷺ) administered on oath to them. The cup was then found (with someone) at Mecca. They said: We have bought it from Tamim and Adi.
Then two men from the heirs of the man of Banu Sahm got up and swore saying: Our witness is more reliable than their witness. They said that the cup belonged to their man.
He (Ibn Abbas) said: The following verse was revealed about them: "O ye who believe! when death approaches any of you....."
حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءَ فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَامَ فِضَّةٍ مُخَوَّصًا بِالذَّهَبِ فَأَحْلَفَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ وُجِدَ الْجَامُ بِمَكَّةَ فَقَالُوا اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ فَقَامَ رَجُلاَنِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَإِنَّ الْجَامَ لِصَاحِبِهِمْ . قَالَ فَنَزَلَتْ فِيهِمْ { يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ } الآيَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3606
In-book reference : Book 25, Hadith 36
English translation : Book 24, Hadith 3599

(20) Chapter: If the judge knows that the testimony of one person is true, is it permissible for him to pass judgment on the basis of that

(20) باب إِذَا عَلِمَ الْحَاكِمُ صِدْقَ الشَّاهِدِ الْوَاحِدِ يَجُوزُ لَهُ أَنْ يَحْكُمَ بِهِ

Narrated Uncle of Umarah ibn Khuzaymah:
The Prophet (ﷺ) bought a horse from a Bedouin. The Prophet (ﷺ) took him with him to pay him the price of his horse. The Messenger of Allah (ﷺ) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (ﷺ) had bought it.
The Bedouin called the Messenger of Allah (ﷺ) saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet (ﷺ) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet (ﷺ) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness that you have bought it. The Prophet (ﷺ) turned to Khuzaymah and said: On what (grounds) do you bear witness?

He said: By considering you trustworthy, Messenger of Allah (ﷺ)! The Prophet (ﷺ) made the witness of Khuzaymah equivalent to the witness of two people.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، أَنَّ عَمَّهُ، حَدَّثَهُ وَهُوَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَ فَرَسًا مِنْ أَعْرَابِيٍّ فَاسْتَتْبَعَهُ النَّبِيُّ صلى الله عليه وسلم لِيَقْضِيَهُ ثَمَنَ فَرَسِهِ فَأَسْرَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَشْىَ وَأَبْطَأَ الأَعْرَابِيُّ فَطَفِقَ رِجَالٌ يَعْتَرِضُونَ الأَعْرَابِيَّ فَيُسَاوِمُونَهُ بِالْفَرَسِ وَلاَ يَشْعُرُونَ أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَهُ فَنَادَى الأَعْرَابِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنْ كُنْتَ مُبْتَاعًا هَذَا الْفَرَسَ وَإِلاَّ بِعْتُهُ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم حِينَ سَمِعَ نِدَاءَ الأَعْرَابِيِّ فَقَالَ " أَوَلَيْسَ قَدِ ابْتَعْتُهُ مِنْكَ " . فَقَالَ الأَعْرَابِيُّ لاَ وَاللَّهِ مَا بِعْتُكَهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بَلَى قَدِ ابْتَعْتُهُ مِنْكَ " . فَطَفِقَ الأَعْرَابِيُّ يَقُولُ هَلُمَّ شَهِيدًا . فَقَالَ خُزَيْمَةُ بْنُ ثَابِتٍ أَنَا أَشْهَدُ أَنَّكَ قَدْ بَايَعْتَهُ . فَأَقْبَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى خُزَيْمَةَ فَقَالَ " بِمَ تَشْهَدُ " . فَقَالَ بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ . فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهَادَةَ خُزَيْمَةَ بِشَهَادَةِ رَجُلَيْنِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3607
In-book reference : Book 25, Hadith 37
English translation : Book 24, Hadith 3600

(21) Chapter: Judgement on the basis of oath and one witness

(21) باب الْقَضَاءِ بِالْيَمِينِ وَالشَّاهِدِ

Ibn 'Abbas said:

The Messenger of Allah (ﷺ) gave a decision on the basis of an oath and a single witness.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَالْحَسَنُ بْنُ عَلِيٍّ، أَنَّ زَيْدَ بْنَ الْحُبَابِ، حَدَّثَهُمْ حَدَّثَنَا سَيْفٌ الْمَكِّيُّ، - قَالَ عُثْمَانُ سَيْفُ بْنُ سُلَيْمَانَ - عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِيَمِينٍ وَشَاهِدٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3608
In-book reference : Book 25, Hadith 38
English translation : Book 24, Hadith 3601

The tradition mentioned above has also been transmitted by 'Amr bin Dinar through a different chain of narrators and to the same effect. Salamah has in his version:

'Amr said: In the rights (of the people).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَسَلَمَةُ بْنُ شَبِيبٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ سَلَمَةُ فِي حَدِيثِهِ قَالَ عَمْرٌو فِي الْحُقُوقِ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 3609
In-book reference : Book 25, Hadith 39
English translation : Book 24, Hadith 3602

Narrated AbuHurayrah:

The Prophet (ﷺ) gave a decision on the basis of an oath and a single witness.

Abu Dawud said: Al-Rabi' bin Sulaiman al-Mu'adhdhin told me some additional words in this tradition: Al-Shafi'i told me from 'Abd al-'Aziz. I then mentioned it fo Suhail who said: Rabi'ah told me - and he is reliable in my opinion - that I told him this (tradition) and I do not remember it. 'Abd al-'Aziz said: Suhail suffered from some disease which caused him to lose a little of his intelligence, and he forgot some of his traditions. Thereafter Suhail would narrate traditions from Rabi'ah on the authority of his father.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ الزُّهْرِيُّ، حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ . قَالَ أَبُو دَاوُدَ وَزَادَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ فِي هَذَا الْحَدِيثِ قَالَ أَخْبَرَنِي الشَّافِعِيُّ عَنْ عَبْدِ الْعَزِيزِ قَالَ فَذَكَرْتُ ذَلِكَ لِسُهَيْلٍ فَقَالَ أَخْبَرَنِي رَبِيعَةُ - وَهُوَ عِنْدِي ثِقَةٌ - أَنِّي حَدَّثْتُهُ إِيَّاهُ وَلاَ أَحْفَظُهُ . قَالَ عَبْدُ الْعَزِيزِ وَقَدْ كَانَ أَصَابَتْ سُهَيْلاً عِلَّةٌ أَذْهَبَتْ بَعْضَ عَقْلِهِ وَنَسِيَ بَعْضَ حَدِيثِهِ فَكَانَ سُهَيْلٌ بَعْدُ يُحَدِّثُهُ عَنْ رَبِيعَةَ عَنْهُ عَنْ أَبِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3610
In-book reference : Book 25, Hadith 40
English translation : Book 24, Hadith 3603

The tradition mentioned above has also been transmitted by Rabi'ah through the chain of Abu Mus'ab and to the same effect. Sulaiman said:

I then met Suhail and asked him about this tradition. He said: I do not know it. I said to him: Rabi'ah transmitted it to me from you. He said: If Rabi'ah transmitted it to you from me, then retransmit it from Rabi'ah on my authority.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الإِسْكَنْدَرَانِيُّ، حَدَّثَنَا زِيَادٌ، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ رَبِيعَةَ، بِإِسْنَادِ أَبِي مُصْعَبٍ وَمَعْنَاهُ . قَالَ سُلَيْمَانُ فَلَقِيتُ سُهَيْلاً فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَقَالَ مَا أَعْرِفُهُ . فَقُلْتُ لَهُ إِنَّ رَبِيعَةَ أَخْبَرَنِي بِهِ عَنْكَ . قَالَ فَإِنْ كَانَ رَبِيعَةُ أَخْبَرَكَ عَنِّي فَحَدِّثْ بِهِ عَنْ رَبِيعَةَ عَنِّي .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3611
In-book reference : Book 25, Hadith 41
English translation : Book 24, Hadith 3604

Narrated Zubayb ibn Tha'labah al-Anbari:

The Messenger of Allah (ﷺ) sent an army to Banu al-Anbar. They captured them at Rukbah in the suburbs of at-Ta'if and drove them to the Holy Prophet (ﷺ).

I rode hurriedly to the Holy Prophet (ﷺ) and said: Peace be on you, Messenger of Allah, and the mercy of Allah and His blessings. Your contingent came to us and arrested us, but we had already embraced Islam and cut the sides of the ears of our cattle.

When Banu al-Anbar arrived, the Holy Prophet (ﷺ) said to me: Have you any evidence that you had embraced Islam before you were captured today?

I said: Yes. He said: Who is your witness? I said: Samurah, a man from Banu al-Anbar, and another man whom he named. The man testified but Samurah refused to testify. The Holy Prophet (ﷺ) said: He (Samurah) has refused to testify for you, so take an oath with your other witness. I said: Yes. He then dictated an oath to me and I swore to the effect that we had embraced Islam on a certain day, and that we had cut the sides of the ears of the cattle.

The Holy Prophet (ﷺ) said: Go and divide half of their property, but do not touch their children. Had Allah not disliked the wastage of action, we should not have taxed you even a rope.

Zubayb said: My mother called me and said: This man has taken my mattress. I then went to the Holy Prophet (ﷺ) and informed him.

He said to me: Detain him. So I caught him with a garment around his neck, and stood there with him . Then the Holy Prophet (ﷺ) looked at us standing there. He asked: What do you intend (doing) with your captive?

I said: I shall let him go free if he returns to this (man) the mattress of his mother which he has taken from her.

He said: Prophet of Allah (ﷺ), I no longer have it.

He said: The Holy Prophet (ﷺ) took the sword of the man and gave it to me, and said to him: Go and give him some sa's of cereal. So he gave me some sa's of barley.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا عَمَّارُ بْنُ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْبِ الْعَنْبَرِيُّ، حَدَّثَنِي أَبِي قَالَ، سَمِعْتُ جَدِّيَ الزُّبَيْبَ، يَقُولُ بَعَثَ نَبِيُّ اللَّهِ صلى الله عليه وسلم جَيْشًا إِلَى بَنِي الْعَنْبَرِ فَأَخَذُوهُمْ بِرُكْبَةٍ مِنْ نَاحِيَةِ الطَّائِفِ فَاسْتَاقُوهُمْ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَرَكِبْتُ فَسَبَقْتُهُمْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ السَّلاَمُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَتَانَا جُنْدُكَ فَأَخَذُونَا وَقَدْ كُنَّا أَسْلَمْنَا وَخَضْرَمْنَا آذَانَ النَّعَمِ فَلَمَّا قَدِمَ بَلْعَنْبَرُ قَالَ لِي نَبِيُّ اللَّهِ صلى الله عليه وسلم " هَلْ لَكُمْ بَيِّنَةٌ عَلَى أَنَّكُمْ أَسْلَمْتُمْ قَبْلَ أَنْ تُؤْخَذُوا فِي هَذِهِ الأَيَّامِ " . قُلْتُ نَعَمْ . قَالَ " مَنْ بَيِّنَتُكَ " . قُلْتُ سَمُرَةُ رَجُلٌ مِنْ بَنِي الْعَنْبَرِ وَرَجُلٌ آخَرُ سَمَّاهُ لَهُ فَشَهِدَ الرَّجُلُ وَأَبَى سَمُرَةُ أَنْ يَشْهَدَ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " قَدْ أَبَى أَنْ يَشْهَدَ لَكَ فَتَحْلِفُ مَعَ شَاهِدِكَ الآخَرِ " . قُلْتُ نَعَمْ . فَاسْتَحْلَفَنِي فَحَلَفْتُ بِاللَّهِ لَقَدْ أَسْلَمْنَا يَوْمَ كَذَا وَكَذَا وَخَضْرَمْنَا آذَانَ النَّعَمِ . فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " اذْهَبُوا فَقَاسِمُوهُمْ أَنْصَافَ الأَمْوَالِ وَلاَ تَمَسُّوا ذَرَارِيَهُمْ لَوْلاَ أَنَّ اللَّهَ لاَ يُحِبُّ ضَلاَلَةَ الْعَمَلِ مَا رَزَيْنَاكُمْ عِقَالاً " . قَالَ الزُّبَيْبُ فَدَعَتْنِي أُمِّي فَقَالَتْ هَذَا الرَّجُلُ أَخَذَ زِرْبِيَّتِي فَانْصَرَفْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم - يَعْنِي فَأَخْبَرْتُهُ - فَقَالَ لِي " احْبِسْهُ " . فَأَخَذْتُ بِتَلْبِيبِهِ وَقُمْتُ مَعَهُ مَكَانَنَا ثُمَّ نَظَرَ إِلَيْنَا نَبِيُّ اللَّهِ صلى الله عليه وسلم قَائِمَيْنِ فَقَالَ " مَا تُرِيدُ بِأَسِيرِكَ " . فَأَرْسَلْتُهُ مِنْ يَدِي فَقَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَالَ لِلرَّجُلِ " رُدَّ عَلَى هَذَا زِرْبِيَّةَ أُمِّهِ الَّتِي أَخَذْتَ مِنْهَا " . فَقَالَ يَا نَبِيَّ اللَّهِ إِنَّهَا خَرَجَتْ مِنْ يَدِي .

قَالَ فَاخْتَلَعَ نَبِيُّ اللَّهِ صلى الله عليه وسلم سَيْفَ الرَّجُلِ فَأَعْطَانِيهِ . وَقَالَ لِلرَّجُلِ " اذْهَبْ فَزِدْهُ آصُعًا مِنْ طَعَامٍ " . قَالَ فَزَادَنِي آصُعًا مِنْ شَعِيرٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3612
In-book reference : Book 25, Hadith 42
English translation : Book 24, Hadith 3605

(22) Chapter: Two men who claim something but have no proof

(22) باب الرَّجُلَيْنِ يَدَّعِيَانِ شَيْئًا وَلَيْسَتْ لَهُمَا بَيِّنَةٌ

Narrated AbuMusa al-Ash'ari:

Two men claimed a camel or an animal and brought the case to the Holy Prophet (ﷺ). But as neither of them produced any proof, the Holy Prophet (ﷺ) declared that they should share it equally.

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّ رَجُلَيْنِ، ادَّعَيَا بَعِيرًا أَوْ دَابَّةً إِلَى النَّبِيِّ صلى الله عليه وسلم لَيْسَتْ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ فَجَعَلَهُ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3613
In-book reference : Book 25, Hadith 43
English translation : Book 24, Hadith 3606

The tradition mentioned above has also been transmitted by Sa'id through a different chain of narrators to the same effect.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، بِإِسْنَادِهِ وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 3614
In-book reference : Book 25, Hadith 44
English translation : Book 24, Hadith 3607

The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators to the effect that two men laid claim camel and both of them produced witness so the prophet (peace be upon him) divided it in halves between them.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، بِمَعْنَى إِسْنَادِهِ أَنَّ رَجُلَيْنِ، ادَّعَيَا بَعِيرًا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَبَعَثَ كُلُّ وَاحِدٍ مِنْهُمَا شَاهِدَيْنِ فَقَسَمَهُ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمَا نِصْفَيْنِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3615
In-book reference : Book 25, Hadith 45
English translation : Book 24, Hadith 3608

Narrated AbuHurayrah:

Two men disputed about some property and brought the case to the Holy Prophet (ﷺ), but neither of them could produce any proof. So the Holy Prophet (ﷺ) said: Cast lots about the oath whatever it may be, whether they like it or dislike it.

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلَيْنِ، اخْتَصَمَا فِي مَتَاعٍ إِلَى النَّبِيِّ صلى الله عليه وسلم لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اسْتَهِمَا عَلَى الْيَمِينِ مَا كَانَ أَحَبَّا ذَلِكَ أَوْ كَرِهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3616
In-book reference : Book 25, Hadith 46
English translation : Book 24, Hadith 3609

Abu hurairah reported the holy prophet (peace be upon him) as saying:

When two men dislike the oath or like it,lots will be cost about it. Salamah said on the authority of Ma'mar who said: when the two are compelled to take an oath.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَسَلَمَةُ بْنُ شَبِيبٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - قَالَ أَحْمَدُ قَالَ - حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا كَرِهَ الاِثْنَانِ الْيَمِينَ أَوِ اسْتَحَبَّاهَا فَلْيَسْتَهِمَا عَلَيْهَا " . قَالَ سَلَمَةُ قَالَ أَخْبَرَنَا مَعْمَرٌ وَقَالَ إِذَا أُكْرِهَ الاِثْنَانِ عَلَى الْيَمِينِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3617
In-book reference : Book 25, Hadith 47
English translation : Book 24, Hadith 3610

The tradition mentioned above has also been transmitted by sa'id b. 'Urubah through the chain as narrated by Ibn Minhal. This version has :

About an animal and they had no proof. So the Messenger of Allah (ﷺ) ordered to cast lots about the oath.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، بِإِسْنَادِ ابْنِ مِنْهَالٍ مِثْلَهُ قَالَ فِي دَابَّةٍ وَلَيْسَ لَهُمَا بَيِّنَةٌ فَأَمَرَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَسْتَهِمَا عَلَى الْيَمِينِ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 3618
In-book reference : Book 25, Hadith 48
English translation : Book 24, Hadith 3611

(23) Chapter: The defendent should swear on oath

(23) باب الْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ

Ibn Abi Mulaikah said:

Ibn 'Abbas wrote to me that the Messenger of Allah (ﷺ)had defendant should take an oath.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبَ إِلَىَّ ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 3619
In-book reference : Book 25, Hadith 49
English translation : Book 24, Hadith 3612

(24) Chapter: How the oath should be sworn

(24) باب كَيْفَ الْيَمِينُ

Narrated Abdullah ibn Abbas:

The Holy Prophet (ﷺ) said to a man whom he asked to take an oath: Swear by Allah except whom there is no god that you have nothing belonging to him, i.e. the plaintiff.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ - يَعْنِي لِرَجُلٍ حَلَّفَهُ - " احْلِفْ بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ مَا لَهُ عِنْدَكَ شَىْءٌ " . يَعْنِي لِلْمُدَّعِي . قَالَ أَبُو دَاوُدَ أَبُو يَحْيَى اسْمُهُ زِيَادٌ كُوفِيٌّ ثِقَةٌ .

Grade : **Da'if in chain** (Al-Albani) **حكم: ضعيف الإسناد (الألباني)**

Reference : Sunan Abi Dawud 3620
In-book reference : Book 25, Hadith 50
English translation : Book 24, Hadith 3613

(25) Chapter: If a defendent is a dhimmi, should he swear on oath?

(25) باب إِذَا كَانَ الْمُدَّعَى عَلَيْهِ ذِمِّيًّا أَيَحْلِفُ

Al-Ash'ath b. Qais said:

A Jew and I shared some land and he denied my right, so I took him to the holy prophet (ﷺ). The holy prophet (ﷺ) said to me: Have you have proof. I said: No. He then said to the Jew: Swear an oath I said Messenger of Allah,he will swear an oath and go off my property. So Allah sent down: "Those who barter for a small price Allah's covenant and their oaths...." to the end of the verse.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنِ الأَشْعَثِ، قَالَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " أَلَكَ بَيِّنَةٌ " . قُلْتُ لاَ . قَالَ لِلْيَهُودِيِّ " احْلِفْ " . قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفَ وَيَذْهَبَ بِمَالِي . فَأَنْزَلَ اللَّهُ { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ } إِلَى آخِرِ الآيَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3621
In-book reference : Book 25, Hadith 51
English translation : Book 24, Hadith 3614

(26) Chapter: When a man swears an oath on a basis of what he knows and not on the basis of what he has witnessed

(26) باب الرَّجُلِ يَحْلِفُ عَلَى عِلْمِهِ فِيمَا غَابَ عَنْهُ

Al-Ash'ath b. Qais said:

A men from Kindah and a men from Hadramawt came to the Holy Prophet(ﷺ)with their dispute about a land in the Yemen. The Hadrami said: Messenger of Allah, the this (man)had usurped land belonging to me, and it is his possession. He asked: Have you any proof ?He replied:No, but I can have him swear on oath. Allah knows that it is my land, and father seized it from me. The Kindi was prepared to take oath. He then narrated the rest of the tradition.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ، حَدَّثَنِي كُرْدُوسٌ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ، أَنَّ رَجُلاً، مِنْ كِنْدَةَ وَرَجُلاً مِنْ حَضْرَمَوْتَ اخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فِي أَرْضٍ مِنَ الْيَمَنِ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ أَرْضِي اغْتَصَبَنِيهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ . قَالَ " **هَلْ لَكَ بَيِّنَةٌ** " . قَالَ لاَ وَلَكِنْ أُحَلِّفُهُ وَاللَّهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَنِيهَا أَبُوهُ . فَتَهَيَّأَ الْكِنْدِيُّ يَعْنِي لِلْيَمِينِ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3622
In-book reference : Book 25, Hadith 52
English translation : Book 24, Hadith 3615

'Alqamah b. Wa'il b. Hujr al-Hadrami said on the authority of the father:

A man from Hadramaw and a man from kindah came to the Messenger of Allah (ﷺ). The hadrami said: Messenger of Allah, this (man) has seized land which belonged to my father. Al-Kindi said: That is my land in my possession and I cultivate it; he has no right to it. The Holy prophet (may be peace upon him) said to the Hadrami: Have you any proof? We said : No. he (the Prophet)said: Then he will swear an oath for you . He said: Messenger of Allah, he is a reprobate and he would not care to swear to anything and stick at nothing. He said: That is only your recourse

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لأَبِي فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْحَضْرَمِيِّ " أَلَكَ بَيِّنَةٌ " . قَالَ لاَ . قَالَ " فَلَكَ يَمِينُهُ " . فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ فَاجِرٌ لَيْسَ يُبَالِي مَا حَلَفَ لَيْسَ يَتَوَرَّعُ مِنْ شَىْءٍ . فَقَالَ " لَيْسَ لَكَ مِنْهُ إِلاَّ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3623
In-book reference : Book 25, Hadith 53
English translation : Book 24, Hadith 3616

(27) Chapter: How should a dhimmi be asked to swear an oath?

(27) باب كَيْفَ يَحْلِفُ الذِّمِّيُّ

Abu Hurairah said:

The holy Prophet (ﷺ) said to the Jew : I adjure you by Allah Who sent down the Torah to Moses ! do you not find in the Torah(a rule about a man) who commits adultery. He then narrated the rest of the tradition relating to the stoning.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا رَجُلٌ، مِنْ مُزَيْنَةَ - وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ - عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَعْنِي لِلْيَهُودِ " أَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى " . وَسَاقَ الْحَدِيثَ فِي قِصَّةِ الرَّجْمِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3624
In-book reference : Book 25, Hadith 54
English translation : Book 24, Hadith 3617

The tradition mentioned above has also been transmitted by al-Zuhri through a different chain of narrator. This version has:

A man from Muzainah who followed the knowledge and memorized it to me that sa'id b.al-Musayyab transmitted it. He then mentioned the rest of the tradition to the same effect.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الأَصْبَغِ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، بِهَذَا الْحَدِيثِ وَبِإِسْنَادِهِ قَالَ حَدَّثَنِي رَجُلٌ، مِنْ مُزَيْنَةَ مِمَّنْ كَانَ يَتَّبِعُ الْعِلْمَ وَيَعِيهِ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3625
In-book reference : Book 25, Hadith 55
English translation : Book 24, Hadith 3618

Narrated Ikrimah:

The Holy Prophet (ﷺ) said to Ibn Suriya': I remind you by Allah Who saved you from the people of Pharaoh, made you cover the sea, gave you the shade of clouds, sent down to you manna and quails, sent down you Torah to Moses, do you find stoning (for adultery) in your Book? He said: You have reminded me by the Great. It is not possible for me to belie you. He then transmitted the rest of the tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ يَعْنِي لاِبْنِ صُورِيَا " أُذَكِّرُكُمْ بِاللَّهِ الَّذِي نَجَّاكُمْ مِنْ آلِ فِرْعَوْنَ وَأَقْطَعَكُمُ الْبَحْرَ وَظَلَّلَ عَلَيْكُمُ الْغَمَامَ وَأَنْزَلَ عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى وَأَنْزَلَ عَلَيْكُمُ التَّوْرَاةَ عَلَى مُوسَى أَتَجِدُونَ فِي كِتَابِكُمُ الرَّجْمَ " . قَالَ ذَكَّرْتَنِي بِعَظِيمٍ وَلاَ يَسَعُنِي أَنْ أَكْذِبَكَ . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3626
In-book reference : Book 25, Hadith 56
English translation : Book 24, Hadith 3619

(28) Chapter: A man who swears to establish his right

(28) باب الرَّجُلِ يَحْلِفُ عَلَى حَقِّهِ

Narrated Awf ibn Malik:

The Holy Prophet (ﷺ) gave a decision between two men, and the one against whom the decision was given turned away and said: For me Allah sufficeth, and He is the best dispenser of affairs. The Holy Prophet (ﷺ) said: Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، وَمُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، قَالاَ حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ سَيْفٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى بَيْنَ رَجُلَيْنِ . فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَدْبَرَ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ يَلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَيْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3627
In-book reference : Book 25, Hadith 57
English translation : Book 24, Hadith 3620

(29) Chapter: Regarding a person in debt, should he be detained?

(29) باب فِي الْحَبْسِ فِي الدَّيْنِ وَغَيْرِهِ

Narrated Ash-Sharid:

The Prophet (ﷺ) said: Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him. Ibn al-Mubarak said that "dishonour" means that he may be spoken to roughly and "punish" means he may be imprisoned for it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ وَبْرِ بْنِ أَبِي دُلَيْلَةَ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ " . قَالَ ابْنُ الْمُبَارَكِ يُحِلُّ عِرْضَهُ يُغَلَّظُ لَهُ وَعُقُوبَتَهُ يُحْبَسُ لَهُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3628
In-book reference : Book 25, Hadith 58
English translation : Book 24, Hadith 3621

Narrated Grandfather of Hirmas ibn Habib:

I brought my debtor to the Holy Prophet (ﷺ). He said to me: Stick to him. He again said to me: O brother of Banu Tamim, what do you want to do with your prisoner.

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا هِرْمَاسُ بْنُ حَبِيبٍ، - رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِغَرِيمٍ لِي فَقَالَ لِي " الْزَمْهُ " . ثُمَّ قَالَ لِي " يَا أَخَا بَنِي تَمِيمٍ مَا تُرِيدُ أَنْ تَفْعَلَ بِأَسِيرِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3629
In-book reference : Book 25, Hadith 59
English translation : Book 24, Hadith 3622

Bahz bin Hakim, on his father's authority, said that his grandfather told that the Prophet (ﷺ) imprisoned a man on suspicion.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حَبَسَ رَجُلاً فِي تُهْمَةٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3630
In-book reference : Book 25, Hadith 60
English translation : Book 24, Hadith 3623

Bahz ibn Hakim reported from his grandfather:

(Ibn Qudamah's version has: His grandfather's brother or uncle reported:) - the narrator Mu'ammal said: - He (his grandfather Mu'awiyah) got up before the Holy Prophet (ﷺ) who was giving sermon: and he said: Why have your companions arrested my neighbours? He turned away from him twice. He (his grandfather Mu'awiyah) then mentioned something. The Holy Prophet (ﷺ) then said: Let his neighbours go.

(Mu'ammal did not mention the words "He was giving sermon.")

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ، وَمُؤَمَّلُ بْنُ هِشَامٍ، - قَالَ ابْنُ قُدَامَةَ - حَدَّثَنِي إِسْمَاعِيلُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، - قَالَ ابْنُ قُدَامَةَ - إِنَّ أَخَاهُ أَوْ عَمَّهُ وَقَالَ مُؤَمَّلٌ - إِنَّهُ قَامَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَخْطُبُ فَقَالَ جِيرَانِي بِمَا أَخَذُوا . فَأَعْرَضَ عَنْهُ مَرَّتَيْنِ ثُمَّ ذَكَرَ شَيْئًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **خَلُّوا لَهُ عَنْ جِيرَانِهِ** " . لَمْ يَذْكُرْ مُؤَمَّلٌ وَهُوَ يَخْطُبُ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3631
In-book reference : Book 25, Hadith 61
English translation : Book 24, Hadith 3624

(30) Chapter: Regarding authorization (30) باب فِي الْوَكَالَةِ

Narrated Jabir ibn Abdullah:

I intended to go (on expedition) to Khaybar. So I came to the Holy Prophet (ﷺ), greeted him and said: I am intending to go to Khaybar. He said: When you come to my agent, you should take from him fifteen wasqs (of dates). If he asks you for a sign, then place your hand on his collar-bone.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، قَالَ أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ لَهُ إِنِّي أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ ‏.‏ فَقَالَ ‏"‏ إِذَا أَتَيْتَ وَكِيلِي فَخُذْ مِنْهُ خَمْسَةَ عَشَرَ وَسْقًا فَإِنِ ابْتَغَى مِنْكَ آيَةً فَضَعْ يَدَكَ عَلَى تَرْقُوَتِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3632
In-book reference : Book 25, Hadith 62
English translation : Book 24, Hadith 3625

(31) Chapter: Regarding judicial matters (31) باب فِي الْقَضَاءِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If you dispute over a pathway, leave the margin of seven yards.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، حَدَّثَنَا قَتَادَةُ، عَنْ بُشَيْرِ بْنِ كَعْبٍ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا تَدَارَأْتُمْ فِي طَرِيقٍ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3633
In-book reference : Book 25, Hadith 63
English translation : Book 24, Hadith 3626

Abu Hurairah reported the Holy Prophet(ﷺ) as saying:

When one of you asks permission for inserting a wooden peg in his wall, he should not prevent him. So they (the people) lowered down their heads. Then he (Abu Hurairah) said: What is the matter ? I am seeing you are neglecting (to hear this tradition), I shall spread it among you.

Abu Dawud said:This is the tradition of Ibn Abi Khalaf is more perfect.

حَدَّثَنَا مُسَدَّدٌ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اسْتَأْذَنَ أَحَدُكُمْ أَخَاهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ فَلاَ يَمْنَعْهُ " . فَنَكَسُوا فَقَالَ مَا لِي أَرَاكُمْ قَدْ أَعْرَضْتُمْ لأُلْقِيَنَّهَا بَيْنَ أَكْتَافِكُمْ . قَالَ أَبُو دَاوُدَ وَهَذَا حَدِيثُ ابْنِ أَبِي خَلَفٍ وَهُوَ أَتَمُّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3634
In-book reference : Book 25, Hadith 64
English translation : Book 24, Hadith 3627

Narrated AbuSirmah:

The Prophet (ﷺ) said: If anyone harms (others), Allah will harm him, and if anyone shows hostility to others, Allah will show hostility to him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ، - قَالَ أَبُو دَاوُدَ قَالَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنْ أَبِي صِرْمَةَ صَاحِبِ النَّبِيِّ صلى الله عليه وسلم - عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ ضَارَّ أَضَرَّ اللَّهُ بِهِ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3635
In-book reference : Book 25, Hadith 65
English translation : Book 24, Hadith 3628

Abu Ja'far Muhammad bin 'Ali reported from Samurah ibn Jundub that he had a row of palm-trees in the garden of a man of the Ansar. The man had his family with him. Samurah used to visit his palm-trees, and the man was annoyed by that and felt it keenly. So he asked him (Samurah) to sell them to him, but he refused. He then asked him to take something else in exchange, but he refused.

So he came to the Holy Prophet (ﷺ) and mentioned it to him. The Holy Prophet (ﷺ) asked him to sell it to him, but he refused. He asked him to take something else in exchange, but he refused.
He then said:
Give it to him and you can have such and such, mentioning something with which he tried to please him, but he refused. He then said: You are a nuisance. The Messenger of Allah (ﷺ) then said to the Ansari: Go and uproot his palm-trees.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ، مُحَمَّدَ بْنَ عَلِيٍّ يُحَدِّثُ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّهُ كَانَتْ لَهُ عَضُدٌ مِنْ نَخْلٍ فِي حَائِطِ رَجُلٍ مِنَ الأَنْصَارِ قَالَ وَمَعَ الرَّجُلِ أَهْلُهُ قَالَ فَكَانَ سَمُرَةُ يَدْخُلُ إِلَى نَخْلِهِ فَيَتَأَذَّى بِهِ وَيَشُقُّ عَلَيْهِ فَطَلَبَ إِلَيْهِ أَنْ يَبِيعَهُ فَأَبَى فَطَلَبَ إِلَيْهِ أَنْ يُنَاقِلَهُ فَأَبَى فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَطَلَبَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم أَنْ يَبِيعَهُ فَأَبَى فَطَلَبَ إِلَيْهِ أَنْ يُنَاقِلَهُ فَأَبَى . قَالَ " فَهَبْهُ لَهُ وَلَكَ كَذَا وَكَذَا " . أَمْرًا رَغَّبَهُ فِيهِ فَأَبَى فَقَالَ " أَنْتَ مُضَارٌّ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلأَنْصَارِيِّ " اذْهَبْ فَاقْلَعْ نَخْلَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3636
In-book reference : Book 25, Hadith 66
English translation : Book 24, Hadith 3629

Narrated Abdullah ibn az-Zubayr:

A man disputed with az-Zubayr about streamlets in the lava plain which was irrigated by them. The Ansari said: Release the water and let it run, but az-Zubayr refused. The Holy Prophet (ﷺ) said to az-Zubayr: Water (your ground), Zubayr, then let the water run to your neighbour. The Ansari then became angry and said: Messenger of Allah! it is because he is your cousin! Thereupon the face of the Messenger of Allah (ﷺ) changed colour and he said: Water (your ground), then keep back the water till it returns to the embankment. Az-Zubayr said: By Allah! I think this verse came down about that: "But no , by thy Lord! they can have no (real) faith, until they make thee judge....."

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا اللَّيْثُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ رَجُلاً خَاصَمَ الزُّبَيْرَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا فَقَالَ الأَنْصَارِيُّ سَرِّحِ الْمَاءَ يَمُرُّ . فَأَبَى عَلَيْهِ الزُّبَيْرُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلزُّبَيْرِ " اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ إِلَى جَارِكَ " . فَغَضِبَ الأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ " . فَقَالَ الزُّبَيْرُ فَوَاللَّهِ إِنِّي لأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ { فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ } الآيَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3637
In-book reference : Book 25, Hadith 67
English translation : Book 24, Hadith 3630

Narrated Tha'labah ibn AbuMalik:

Tha'labah heard his elders say that a man from the Quraysh had his share with Banu Qurayzah (in water). He brought the dispute to the Messenger of Allah (ﷺ) about al-Mahzur, a stream whose water they shared together. The Messenger of Allah (ﷺ) then decided that when water reached the ankles waters should not be held back to flow to the lower.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - عَنْ أَبِي مَالِكِ بْنِ ثَعْلَبَةَ، عَنْ أَبِيهِ، ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ أَنَّهُ سَمِعَ كُبَرَاءَهُمْ، يَذْكُرُونَ أَنَّ رَجُلاً، مِنْ قُرَيْشٍ كَانَ لَهُ سَهْمٌ فِي بَنِي قُرَيْظَةَ فَخَاصَمَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَهْزُورٍ - يَعْنِي السَّيْلَ الَّذِي يَقْتَسِمُونَ مَاءَهُ - فَقَضَى بَيْنَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ الْمَاءَ إِلَى الْكَعْبَيْنِ لاَ يَحْبِسُ الأَعْلَى عَلَى الأَسْفَلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3638
In-book reference : Book 25, Hadith 68
English translation : Book 24, Hadith 3631

'Amr bin Shu'aib on his father's authority said that his grandfather told that the Messenger of Allah (ﷺ) decided regarding the stream al-Mahzur that its water should be held back till it reached the ankles, and that the upper waters should then be allowed to flow to the lower.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي السَّيْلِ الْمَهْزُورِ أَنْ يُمْسَكَ حَتَّى يَبْلُغَ الْكَعْبَيْنِ ثُمَّ يُرْسِلُ الأَعْلَى عَلَى الأَسْفَلِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3639
In-book reference : Book 25, Hadith 69
English translation : Book 24, Hadith 3632

Narrated AbuSa'id al-Khudri:

Two men brought their dispute about the precincts of a palm-tree to the Messenger of Allah (ﷺ). According to a version of this tradition, he ordered to measure and it was measured. It was found seven yards. According to another version, it was found five yards. He made a decision according to that. AbdulAziz said: He ordered to measure with a branch of its branches. It was then measured.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، أَنَّ مُحَمَّدَ بْنَ عُثْمَانَ، حَدَّثَهُمْ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ أَبِي طُوَالَةَ، وَعَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ اخْتَصَمَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلاَنِ فِي حَرِيمِ نَخْلَةٍ - فِي حَدِيثِ أَحَدِهِمَا فَأَمَرَ بِهَا فَذُرِعَتْ فَوُجِدَتْ سَبْعَةَ أَذْرُعٍ وَفِي حَدِيثِ الآخَرِ - فَوُجِدَتْ خَمْسَةَ أَذْرُعٍ فَقَضَى بِذَاكَ . قَالَ عَبْدُ الْعَزِيزِ فَأَمَرَ بِجَرِيدَةٍ مِنْ جَرِيدِهَا فَذُرِعَتْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3640
In-book reference : Book 25, Hadith 70
English translation : Book 24, Hadith 3633

26 - Knowledge (Kitab Al-Ilm) (3641 - 3668)

كتاب العلم

(1) Chapter: Regarding the virtue of knowledge

(1) باب الْحَثِّ عَلَى طَلَبِ الْعِلْمِ

Narrated Kathir ibn Qays:

Kathir ibn Qays said: I was sitting with AbudDarda' in the mosque of Damascus.

A man came to him and said: AbudDarda, I have come to you from the town of the Messenger of Allah (ﷺ) for a tradition that I have heard you relate from the Messenger of Allah (ﷺ). I have come for no other purpose.

He said: I heard the Messenger of Allah (ﷺ) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيْوَةَ، يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صلى الله عليه وسلم لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا جِئْتُ لِحَاجَةٍ ‏.‏ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3641
In-book reference : Book 26, Hadith 1
English translation : Book 25, Hadith 3634

The tradition mentioned above has also been transmitted by Abu al-Darda through a different chain of narrators to the same effect from the Holy Prophet(ﷺ)

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ، قَالَ لَقِيتُ شَبِيبَ بْنَ شَيْبَةَ فَحَدَّثَنِي بِهِ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي الدَّرْدَاءِ، - يَعْنِي عَنِ النَّبِيِّ صلى الله عليه وسلم - بِمَعْنَاهُ ‏.‏

Reference : Sunan Abi Dawud 3642
In-book reference : Book 26, Hadith 2

English translation : Book 25, Hadith 3635

Abu Hurairah reported the Prophet (ﷺ) as saying:

If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to paradise; and he who is made slow by his actions will not be speeded by his genealogy.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ رَجُلٍ يَسْلُكُ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا إِلاَّ سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقَ الْجَنَّةِ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3643
In-book reference : Book 26, Hadith 3
English translation : Book 25, Hadith 3636

(2) Chapter: Narrating the sayings of the people of the book

(2) باب رِوَايَةِ حَدِيثِ أَهْلِ الْكِتَابِ

Narrated AbuNamlah al-Ansari:

When he was sitting with the Messenger of Allah (ﷺ) and a Jew was also with him, a funeral passed by him. He (the Jew) asked (Him): Muhammad, does this funeral speak? The Prophet (ﷺ) said: Allah has more knowledge. The Jew said: It speaks.

The Messenger of Allah (ﷺ) said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي ابْنُ أَبِي نَمْلَةَ الأَنْصَارِيُّ، عَنْ أَبِيهِ، أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ رَجُلٌ مِنَ الْيَهُودِ مُرَّ بِجَنَازَةٍ فَقَالَ يَا مُحَمَّدُ هَلْ تَتَكَلَّمُ هَذِهِ الْجَنَازَةُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُ أَعْلَمُ " . فَقَالَ الْيَهُودِيُّ إِنَّهَا تَتَكَلَّمُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلاَ تُصَدِّقُوهُمْ وَلاَ تُكَذِّبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَرُسُلِهِ فَإِنْ كَانَ بَاطِلاً لَمْ تُصَدِّقُوهُ وَإِنْ كَانَ حَقًّا لَمْ تُكَذِّبُوهُ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3644
In-book reference : Book 26, Hadith 4
English translation : Book 25, Hadith 3637

Narrated Zayd ibn Thabit:

The Messenger of Allah (ﷺ) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed that . I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ، - يَعْنِي ابْنَ زَيْدِ بْنِ ثَابِتٍ - قَالَ قَالَ زَيْدُ بْنُ ثَابِتٍ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَعَلَّمْتُ لَهُ كِتَابَ يَهُودَ وَقَالَ " **إِنِّي وَاللَّهِ مَا آمَنُ يَهُودَ عَلَى كِتَابِي** " . فَتَعَلَّمْتُهُ فَلَمْ يَمُرَّ بِي إِلاَّ نِصْفُ شَهْرٍ حَتَّى حَذَقْتُهُ فَكُنْتُ أَكْتُبُ لَهُ إِذَا كَتَبَ وَأَقْرَأُ لَهُ إِذَا كُتِبَ إِلَيْهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3645
In-book reference : Book 26, Hadith 5
English translation : Book 25, Hadith 3638

(3) Chapter: Writing knowledge

(3) باب فِي كِتَابَةِ الْعِلْمِ

Narrated Abdullah ibn Amr ibn al-'As:

I used to write everything which I heard from the Messenger of Allah (ﷺ). I intended (by it) to memorise it. The Quraysh prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah (ﷺ) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah (ﷺ). He signalled with his finger to him mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَىْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أُرِيدُ حِفْظَهُ فَنَهَتْنِي قُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَىْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَوْمَأَ بِأُصْبُعِهِ إِلَى فِيهِ فَقَالَ " **اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلاَّ حَقٌّ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3646
In-book reference : Book 26, Hadith 6
English translation : Book 25, Hadith 3639

Narrated Al-Muttalib bin 'Abd Allah bin Hantab:

Al-Muttalib ibn Abdullah ibn Hantab said: Zayd ibn Thabit entered upon Mu'awiyah and asked him about a tradition. He ordered a man to write it. Zayd said: The Messenger of Allah (ﷺ) ordered us not to write any of his traditions. So he erased it.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ دَخَلَ زَيْدُ بْنُ ثَابِتٍ عَلَى مُعَاوِيَةَ فَسَأَلَهُ عَنْ حَدِيثٍ، فَأَمَرَ إِنْسَانًا يَكْتُبُهُ فَقَالَ لَهُ زَيْدٌ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَنَا أَنْ لاَ نَكْتُبَ شَيْئًا مِنْ حَدِيثِهِ فَمَحَاهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3647
In-book reference : Book 26, Hadith 7
English translation : Book 25, Hadith 3640

Abu Hurairah said :

When Mecca was conquered, the Holy Prophet peace be upon him stood up. He (Abu Hurairah)then mentioned the sermon of the Holy prophet (ﷺ). He said: A man of the Yemen , who was called Abu shah, go up and said ; Messenger of Allah! Write it for me. He said :Write for Abu shah.

حَدَّثَنَا مُؤَمَّلٌ، قَالَ حَدَّثَنَا الْوَلِيدُ، ح وَحَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، قَالَ أَخْبَرَنِي أَبِي، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ لَمَّا فُتِحَتْ مَكَّةُ قَامَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَ الْخُطْبَةَ خُطْبَةَ النَّبِيِّ صلى الله عليه وسلم قَالَ فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ يَا رَسُولَ اللَّهِ اكْتُبُوا لِي ‏.‏ فَقَالَ ‏"‏ اكْتُبُوا لأَبِي شَاهٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3649
In-book reference : Book 26, Hadith 8
English translation : Book 25, Hadith 3641

It was narrated that Abu Saeed Al-Khudri said:

"We used not to write anything but the Tasha-hud and the Qur'an."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْحَذَّاءِ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ مَا كُنَّا نَكْتُبُ غَيْرَ التَّشَهُّدِ وَالْقُرْآنِ ‏.‏

Grade : **Shadh** (Al-Albani) حكم: **شاذ** (الألباني)

Reference : Sunan Abi Dawud 3648
In-book reference : Book 26, Hadith 9
English translation : Book 25, Hadith 3641

Al-Walid said :

I asked Abu ‘Amr : What are they writing ?He said :The sermon which he heard that day

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ قُلْتُ لأَبِي عَمْرٍو مَا يَكْتُبُوهُ قَالَ الْخُطْبَةَ الَّتِي سَمِعَهَا يَوْمَئِذٍ مِنْهُ ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 3650
In-book reference : Book 26, Hadith 10
English translation : Book 25, Hadith 3642

(4) Chapter: A stern warning against lying about the Messenger of Allah (peace be upon him)

(4) باب فِي التَّشْدِيدِ فِي الْكَذِبِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

’Abd Allah bin al-Zubair said on the authority of the father :

I asked al-zubair : What prevents you from narrating traditions from the Apostle of allah (ﷺ) as his Companions narrate from him. But I heard him say: He who lies about me deliberately will certainly come to his abode in Hell.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، - الْمَعْنَى - عَنْ بَيَانِ بْنِ بِشْرٍ، - قَالَ مُسَدَّدٌ أَبُو بِشْرٍ - عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ قُلْتُ لِلزُّبَيْرِ مَا يَمْنَعُكَ أَنْ تُحَدِّثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا يُحَدِّثُ عَنْهُ أَصْحَابُهُ فَقَالَ أَمَا وَاللَّهِ لَقَدْ كَانَ لِي مِنْهُ وَجْهٌ وَمَنْزِلَةٌ وَلَكِنِّي سَمِعْتُهُ يَقُولُ ‏"‏ مَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ‏"‏ ‏.‏

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3651
In-book reference : Book 26, Hadith 11
English translation : Book 25, Hadith 3643

(5) Chapter: Speaking about the book of Allah without knowledge

(5) باب الْكَلاَمِ فِي كِتَابِ اللَّهِ بِغَيْرِ عِلْمٍ

Narrated Jundub:
The Prophet (ﷺ) said: If anyone interprets the Book of Allah in the light of his opinion even if he is right, he has erred.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَحْيَى، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْمُقْرِئُ الْحَضْرَمِيُّ، حَدَّثَنَا سُهَيْلُ بْنُ مِهْرَانَ، - أَخُو حَزْمٍ الْقُطَعِيِّ - حَدَّثَنَا أَبُو عِمْرَانَ، عَنْ جُنْدُبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ قَالَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ ‏"‏ ‏.‏

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 3652
In-book reference : Book 26, Hadith 12
English translation : Book 25, Hadith 3644

(6) Chapter: Repeating words

(6) باب تَكْرِيرِ الْحَدِيثِ

AbuSalam said on the authority of a man who served the Holy Prophet (ﷺ) that whenever he talked, he repeated it three times.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي عَقِيلٍ، هَاشِمِ بْنِ بِلاَلٍ عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي سَلاَّمٍ، عَنْ رَجُلٍ، خَدَمَ النَّبِيَّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا حَدَّثَ حَدِيثًا أَعَادَهُ ثَلاَثَ مَرَّاتٍ ‏.‏

Grade	: **Da'if in chain** (Al-Albani)	ضعيف الإسناد (الألباني)	حكم:

Reference : Sunan Abi Dawud 3653
In-book reference : Book 26, Hadith 13
English translation : Book 25, Hadith 3645

(7) Chapter: Regarding speaking quickly

(7) باب فِي سَرْدِ الْحَدِيثِ

'Urwah said:

Abu Hurairah sat beside the apartment of 'Aishah while she was praying. He then began to say: Listen , O lady of the apartment, saying twice. When she finish her prayer, she said: Are you not surprised at him and his narrate traditions from the Apostle of the Allah (ﷺ) gave a talk,a man could count it if he wished to count.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ جَلَسَ أَبُو هُرَيْرَةَ إِلَى جَنْبِ حُجْرَةِ عَائِشَةَ - رضى الله عنها - وَهِيَ تُصَلِّي فَجَعَلَ يَقُولُ اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ مَرَّتَيْنِ . فَلَمَّا قَضَتْ صَلاَتَهَا قَالَتْ أَلاَ تَعْجَبُ إِلَى هَذَا وَحَدِيثِهِ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُحَدِّثُ الْحَدِيثَ لَوْ شَاءَ الْعَادُّ أَنْ يُحْصِيَهُ أَحْصَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3654
In-book reference : Book 26, Hadith 14
English translation : Book 25, Hadith 3646

Narrated Aisha, Ummul Mu'minin:

Are you not surprised at AbuHurayrah? He came and sat beside my apartment, and began to narrate traditions from the Messenger of Allah (ﷺ) making me hear them. I am saying supererogatory prayer. He got up (and went away) before I finished my prayer. Had I found him, I would have replied to him. The Messenger of Allah (ﷺ) did not narrate traditions quickly one after another as you narrate quickly.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ أَلاَ يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يُسْمِعُنِي ذَلِكَ وَكُنْتُ أُسَبِّحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ مِثْلَ سَرْدِكُمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3655
In-book reference : Book 26, Hadith 15
English translation : Book 25, Hadith 3647

(8) Chapter: Caution in issuing fatwa

(8) باب التَّوَقِّي فِي الْفُتْيَا

Narrated Mu'awiyah:
The Holy Prophet (ﷺ) forbade the discussion of thorny questions.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا عِيسَى، عَنِ الأَوْزَاعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنِ الصُّنَابِحِيِّ، عَنْ مُعَاوِيَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْغَلُوطَاتِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3656
In-book reference : Book 26, Hadith 16
English translation : Book 25, Hadith 3648

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone is given a legal decision ignorantly, the sin rests on the one who gave it. Sulayman al-Mahri added in his version: If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him. These are the wordings of Sulayman.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، حَدَّثَنَا سَعِيدٌ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ مُسْلِمِ بْنِ يَسَارٍ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَفْتَى " . ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا ابْنُ وَهْبٍ حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ عَمْرِو بْنِ أَبِي نُعَيْمَةَ عَنْ أَبِي عُثْمَانَ الطُّنْبُذِيِّ - رَضِيعِ عَبْدِ الْمَلِكِ بْنِ مَرْ[illegible] - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ " . سُلَيْمَانُ الْمَهْرِيُّ فِي حَدِيثِهِ " وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ " . وَهَذَا لَفْظُ سُلَيْمَانَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3657
In-book reference : Book 26, Hadith 17
English translation : Book 25, Hadith 3649

(9) Chapter: It is disliked to withhold knowledge

(9) باب كَرَاهِيَةِ مَنْعِ الْعِلْمِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَلِيُّ بْنُ الْحَكَمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3658
In-book reference : Book 26, Hadith 18
English translation : Book 25, Hadith 3650

(10) Chapter: The virtue of spreading knowledge

(10) باب فَضْلِ نَشْرِ الْعِلْمِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: You hear (from me), and others will hear from you; and people will hear from them who heard from you.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3659
In-book reference : Book 26, Hadith 19
English translation : Book 25, Hadith 3651

Narrated Zayd ibn Thabit:

I heard the Messenger of Allah (ﷺ) say: May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي عُمَرُ بْنُ سُلَيْمَانَ، - مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏ "‏ نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3660
In-book reference : Book 26, Hadith 20
English translation : Book 25, Hadith 3652

Sahl b. Sa’d reported the prophet (ﷺ) as saying:

I swear on Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ وَاللَّهِ لأَنْ يُهْدَى بِهُدَاكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3661
In-book reference : Book 26, Hadith 21
English translation : Book 25, Hadith 3653

(11) Chapter: Narrating from the children of Israel

(11) باب الْحَدِيثِ عَنْ بَنِي إِسْرَائِيلَ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: relate traditions from the children of Isra'il; there is no harm.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3662
In-book reference : Book 26, Hadith 22
English translation : Book 25, Hadith 3654

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) used to relate to us traditions from the children of Isra'il till morning came; he would not get up except for obligatory prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يُحَدِّثُنَا عَنْ بَنِي إِسْرَائِيلَ حَتَّى يُصْبِحَ مَا يَقُومُ إِلاَّ إِلَى عُظْمِ صَلاَةٍ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3663
In-book reference : Book 26, Hadith 23
English translation : Book 25, Hadith 3655

(12) Chapter: Regarding seeking knowledge for other than (the sake of) Allah

(12) باب فِي طَلَبِ الْعِلْمِ لِغَيْرِ اللَّهِ تَعَالَى

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone acquires knowledge of things by which Allah's good pleasure is sought, but acquires it only to get some worldly advantage, he will not experience the arf, i.e. the odour, of Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا فُلَيْحٌ، عَنْ أَبِي طُوَالَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ " . يَعْنِي رِيحَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3664
In-book reference : Book 26, Hadith 24
English translation : Book 25, Hadith 3656

(13) Chapter: Regarding telling stories

(13) باب فِي الْقَصَصِ

Narrated Awf ibn Malik al-Ashja'i:

I heard the Messenger of Allah (ﷺ) say: Only a ruler, or one put in charge, or one who is presumptuous, gives instructions.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو مُسْهِرٍ، حَدَّثَنِي عَبَّادُ بْنُ عَبَّادٍ الْخَوَّاصُ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ السَّيْبَانِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَقُصُّ إِلاَّ أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُخْتَالٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 3665
In-book reference : Book 26, Hadith 25
English translation : Book 25, Hadith 3657

Narrated AbuSa'id al-Khudri:

I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden the Messenger of Allah (ﷺ) came along and stood beside us. When the Messenger of Allah (ﷺ) stood, the reader stopped and greeted him.

He asked: What were you doing? We said: Messenger of Allah! We had a reader who was reciting to us and we were listening to the Book of Allah, the Exalted.
The Messenger of Allah (ﷺ) then said: Praise be to Allah Who has put among my people those with whom I have been ordered to stay. The Messenger of Allah (ﷺ) then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him.
The narrator said: I think that the Messenger of Allah (ﷺ) did not recognize any of them except me.
The Messenger of Allah (ﷺ) then said: Rejoice, you group of poor emigrants, in the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنِ الْعَلاَءِ بْنِ بَشِيرٍ الْمُزَنِيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَلَسْتُ فِي عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ وَإِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرْيِ وَقَارِئٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ " مَا كُنْتُمْ تَصْنَعُونَ " . قُلْنَا يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ " . قَالَ فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَطَنَا لِيَعْدِلَ بِنَفْسِهِ فِينَا ثُمَّ قَالَ بِيَدِهِ هَكَذَا فَتَحَلَّقُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ - قَالَ - فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْشِرُوا يَا مَعْشَرَ صَعَالِيكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذَاكَ خَمْسُمِائَةِ سَنَةٍ " .

حكم: **ضعيف إلا جملة دخول الجنة فصحيحة (الألباني)**

Reference : Sunan Abi Dawud 3666
In-book reference : Book 26, Hadith 26
English translation : Book 25, Hadith 3658

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: That I sit in the company of the people who remember Allah the Exalted from morning prayer till the sun rises is dearer to me than that I emancipate four slaves from the children of Isra'il, and that I sit with the people who remember Allah from afternoon prayer till the sun sets is dearer to me than that I emancipate four slaves.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ السَّلاَمِ، - يَعْنِي ابْنَ مُطَهَّرٍ أَبُو ظَفَرٍ - حَدَّثَنَا مُوسَى بْنُ خَلَفٍ الْعَمِّيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلاَةِ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَىَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ وَلأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلاَةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَىَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3667
In-book reference : Book 26, Hadith 27
English translation : Book 25, Hadith 3659

’Abd Allah (b. Mas’ud) said:

The Messenger of Allah (ﷺ)said to me: recite Surat al-Nisa’. I asked: Shail I recite to you what was sent down to you ? He replied : I like to here it from someone else. So I recite (it) until I reached this verse “How then shall it be when We bring from every people a witness ?”. Then raised my head and saw tears falling from his eyes.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ سُورَةَ النِّسَاءِ " . قَالَ قُلْتُ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي " . قَالَ فَقَرَأْتُ عَلَيْهِ حَتَّى إِذَا انْتَهَيْتُ إِلَى قَوْلِهِ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ } الآيَةَ فَرَفَعْتُ رَأْسِي فَإِذَا عَيْنَاهُ تَهْمِلاَنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3668
In-book reference : Book 26, Hadith 28
English translation : Book 25, Hadith 3660

27 - Drinks (Kitab Al-Ashribah) (3669 - 3735)

كتاب الأشربة

(1) Chapter: The prohibition of Khamr

(1) باب فِي تَحْرِيمِ الْخَمْرِ

'Umar said :

The prohibition of wine came down when (the Quranic verse) came down. It was made from five thing namely, grapes, dates, honey, wheat ,barley. Wine is what infects (khamara) the mind. There are three things I wished that the prophet (ﷺ) would not leave us until he explained them fully to our satisfaction: (share of) grandfather, one who leaves no descendants or ascendants as hairs, and the details of usury.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو حَيَّانَ، حَدَّثَنِي الشَّعْبِيُّ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ وَثَلاَثٌ وَدِدْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ الْجَدُّ وَالْكَلاَلَةُ وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا .

Grade : **Sahih** (Al-Albani)   حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3669
In-book reference : Book 27, Hadith 1
English translation : Book 26, Hadith 3661

Narrated Umar ibn al-Khattab:

When the prohibition of wine (was yet to be) declared, Umar said: O Allah, give us a satisfactory explanation about wine.
So the following verse of Surat al-Baqarah revealed; "They ask thee concerning wine and gambling. Say: In them is great sin...." Umar was then called and it was recited to him.
He said: O Allah, give us a satisfactory explanation about wine.
Then the following verse of Surat an-Nisa' was revealed: "O ye who believe! approach not prayers with a mind befogged...." Thereafter the herald of the Messenger of Allah (ﷺ) would call when the (congregational) prayer was performed: Beware, one who is drunk should not come to prayer. Umar was again called and it was recited to him).
He said: O Allah, give us a satisfactory explanation about wine. This verse was revealed: "Will ye not then abstain?" Umar said: We abstained.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الْخُتَّلِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً فَنَزَلَتِ الآيَةُ الَّتِي فِي الْبَقَرَةِ { يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ } الآيَةَ قَالَ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ قَالَ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً فَنَزَلَتِ الآيَةُ الَّتِي فِي النِّسَاءِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى } فَكَانَ مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا أُقِيمَتِ الصَّلاَةُ

يُنَادِي أَلاَ لاَ يَقْرَبَنَّ الصَّلاَةَ سَكْرَانُ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً فَنَزَلَتْ هَذِهِ الآيَةُ { فَهَلْ أَنْتُمْ مُنْتَهُونَ } قَالَ عُمَرُ انْتَهَيْنَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3670
In-book reference : Book 27, Hadith 2
English translation : Book 26, Hadith 3662

Narrated Ali ibn AbuTalib:

A man of the Ansar called him and AbdurRahman ibn Awf and supplied them wine before it was prohibited. Ali then led them in the evening prayer, and he recited; "Say: O ye who reject faith." He was confused in it. Then the following verse came down: "O ye who believe! approach not prayers with a mind befogged until you can understand all that ye say.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَلَيْهِ السَّلاَمُ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ دَعَاهُ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَسَقَاهُمَا قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ فَأَمَّهُمْ عَلِيٌّ فِي الْمَغْرِبِ فَقَرَأَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } فَخَلَطَ فِيهَا فَنَزَلَتْ { لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3671
In-book reference : Book 27, Hadith 3
English translation : Book 26, Hadith 3663

Ibn Abbas said:

The Quranic verse :”O ye who believe ,approach not prayer with minds befogged until you can understand all they say,” and the verse: “They ask thee concerning wine and gambling. Say: In them is great sin and some profit for men ,” were repeated by the verse in Surat al-Ma’idah: ”O ye who believe, intoxicants and gambling,(dedication) stones.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى } وَ { يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ } نَسَخَتْهُمَا الَّتِي فِي الْمَائِدَةِ { إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ } الآيَةَ .

Grade : **Hasan in chain** (Al-Albani) حكم: حسن الإسناد (الألباني)

Reference : Sunan Abi Dawud 3672
In-book reference : Book 27, Hadith 4
English translation : Book 26, Hadith 3664

Narrated Anas ibn Malik:

I was serving wine to the people in the house of AbuTalhah when it was prohibited and that day our wine was made from unripe dates. A man entered upon us and said: The wine has been prohibited, and the herald of the Messenger of Allah (ﷺ) made an announcement. We then said: This is the herald of the Messenger of Allah (ﷺ)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كُنْتُ سَاقِيَ الْقَوْمِ حَيْثُ حُرِّمَتِ الْخَمْرُ فِي مَنْزِلِ أَبِي طَلْحَةَ وَمَا شَرَابُنَا يَوْمَئِذٍ إِلاَّ الْفَضِيخُ فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ وَنَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْنَا هَذَا مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3673
In-book reference : Book 27, Hadith 5
English translation : Book 26, Hadith 3665

(2) Chapter: Grapes pressed for wine

(2) باب الْعِنَبِ يُعْصَرُ لِلْخَمْرِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ أَبِي عَلْقَمَةَ، مَوْلاَهُمْ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3674
In-book reference : Book 27, Hadith 6
English translation : Book 26, Hadith 3666

(3) Chapter: What has been reported regarding making vinegar with Khamr

(3) باب مَا جَاءَ فِي الْخَمْرِ تُخَلَّلُ

Anas b. Malik said :

Abu Talhah asked the prophet (ﷺ) about the orphans who had inherited wine. He replied: Pour it out. He asked: May I not make vinegar of it ? He replied : No.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَبِي هُبَيْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَبَا طَلْحَةَ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ أَيْتَامٍ وَرِثُوا خَمْرًا قَالَ " أَهْرِقْهَا " . قَالَ أَفَلاَ أَجْعَلُهَا خَلاًّ قَالَ " لاَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3675
In-book reference : Book 27, Hadith 7

English translation : Book 26, Hadith 3667

(4) Chapter: What Khamr is made from (4) باب الْخَمْرِ مِمَّا هُوَ

Narrated An-Nu'man ibn Bashir:

The Prophet (ﷺ) said: from grapes wine is made, from dried dates wine is made, from honey wine is made, from wheat wine is made, from barley wine is made.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الْعِنَبِ خَمْرًا وَإِنَّ مِنَ التَّمْرِ خَمْرًا وَإِنَّ مِنَ الْعَسَلِ خَمْرًا وَإِنَّ مِنَ الْبُرِّ خَمْرًا وَإِنَّ مِنَ الشَّعِيرِ خَمْرًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3676
In-book reference : Book 27, Hadith 8
English translation : Book 26, Hadith 3668

Narrated An-Nu'man ibn Bashir:

I heard the Messenger of Allah (ﷺ) say: Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant.

حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ أَبُو غَسَّانَ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ قَرَأْتُ عَلَى الْفُضَيْلِ بْنِ مَيْسَرَةَ عَنْ أَبِي حَرِيزٍ، أَنَّ عَامِرًا، حَدَّثَهُ أَنَّ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْخَمْرَ مِنَ الْعَصِيرِ وَالزَّبِيبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالذُّرَةِ وَإِنِّي أَنْهَاكُمْ عَنْ كُلِّ مُسْكِرٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3677
In-book reference : Book 27, Hadith 9
English translation : Book 26, Hadith 3669

Abu Hurairah b. Bashir reported the Apostel of Allah (ﷺ)as saying:

Wine comes from these two trees, the date-palm and the grapes-vine.

Abu Dawud said : The name of Abu KAthir al-Ubari is Yazid b. ‘Abd al-Rahman b. Ghufailat al-Sahmi. Some said: Uzainah. What is correct is Ghufailah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنِي يَحْيَى، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْعِنَبَةِ " . قَالَ أَبُو دَاوُدَ اسْمُ أَبِي كَثِيرٍ الْغُبَرِيِّ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ غُفَيْلَةَ السَّحْمِيُّ . وَقَالَ بَعْضُهُمْ أُذَيْنَةُ وَالصَّوَابُ غُفَيْلَةُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3678
In-book reference : Book 27, Hadith 10
English translation : Book 26, Hadith 3670

(5) Chapter: What has been reported regarding Intoxicants

(5) باب النَّهْىِ عَنِ الْمُسْكِرِ

Ibn 'Umar reported the Apostel of Allah (ﷺ) as saying:

Every intoxicant is forbidden. He who drinks wine in this world, and dies when he is addiction to it, will not drink it in the next.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، وَمُحَمَّدُ بْنُ عِيسَى، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ مَاتَ وَهُوَ يَشْرَبُ الْخَمْرَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3679
In-book reference : Book 27, Hadith 11
English translation : Book 26, Hadith 3671

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) said: Every intoxicant is khamr (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is binding on Allah that He will give him tinat al-khabal to drink.
He was asked: What is tinat al-khabal, Messenger of Allah? He replied: Discharge of wounds, flowing from the inhabitants of Hell. If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give him to drink the discharge of wounds, flowing from the inhabitants of Hell.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنْعَانِيُّ، قَالَ سَمِعْتُ النُّعْمَانَ، يَقُولُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ مُخَمِّرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ مُسْكِرًا بُخِسَتْ صَلاَتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ الرَّابِعَةَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ " . قِيلَ وَمَا طِينَةُ الْخَبَالِ يَا رَسُولَ اللَّهِ قَالَ " صَدِيدُ أَهْلِ النَّارِ وَمَنْ سَقَاهُ صَغِيرًا لاَ يَعْرِفُ حَلاَلَهُ مِنْ حَرَامِهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ "

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3680
In-book reference : Book 27, Hadith 12
English translation : Book 26, Hadith 3672

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If a large amount of anything causes intoxication, a small amount of it is prohibited.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3681
In-book reference : Book 27, Hadith 13
English translation : Book 26, Hadith 3673

'A'ishah said :

The Messenger of Allah (ﷺ) was asked about bit'. He replied: Every liquor which intoxicates is forbidden.

Abu Dawud said: I read out this tradition to Yazid bin 'Abd Rabbihi al-Jurjisi. Muhammad bin Hard told you this tradition from al-Zabidi from al-Zuhri through his chain of narrators. This version added: Bit' is the nabidh from honey, which the people of the Yemen would drink.
Abu Dawud said: I heard Ahmad bin Hanbal say: There is no god but Allah. there was none stronger in memory and like al-Jurjisi among the people of Hims.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِتْعِ فَقَالَ " كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ " . قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجُسِيِّ حَدَّثَكُمْ مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ زَادَ وَالْبِتْعُ نَبِيذُ الْعَسَلِ كَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ مَا كَانَ أَثْبَتَهُ مَا كَانَ فِيهِمْ مِثْلُهُ يَعْنِي فِي أَهْلِ حِمْصَ يَعْنِي الْجُرْجُسِيَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3682
In-book reference : Book 27, Hadith 14
English translation : Book 26, Hadith 3674

Narrated Daylam al-Himyari:

I asked the Prophet (ﷺ) and said: Messenger of Allah! we live in a cold land in which we do heavy work and we make a liquor from wheat to get strength from if for our work and to stand the cold of our country. He asked: Is it intoxicating? I replied: Yes. He said: You must avoid it. I said: The people will not abandon it. He said: If they do not abandon it, fight with them.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ دَيْلَمٍ الْحِمْيَرِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ بَارِدَةٍ نُعَالِجُ فِيهَا عَمَلاً شَدِيدًا وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ هَذَا الْقَمْحِ نَتَقَوَّى بِهِ عَلَى أَعْمَالِنَا وَعَلَى بَرْدِ بِلاَدِنَا . قَالَ " هَلْ يُسْكِرُ " . قُلْتُ نَعَمْ . قَالَ " فَاجْتَنِبُوهُ " . قَالَ قُلْتُ فَإِنَّ النَّاسَ غَيْرُ تَارِكِيهِ . قَالَ " فَإِنْ لَمْ يَتْرُكُوهُ فَقَاتِلُوهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3683
In-book reference : Book 27, Hadith 15
English translation : Book 26, Hadith 3675

Abu Musa said :

I asked the prophet (ﷺ) about wine made from honey. He said: That is bit. I said: And the one made from barley and millet ? He said :That is mizr. He then said: Tell your people that every intoxicant is prohibited.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ شَرَابٍ مِنَ الْعَسَلِ فَقَالَ " ذَاكَ الْبِتْعُ " . قُلْتُ وَيُنْتَبَذُ مِنَ الشَّعِيرِ وَالذُّرَةِ . فَقَالَ " ذَاكَ الْمِزْرُ " . ثُمَّ قَالَ " أَخْبِرْ قَوْمَكَ أَنَّ كُلَّ مُسْكِرٍ حَرَامٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3684
In-book reference : Book 27, Hadith 16
English translation : Book 26, Hadith 3676

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden.

Abu Dawud said: Ibn Sallam Abu 'Ubaid said: Ghubairah was an intoxicant liquor made from millet. This wine was made by the Abyssinians

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْوَلِيدِ بْنِ عَبْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكُوبَةِ وَالْغُبَيْرَاءِ وَقَالَ " **كُلُّ مُسْكِرٍ حَرَامٌ** " . قَالَ أَبُو دَاوُدَ قَالَ ابْنُ سَلاَمٍ أَبُو عُبَيْدٍ الْغُبَيْرَاءُ السُّكُرْكَةُ تُعْمَلُ مِنَ الذُّرَةِ شَرَابٌ يَعْمَلُهُ الْحَبَشَةُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3685
In-book reference : Book 27, Hadith 17
English translation : Book 26, Hadith 3677

Narrated Umm Salamah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) forbade every intoxicant and everything which produces languidness.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو شِهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كُلِّ مُسْكِرٍ وَمُفَتِّرٍ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3686
In-book reference : Book 27, Hadith 18
English translation : Book 26, Hadith 3678

Narrated Aisha, Ummul Mu'minin:

I heard the Messenger of Allah (ﷺ) say: Every intoxicant is forbidden; if a faraq of anything causes intoxication, a handful of it is forbidden.

حَدَّثَنَا مُسَدَّدٌ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا مَهْدِيٌّ، - يَعْنِي ابْنَ مَيْمُونٍ - حَدَّثَنَا أَبُو عُثْمَانَ، - قَالَ مُوسَى هُوَ عَمْرُو بْنُ سَلْمٍ الأَنْصَارِيُّ - عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَسْكَرَ مِنْهُ الْفَرْقُ فَمِلْءُ الْكَفِّ مِنْهُ حَرَامٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3687
In-book reference : Book 27, Hadith 19
English translation : Book 26, Hadith 3679

(6) Chapter: Regarding ad-Dadhi (6) باب فِي الدَّاذِيِّ

Narrated AbdurRahman ibn Ghanam:

Malik ibn AbuMaryam said: AbdurRahman ibn Ghanam entered upon us and we discussed tila' and he said: AbuMalik al-Ash'ari told me that he heard the Messenger of Allah (ﷺ) say: Some of my people will assuredly drink wine calling it by another name.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَاتِمِ بْنِ حُرَيْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ، قَالَ دَخَلَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ غَنْمٍ فَتَذَاكَرْنَا الطِّلاَءَ فَقَالَ حَدَّثَنِي أَبُو مَالِكٍ الأَشْعَرِيُّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3688
In-book reference : Book 27, Hadith 20
English translation : Book 26, Hadith 3680

Abu Dawud said:

An old man of the people of Wasit narrated from Abu Mansur al-Harith bin Mansur saying: I heard Sufyan Al-Thawri who was asked about al-dadhi. He said: The Messenger of Allah (ﷺ) said: Some of my people will assuredly drink wine calling it by another name.

قَالَ أَبُو دَاوُدَ حَدَّثَنَا شَيْخٌ، مِنْ أَهْلِ وَاسِطٍ قَالَ حَدَّثَنَا أَبُو مَنْصُورٍ الْحَارِثُ بْنُ مَنْصُورٍ، قَالَ سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، وَسُئِلَ، عَنِ الدَّاذِيِّ، فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا " . قَالَ أَبُو دَاوُدَ وَقَالَ سُفْيَانُ الثَّوْرِيُّ الدَّاذِيُّ شَرَابُ الْفَاسِقِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3689
In-book reference : Book 27, Hadith 21
English translation : Book 26, Hadith 3680

(7) Chapter: Regarding vessels

(7) باب فِي الأَوْعِيَةِ

Ibn ‘Umar and Ibn ‘Abbas said :

We testify that the Messenger of Allah (ﷺ) forbade (the use of) gourds, green jars, receptacles smeared with pitch, and hollowed stumps of palm-trees.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، وَابْنِ، عَبَّاسٍ قَالاَ نَشْهَدُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3690
In-book reference : Book 27, Hadith 22
English translation : Book 26, Hadith 3681

'Adb Allah bin 'Umar said:

The Messenger of Allah (ﷺ) forbade the nabidh (date-wine) of jarr. I was alarmed by his statement: The Apostel of Allah (ﷺ) forbade the nabidh of jarr. I then entered upon Ibn ‘Abbas and asked him : Are you listening to what Ibn Umar says ? He asked : What is that ? I said : The Apostel of Allah (ﷺ) forbade the nabidh of jarr . He said :He spoke the truth. The Apostel of Allah (ﷺ) forbade the nabidh of jarr .I asked :what is jarr ? He replied : Anything made of clay.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ يَعْلَى، - يَعْنِي ابْنَ حَكِيمٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ فَخَرَجْتُ فَزِعًا مِنْ قَوْلِهِ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ أَمَا تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ قَالَ وَمَا ذَاكَ قُلْتُ قَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ . قَالَ صَدَقَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ . قُلْتُ مَا الْجَرُّ قَالَ كُلُّ شَىْءٍ يُصْنَعُ مِنْ مَدَرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3691
In-book reference : Book 27, Hadith 23
English translation : Book 26, Hadith 3682

Ibn 'Abbas said:

The deputation of 'Abd al-Qais came to Messenger of Allah (ﷺ) and said: This is the tribe of Rabi'ah, and the infidels of Mudar are between us and you. We are able to come to you only in the sacred month. So give a decisive command which we may follow ourselves and to which we call those at home behind us. He (the Prophet) said: I command you to observe four things, and forbade you four things: Belief in Allah. the testimony that there is no god but Allah, and he expresses one by folding his hand. Musadad's version has: Faith in Allah, and he explained to them: The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, observance of prayer, payment of zakat, and your giving the filth of the booty. I forbid you the use of pumpkins, green jarrs, vessels smeared with pitch, and hollow stumps of palm-trees. Ibn 'Ubaid's version has word muqayyar (vessels smeared with pitch) instead of naqir (hollow stumps). Musaddad's version has naqir and muqayyar (pitch); he did not mention muzaffat (vessels smeared with pitch).

Abu Dawud said: The name of Abu Jamrah is Nasr bin 'Imran al-Duba'i.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ - وَقَالَ مُسَدَّدٌ عَنِ ابْنِ عَبَّاسٍ، وَهَذَا، حَدِيثُ سُلَيْمَانَ قَالَ - قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ قَدْ حَالَ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ وَلَسْنَا نَخْلُصُ إِلَيْكَ إِلاَّ فِي شَهْرٍ حَرَامٍ فَمُرْنَا بِشَىْءٍ نَأْخُذُ بِهِ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا . قَالَ " آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ الإِيمَانُ بِاللَّهِ وَشَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ " . وَعَقَدَ بِيَدِهِ وَاحِدَةً . وَقَالَ مُسَدَّدٌ الإِيمَانُ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ " وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَأَنْ تُؤَدُّوا الْخُمُسَ مِمَّا غَنِمْتُمْ وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالْمُقَيَّرِ " . وَقَالَ ابْنُ عُبَيْدٍ النَّقِيرِ مَكَانَ الْمُقَيَّرِ . وَقَالَ مُسَدَّدٌ وَالنَّقِيرِ وَالْمُقَيَّرِ وَلَمْ يَذْكُرِ الْمُزَفَّتِ . قَالَ أَبُو دَاوُدَ أَبُو جَمْرَةَ نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3692
In-book reference : Book 27, Hadith 24
English translation : Book 26, Hadith 3683

Abu Hurairah said:

The Messenger of Allah (ﷺ) said to the deputation of 'Abd al-Qais: I forbid you the use of hollow stumps, vessels smeared with pitch, green harrs, pumpkins, and a skin cut off at the top, but drink from your skin and tie it with string.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ نُوحِ بْنِ قَيْسٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ " أَنْهَاكُمْ عَنِ النَّقِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمِ وَالدُّبَّاءِ وَالْمَزَادَةِ الْمَجْبُوبَةِ وَلَكِنِ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهْ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3693
In-book reference : Book 27, Hadith 25

English translation : Book 26, Hadith 3684

In the story of the deputation of AbdulQays Ibn Abbas said:

They (the people) asked: In which should we drink, Prophet of Allah? The Prophet (ﷺ) said: You should use those skin vessels that are tied at their mouths.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ عِكْرِمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، فِي قِصَّةِ وَفْدِ عَبْدِ الْقَيْسِ قَالُوا فِيمَ نَشْرَبُ يَا نَبِيَّ اللَّهِ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " عَلَيْكُمْ بِأَسْقِيَةِ الأَدَمِ الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3694
In-book reference : Book 27, Hadith 26
English translation : Book 26, Hadith 3685

A man of the deputation of 'Abd al-Qais who came to the Prophet (ﷺ) said - the narrator 'Awf thinks that his name was Qais bin al-Nu'man:

The Prophet (ﷺ) said: Do not drink from hollowed stumps, vessel smeared with pitch, pumpkins, and green jars, but drink from a skin which is tied with string. If the drink ferments, lighten it by infusing water. If you are helpless, then pour it away.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ عَوْفٍ، عَنْ أَبِي الْقَمُوصِ، زَيْدِ بْنِ عَلِيٍّ حَدَّثَنِي رَجُلٌ، كَانَ مِنَ الْوَفْدِ الَّذِينَ وَفَدُوا إِلَى النَّبِيِّ صلى الله عليه وسلم مِنْ عَبْدِ الْقَيْسِ يَحْسِبُ عَوْفٌ أَنَّ اسْمَهُ قَيْسُ بْنُ النُّعْمَانِ فَقَالَ " لاَ تَشْرَبُوا فِي نَقِيرٍ وَلاَ مُزَفَّتٍ وَلاَ دُبَّاءٍ وَلاَ حَنْتَمٍ وَاشْرَبُوا فِي الْجِلْدِ الْمُوكَإِ عَلَيْهِ فَإِنِ اشْتَدَّ فَاكْسِرُوهُ بِالْمَاءِ فَإِنْ أَعْيَاكُمْ فَأَهْرِيقُوهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3695
In-book reference : Book 27, Hadith 27
English translation : Book 26, Hadith 3686

Ibn ‘Abbas said :

The deputation of ‘Abd al-Qais asked (the prophet):From which(vessels)should we drink ? He (the prophet) replied: Do not drink from the pumpkins, vessels smeared with pitch, and hollow stumps , and steep dates in skins. They asked: Messenger of Allah, if it ferments? He replied: infuse water in it. They asked: Messenger of Allah...” (repeating the same words). He replied to them third or fourth time: Pour it away. He then said: Allah has forbidden me, or he said: He has forbidden me wine, game of chance and kubah(drums). He said: Every intoxicant is unlawful. Sufyan said: I asked ‘All b. Badhimah about kubah . He replied: Drum.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، حَدَّثَنِي قَيْسُ بْنُ حَبْتَرٍ النَّهْشَلِيُّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ وَفْدَ عَبْدِ الْقَيْسِ، قَالُوا يَا رَسُولَ اللَّهِ فِيمَ نَشْرَبُ قَالَ " لاَ تَشْرَبُوا فِي الدُّبَّاءِ وَلاَ فِي الْمُزَفَّتِ وَلاَ فِي النَّقِيرِ وَانْتَبِذُوا فِي الأَسْقِيَةِ " .

قَالُوا يَا رَسُولَ اللَّهِ فَإِنِ اشْتَدَّ فِي الأَسْقِيَةِ قَالَ " فَصُبُّوا عَلَيْهِ الْمَاءَ " . قَالُوا يَا رَسُولَ اللَّهِ . فَقَالَ لَهُمْ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ " أَهْرِيقُوهُ " . ثُمَّ قَالَ " إِنَّ اللَّهَ حَرَّمَ عَلَىَّ أَوْ حُرِّمَ الْخَمْرُ وَالْمَيْسِرُ وَالْكُوبَةُ " . قَالَ " وَكُلُّ مُسْكِرٍ حَرَامٌ " . قَالَ سُفْيَانُ فَسَأَلْتُ عَلِيَّ بْنَ بَذِيمَةَ عَنِ الْكُوبَةِ قَالَ الطَّبْلُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3696
In-book reference : Book 27, Hadith 28
English translation : Book 26, Hadith 3687

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) forbade us the use of pumpkins, green jars, hollow stumps and wine made from barley.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ، حَدَّثَنَا مَالِكُ بْنُ عُمَيْرٍ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْجِعَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3697
In-book reference : Book 27, Hadith 29
English translation : Book 26, Hadith 3688

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: I forbade you three things, and now I command (permit) you for them. I forbade you to visit graves, now you may visit them, for in visiting them there is admonition. I forbade you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant. I forbade you to eat the meat of sacrificial animals after three days, but now you may eat and enjoy it during your journeys.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعَرِّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَهَيْتُكُمْ عَنْ ثَلاَثٍ وَأَنَا آمُرُكُمْ بِهِنَّ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكِرَةً وَنَهَيْتُكُمْ عَنِ الأَشْرِبَةِ أَنْ تَشْرَبُوا إِلاَّ فِي ظُرُوفِ الأَدَمِ فَاشْرَبُوا فِي كُلِّ وِعَاءٍ غَيْرَ أَنْ لاَ تَشْرَبُوا مُسْكِرًا وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي أَنْ تَأْكُلُوهَا بَعْدَ ثَلاَثٍ فَكُلُوا وَاسْتَمْتِعُوا بِهَا فِي أَسْفَارِكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3698
In-book reference : Book 27, Hadith 30
English translation : Book 26, Hadith 3689

Jabir b. ʻAbd Allah said:

When the Messenger of Allah(ﷺ) forbade the use of(wine) vessels, Ansar said: They are inevitable for us. Thereupon he said: If so, then no

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الأَوْعِيَةِ قَالَ قَالَتِ الأَنْصَارُ إِنَّهُ لاَ بُدَّ لَنَا . قَالَ " فَلاَ إِذًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3699
In-book reference : Book 27, Hadith 31
English translation : Book 26, Hadith 3690

'Abd Allah b.' Amr said:

The Prophet(ﷺ) mentioned the vessels: pumpkins, green jarrs, vessels smeared with pitch and hollow stumps. A desert Arab said: We have no vessels(except these). He said: Drink(from them) what is lawful.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، حَدَّثَنَا شَرِيكٌ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الأَوْعِيَةَ الدُّبَّاءَ وَالْحَنْتَمَ وَالْمُزَفَّتَ وَالنَّقِيرَ فَقَالَ أَعْرَابِيٌّ إِنَّهُ لاَ ظُرُوفَ لَنَا . فَقَالَ " اشْرَبُوا مَا حَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3700
In-book reference : Book 27, Hadith 32
English translation : Book 26, Hadith 3691

The tradition mentioned above has also been transmitted by Sharik through a different chain of narrators. This version has:

Avoid that which produces intoxication.

حَدَّثَنَا الْحَسَنُ، - يَعْنِي ابْنَ عَلِيٍّ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا شَرِيكٌ، بِإِسْنَادِهِ قَالَ " اجْتَنِبُوا مَا أَسْكَرَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3701
In-book reference : Book 27, Hadith 33
English translation : Book 26, Hadith 3692

Jabir b. 'Abd Allah said:

Dates were steeped for the Messenger of Allah (ﷺ) in a skin, but when they could not find a skin, they were steeped for him in a small stone vessel.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي سِقَاءٍ فَإِذَا لَمْ يَجِدُوا سِقَاءً نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3702

In-book reference : Book 27, Hadith 34
English translation : Book 26, Hadith 3693

(8) Chapter: Mixing two items

(8) باب فِي الْخَلِيطَيْنِ

Jabir b.'Abd Allah said:

The Messenger of Allah(ﷺ) forbade mixing of raisins and dried dates: and unripe dates and fresh dates.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُنْتَبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعًا وَنَهَى أَنْ يُنْتَبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3703
In-book reference : Book 27, Hadith 35
English translation : Book 26, Hadith 3694

'Abd Allah b. Abi Qatadah said that his father Abu Qatadah forbade mixing raisins and dried dates, mixing unripe dates and fresh dates, and mixing dates beginning to take on colour and fresh dates. He said:

Make nabidh (drink) from each separately.

He (the narrator Yahya) said: Abu Salamah bin 'Abd al-Rahman narrated to me this tradition on the authority of Abu Qatadah from the Prophet (ﷺ)

حَدَّثَنَا أَبُو سَلَمَةَ، مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبَانُ، حَدَّثَنِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّهُ نَهَى عَنْ خَلِيطِ الزَّبِيبِ، وَالتَّمْرِ، وَعَنْ خَلِيطِ الْبُسْرِ، وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ، وَالرُّطَبِ، وَقَالَ، " انْتَبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَةٍ " . قَالَ وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3704
In-book reference : Book 27, Hadith 36
English translation : Book 26, Hadith 3695

Narrated A man:

A man from among the Companions of the Prophet (ﷺ) said: The Prophet (ﷺ) forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، - عَنْ رَجُلٍ، - قَالَ حَفْصٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3705

In-book reference : Book 27, Hadith 37
English translation : Book 26, Hadith 3696

Narrated Umm Salamah, Ummul Mu'minin:

Kabshah, daughter of AbuMaryam, asked Umm Salamah (Allah be pleased with her): What did the Prophet (ﷺ) prohibit? She replied: He forbade us to boil dates so much so that the kernels are spoiled, and to mix raisins and dried dates.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ثَابِتِ بْنِ عُمَارَةَ، حَدَّثَتْنِي رَيْطَةُ، عَنْ كَبْشَةَ بِنْتِ أَبِي مَرْيَمَ، قَالَتْ سَأَلْتُ أُمَّ سَلَمَةَ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَنْهَى عَنْهُ قَالَتْ كَانَ يَنْهَانَا أَنْ نَعْجُمَ النَّوَى طَبْخًا أَوْ نَخْلِطَ الزَّبِيبَ وَالتَّمْرَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3706
In-book reference : Book 27, Hadith 38
English translation : Book 26, Hadith 3697

Narrated Aisha, Ummul Mu'minin:

Raisins were steeped for the Messenger of Allah (ﷺ) and then dried dates were infused in them, or dried dates were steeped and then raisins were infused in them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مِسْعَرٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ، عَنِ امْرَأَةٍ، مِنْ بَنِي أَسَدٍ عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُنْبَذُ لَهُ زَبِيبٌ فَيُلْقِي فِيهِ تَمْرًا وَتَمْرٌ فَيُلْقِي فِيهِ الزَّبِيبَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3707
In-book reference : Book 27, Hadith 39
English translation : Book 26, Hadith 3698

Narrated Aisha, Ummul Mu'minin:

Safiyyah, daughter of Atiyyah, said: I entered upon Aisha with some women of AbdulQays, and asked her about mixing dried dates and raisins (for drink). She replied: I used to take a handful of dried dates and a handful or raisins and put them in a vessel, and then crush them (and soak in water). Then I would give it to the Prophet (ﷺ) to drink.

حَدَّثَنَا زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ، حَدَّثَنَا أَبُو بَحْرٍ، حَدَّثَنَا عَتَّابُ بْنُ عَبْدِ الْعَزِيزِ الْحِمَّانِيُّ، حَدَّثَتْنِي صَفِيَّةُ بِنْتُ عَطِيَّةَ، قَالَتْ دَخَلْتُ مَعَ نِسْوَةٍ مِنْ عَبْدِ الْقَيْسِ عَلَى عَائِشَةَ فَسَأَلْنَاهَا عَنِ التَّمْرِ وَالزَّبِيبِ فَقَالَتْ كُنْتُ آخُذُ قَبْضَةً مِنْ تَمْرٍ وَقَبْضَةً مِنْ زَبِيبٍ فَأُلْقِيهِ فِي إِنَاءٍ فَأَمْرُسُهُ ثُمَّ أَسْقِيهِ النَّبِيَّ صلى الله عليه وسلم .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3708
In-book reference : Book 27, Hadith 40
English translation : Book 26, Hadith 3699

(9) Chapter: Regarding Nabidh made from unripened dates (al-Busr)

(9) باب فِي نَبِيذِ الْبُسْرِ

Qatadah said on the authority of Jabir b. Zaid and 'Ikrimah that they disapprove of drink made exclusively from unripe dates. This they reported on the authority of Ibn 'Abbas said:

I am afraid it may not be muzza from which(the people of) 'Abd al-Qais were prohibited. I asked Qatadah : What is muzza'? He replied: Drink of dates made in a green jar and vessels smeared with pitch.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، وَعِكْرِمَةَ، أَنَّهُمَا كَانَا يَكْرَهَانِ الْبُسْرَ وَحْدَهُ وَيَأْخُذَانِ ذَلِكَ عَنِ ابْنِ عَبَّاسٍ . وَقَالَ ابْنُ عَبَّاسٍ أَخْشَى أَنْ يَكُونَ الْمُزَّاءَ الَّذِي نُهِيَتْ عَنْهُ عَبْدُ الْقَيْسِ . فَقُلْتُ لِقَتَادَةَ مَا الْمُزَّاءُ قَالَ النَّبِيذُ فِي الْحَنْتَمِ وَالْمُزَفَّتِ .

Grade : **Sahih in chain** (Al-Albani) — حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3709
In-book reference : Book 27, Hadith 41
English translation : Book 26, Hadith 3700

(10) Chapter: Regarding the description of Nabidh

(10) باب فِي صِفَةِ النَّبِيذِ

Narrated Ad-Daylami:
We came to the Prophet (ﷺ) and said to him: Messenger of Allah, you know who we are, from where we are and to whom we have come. He said: To Allah and His Apostle. We said: Messenger of Allah, we have grapes; what should we do with them? He said: Make them raisins. We then asked: What should we do with raisins? He replied: Steep them in the morning and drink in the evening, and steep them in the evening and drink in the morning. Steep them in skin vessels and do not steep them in earthen jar, for it it is delayed in pressing, it becomes vinegar.

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ، حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْتَ مَنْ نَحْنُ وَمِنْ أَيْنَ نَحْنُ فَإِلَى مَنْ نَحْنُ قَالَ " إِلَى اللَّهِ وَإِلَى رَسُولِهِ " . فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ لَنَا أَعْنَابًا مَا نَصْنَعُ بِهَا قَالَ " زَبِّبُوهَا " . قُلْنَا مَا نَصْنَعُ بِالزَّبِيبِ قَالَ " انْبِذُوهُ عَلَى غَدَائِكُمْ وَاشْرَبُوهُ عَلَى عَشَائِكُمْ وَانْبِذُوهُ عَلَى عَشَائِكُمْ وَاشْرَبُوهُ عَلَى غَدَائِكُمْ وَانْبِذُوهُ فِي الشِّنَانِ وَلاَ تَنْبِذُوهُ فِي الْقُلَلِ فَإِنَّهُ إِذَا تَأَخَّرَ عَنْ عَصْرِهِ صَارَ خَلاًّ " .

Grade : **Hasan Sahih** (Al-Albani) — حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3710
In-book reference : Book 27, Hadith 42
English translation : Book 26, Hadith 3701

A'ishah said :

Dates were steeped for the Apostel of Allah (ﷺ) in skin which was tied up at the top and had a mouth. What was steeped in the morning he would drink in the evening and what was steeped in the evening he would drink in the morning.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي سِقَاءٍ يُوكَأُ أَعْلاَهُ وَلَهُ عَزْلاَءُ يُنْبَذُ غُدْوَةً فَيَشْرَبُهُ عِشَاءً وَيُنْبَذُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3711
In-book reference : Book 27, Hadith 43
English translation : Book 26, Hadith 3702

Narrated Aisha, Ummul Mu'minin:

Amrah said on the authority of Aisha that she would steep dates for the Messenger of Allah (ﷺ) in the morning. When the evening came, he took his dinner and drank it after his dinner. If anything remained, she poured it out. She then would steep for him at night. When the morning came, he took his morning meal and drank it after his morning meal. She said: The skin vessel was washed in the morning and in the evening. My father (Hayyan) said to her: Twice a day? She said: Yes.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ شَبِيبَ بْنَ عَبْدِ الْمَلِكِ، يُحَدِّثُ عَنْ مُقَاتِلِ بْنِ حَيَّانَ، قَالَ حَدَّثَتْنِي عَمَّتِي، عَمْرَةُ عَنْ عَائِشَةَ، رضى الله عنها أَنَّهَا كَانَتْ تَنْبِذُ لِلنَّبِيِّ صلى الله عليه وسلم غُدْوَةً فَإِذَا كَانَ مِنَ الْعَشِيِّ فَتَعَشَّى شَرِبَ عَلَى عَشَائِهِ وَإِنْ فَضَلَ شَىْءٌ صَبَبْتُهُ - أَوْ فَرَغْتُهُ - ثُمَّ تَنْبِذُ لَهُ بِاللَّيْلِ فَإِذَا أَصْبَحَ تَغَدَّى فَشَرِبَ عَلَى غَدَائِهِ قَالَتْ نَغْسِلُ السِّقَاءَ غُدْوَةً وَعَشِيَّةً فَقَالَ لَهَا أَبِي مَرَّتَيْنِ فِي يَوْمٍ قَالَتْ نَعَمْ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3712
In-book reference : Book 27, Hadith 44
English translation : Book 26, Hadith 3703

Ibn abbas said :

Raisins were steeped for the Prophet (ﷺ) and he would drink it in the morning and the night after, the following day and the night after. He then gave orders and it was given to servants to drinks or poured away.

Abu Dawud said: That "it was given to servants to drink" means before it spoiled.
Abu Dawud said: Abu 'Umar Yahya al-Bahrani.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عُمَرَ، يَحْيَى الْبَهْرَانِيِّ عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ يُنْبَذُ لِلنَّبِيِّ صلى الله عليه وسلم الزَّبِيبُ فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى الْخَدَمَ أَوْ يُهَرَاقُ . قَالَ أَبُو دَاوُدَ مَعْنَى يُسْقَى الْخَدَمَ يُبَادَرُ بِهِ الْفَسَادُ . قَالَ أَبُو دَاوُدَ أَبُو عُمَرَ يَحْيَى بْنُ عُبَيْدٍ الْبَهْرَانِيُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3713

In-book reference : Book 27, Hadith 45
English translation : Book 26, Hadith 3704

(11) Chapter: Regarding drinking honey

(11) باب فِي شَرَابِ الْعَسَلِ

A'ishah said that the prophet (ﷺ) used to stay with Zainab, daughter of Jahsh, and drink honey. I and Hafsah counseled each other that if the Prophet (ﷺ) enters upon any of us, she must say :

I find the smell of gum (maghafir) from you. He then entered upon one of them; she said that to him. Thereupon he said : No, I drank honey at (the house of) Zainab daughter of jahsh, and I will not do it again. Then the following verse came down :''O Prophet !why holdest thou to be forbidden that which Allah has made lawful to thee ? ''Thou seekest. . . If you two turn in repentance to Allah '' refers to Hafsah and A'ishah , and the verse: ''When the Prophet disclosed a matter in confidence to one of his consorts'' refers to the statements of the Prophet (ﷺ) disclosed a matter in confidence to one of his consorts'' refers to the statement of the Prophet (ﷺ) :No, I drank honey.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، قَالَ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - زَوْجَ النَّبِيِّ صلى الله عليه وسلم تُخْبِرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلاً فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَيَّتُنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُنَّ فَقَالَتْ لَهُ ذَلِكَ فَقَالَ " بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ " . فَنَزَلَتْ { لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي } إِلَى { إِنْ تَتُوبَا إِلَى اللَّهِ } لِعَائِشَةَ وَحَفْصَةَ رضى الله عنهما { وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا } لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلاً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3714
In-book reference : Book 27, Hadith 46
English translation : Book 26, Hadith 3705

'A'ishah said :

The Messenger of Allah(ﷺ) liked sweet meats and honey. The narrator then mentioned a part of the tradition mentioned above. The Messenger of Allah (ﷺ) felt it hard on him to find smell from him. In this tradition saudah said: but you ate gum ? He said : No, I drank honey. Hafsah gave it to me to drank. I said : Its bees ate 'urfut.

Abu Dawud said: Maghafir is a gum ; jarasat means ate; 'urfut is a bees ' plant.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ . فَذَكَرَ بَعْضَ هَذَا الْخَبَرِ . وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَشْتَدُّ عَلَيْهِ أَنْ تُوجَدَ مِنْهُ الرِّيحُ . وَفِي الْحَدِيثِ قَالَتْ سَوْدَةُ بَلْ أَكَلْتَ مَغَافِيرَ . قَالَ " بَلْ شَرِبْتُ عَسَلاً سَقَتْنِي حَفْصَةُ " . فَقُلْتُ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ . قَالَ أَبُو دَاوُدَ الْمَغَافِيرُ مُقْلَةٌ وَهِيَ صَمْغَةٌ . وَجَرَسَتْ رَعَتْ . وَالْعُرْفُطُ نَبْتٌ مِنْ نَبْتِ النَّحْلِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3715
In-book reference : Book 27, Hadith 47
English translation : Book 26, Hadith 3706

(12) Chapter: If Nabidh ferments

(12) باب فِي النَّبِيذِ إِذَا غَلَىَ

Narrated AbuHurayrah:

I knew that the Messenger of Allah (ﷺ) used to keep fast. I waited for the day when he did not fast to present him the drink (nabidh) which I made in a pumpkin. I then brought it to him while it fermented. He said: Throw it to this wall, for this is a drink of the one who does not believe in Allah and the Last Day.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَصُومُ فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَّاءٍ ثُمَّ أَتَيْتُهُ بِهِ فَإِذَا هُوَ يَنِشُّ فَقَالَ " اضْرِبْ بِهَذَا الْحَائِطَ فَإِنَّ هَذَا شَرَابُ مَنْ لاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3716
In-book reference : Book 27, Hadith 48
English translation : Book 26, Hadith 3707

(13) Chapter: Regarding drinking while standing

(13) باب فِي الشُّرْبِ قَائِمًا

Narrated Anas ibn Malik:

The Prophet (ﷺ) forbade that a man should drink while standing.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3717
In-book reference : Book 27, Hadith 49
English translation : Book 26, Hadith 3708

Nazzal b. Samurah said :

‘Ali asked for water and he drank it while standing. He then said: some people disapprove of doing this (drinking while standing), but I saw the Messenger of Allah (ﷺ) doing as I have done.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، أَنَّ عَلِيًّا، دَعَا بِمَاءٍ فَشَرِبَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ إِنَّ رِجَالاً يَكْرَهُ أَحَدُهُمْ أَنْ يَفْعَلَ هَذَا وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُ مِثْلَ مَا رَأَيْتُمُونِي أَفْعَلُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3718
In-book reference : Book 27, Hadith 50
English translation : Book 26, Hadith 3709

(14) Chapter: Drinking from the mouth of the water skin

(14) باب الشَّرَابِ مِنْ فِي السِّقَاءِ

Ibn Abbas said:

The apostle of allah (ﷺ) forbade drinking from the mouth of a water-skin, and riding the animal which feeds on filth and eating the animal which is killed in confinement.

Abu Dawud said: Jallalah means an animal which eats filth and impurities.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ وَعَنْ رُكُوبِ الْجَلاَّلَةِ وَالْمُجَثَّمَةِ . قَالَ أَبُو دَاوُدَ الْجَلاَّلَةُ الَّتِي تَأْكُلُ الْعَذِرَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3719
In-book reference : Book 27, Hadith 51
English translation : Book 26, Hadith 3710

(15) Chapter: Bending the mouth of water skins

(15) باب فِي اخْتِنَاثِ الأَسْقِيَةِ

Abu Sa'id al-Khudri said :

The Messenger of Allah (ﷺ) prohibited drinking by inverting the heads of skin vessels.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ اخْتِنَاثِ الأَسْقِيَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3720
In-book reference : Book 27, Hadith 52
English translation : Book 26, Hadith 3711

A man of the Ansar quoting from his father said that the Prophet (ﷺ) called for a skin-vessel on the day of the battle of Uhud. He then said:

Invert the head of the vessel and he drank from its mouth.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ، - رَجُلٍ مِنَ الأَنْصَارِ - عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَا بِإِدَاوَةٍ يَوْمَ أُحُدٍ فَقَالَ " اخْنُثْ فَمَ الإِدَاوَةِ " . ثُمَّ شَرِبَ مِنْ فِيهَا .

Grade : **Munkar** (Al-Albani) حكم: منكر (الألباني)

Reference : Sunan Abi Dawud 3721
In-book reference : Book 27, Hadith 53
English translation : Book 26, Hadith 3712

(16) Chapter: Drinking from the cracked place on a cup

(16) باب فِي الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ

Abu sa'id al-Khudri said:

The apostle of Allah (ﷺ) forbade drinking from the broken place (of a cup) and blowing into a drink.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ وَأَنْ يُنْفَخَ فِي الشَّرَابِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3722
In-book reference : Book 27, Hadith 54
English translation : Book 26, Hadith 3713

(17) Chapter: Regarding drinking from vessels of gold and silver

(17) باب فِي الشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ

Ibn Abi Laila said:

Whan Hudhaifah was in al-Mada'in, he asked for water. A peasant brought him a silver vessel. He threw it away and said: I threw it away, for I prohibited (him) but he did not stop. The Messenger of Allah (ﷺ) forbade to wear silk or brocade, and to drink from gold and silver vessels. He said: Others have them in this world and you will have them in the next.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دِهْقَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ إِنِّي لَمْ أَرْمِهِ بِهِ إِلاَّ أَنِّي قَدْ نَهَيْتُهُ فَلَمْ يَنْتَهِ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحَرِيرِ وَالدِّيبَاجِ وَعَنِ الشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَقَالَ " هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الآخِرَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3723
In-book reference : Book 27, Hadith 55
English translation : Book 26, Hadith 3714

(18) Chapter: Regarding sipping water

(18) باب فِي الْكَرْعِ

Jabir b. 'abd Allah said:

The Prophet (ﷺ) went to visit a man of the Ansar accompanied by one of his Companions who was watering his garden. The Messenger of Allah(ﷺ) said: If you have any water which has remained over night in a skin (we should like it), or shall sip (from a streamlet).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنِي فُلَيْحٌ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم وَرَجُلٌ مِنْ أَصْحَابِهِ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنٍّ وَإِلاَّ كَرَعْنَا " . قَالَ بَلْ عِنْدِي مَاءٌ بَاتَ فِي شَنٍّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3724
In-book reference : Book 27, Hadith 56
English translation : Book 26, Hadith 3715

(19) Chapter: When should the one who is serving water drink?

(19) باب فِي السَّاقِي مَتَى يَشْرَبُ

Narrated Abdullah ibn AbuAwfa:
The Prophet (ﷺ) said: The supplier of the people is the last (man) to drink.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْمُخْتَارِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3725
In-book reference : Book 27, Hadith 57
English translation : Book 26, Hadith 3716

Anas b. Malik said:

The Prophet (ﷺ) was brought milk that was mixed with water. A nomad Arab was on his right and Abu Bakr was on his left. He himself drank and gave it to the nomad Arab, and said: He who is on the right , then he who is on his right then he who is on his right.

حَدَّثَنَا الْقَعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ " الأَيْمَنَ فَالأَيْمَنَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3726
In-book reference : Book 27, Hadith 58
English translation : Book 26, Hadith 3717

Anas b.Malik said :

when the prophet (ﷺ) drank, he used to breathe three times in the course of a drink and say : It is more whole some ,thrist-quenching and healthier.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا شَرِبَ تَنَفَّسَ ثَلاَثًا وَقَالَ " هُوَ أَهْنَأُ وَأَمْرَأُ وَأَبْرَأُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3727
In-book reference : Book 27, Hadith 59
English translation : Book 26, Hadith 3718

(20) Chapter: Regarding blowing into the drink, and breathing in it

(20) باب فِي النَّفْخِ فِي الشَّرَابِ وَالتَّنَفُّسِ فِيهِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) forbade blowing or breathing into a vessel.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَنَفَّسَ فِي الإِنَاءِ أَوْ يُنْفَخَ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3728
In-book reference : Book 27, Hadith 60
English translation : Book 26, Hadith 3719

'Abd Allah b. Busr from Banu Sulaim said:

The Messenger of Allah (ﷺ) came to my father and he was a guest with him. He offered food to him and brought hais. He then brought a drink which he drank and he gave it to the one on his right. He ate dried dates and began to put the kernels on the back of his ring finger and middle finger. When he got up, my father also got up, and held the rein of his mount. He said : Pray to Allah for me. He said : O Allah, bless them in what you provided them, and have mercy on them.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، - مِنْ بَنِي سُلَيْمٍ - قَالَ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَبِي فَنَزَلَ عَلَيْهِ فَقَدَّمَ إِلَيْهِ طَعَامًا فَذَكَرَ حَيْسًا أَتَاهُ بِهِ ثُمَّ أَتَاهُ بِشَرَابٍ فَشَرِبَ فَنَاوَلَ مَنْ عَلَى يَمِينِهِ وَأَكَلَ تَمْرًا فَجَعَلَ يُلْقِي النَّوَى عَلَى ظَهْرِ أُصْبُعَيْهِ السَّبَّابَةِ وَالْوُسْطَى فَلَمَّا قَامَ قَامَ أَبِي فَأَخَذَ بِلِجَامِ دَابَّتِهِ فَقَالَ ادْعُ اللَّهَ لِي . فَقَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3729
In-book reference : Book 27, Hadith 61
English translation : Book 26, Hadith 3720

(21) Chapter: What to say when drinking milk

(21) باب مَا يَقُولُ إِذَا شَرِبَ اللَّبَنَ

Narrated Abdullah ibn Abbas:

I was in the house of Maymunah. The Messenger of Allah (ﷺ) accompanied by Khalid ibn al-Walid entered. Two roasted long-tailed lizards (dabb) placed on the sticks were brought to him. The Messenger of Allah (ﷺ) spat. Khalid said: I think that you abominate it, Messenger of Allah. He said: Yes. Then the Messenger of Allah (ﷺ) was brought milk, and he drank (it). The Messenger of Allah (ﷺ) then said: When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say: O Allah! bless us in it and give us more of it, for no food or drink satisfies like milk.

Abu Dawud said: This is the Musaddad's version.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَرَ بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ فِي بَيْتِ مَيْمُونَةَ فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ خَالِدُ بْنُ الْوَلِيدِ فَجَاءُوا بِضَبَّيْنِ مَشْوِيَّيْنِ عَلَى ثُمَامَتَيْنِ فَتَبَزَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ خَالِدٌ إِخَالُكَ تَقْذُرُهُ يَا رَسُولَ اللَّهِ قَالَ " أَجَلْ " . ثُمَّ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِلَبَنٍ فَشَرِبَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ . وَإِذَا سُقِيَ لَبَنًا فَلْيَقُلِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ . فَإِنَّهُ لَيْسَ شَىْءٌ يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلاَّ اللَّبَنُ " . قَالَ أَبُو دَاوُدَ هَذَا لَفْظُ مُسَدَّدٍ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3730
In-book reference : Book 27, Hadith 62
English translation : Book 26, Hadith 3721

(22) Chapter: Regarding covering vessels

(22) باب فِي إِيكَاءِ الآنِيَةِ

Jabir reported the Prophet (ﷺ) as saying:

Shut your door and make mention of Allah's name, for the devil does not open a door which has been shut; extinguish your lamp and make mention of Allah's name, cover up your vessel even by a piece of wood that you just put on it and make mention of Allah's name, and tie up your water-skin mentioning Allah's name.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَغْلِقْ بَابَكَ وَاذْكُرِ اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا مُغْلَقًا وَأَطْفِ مِصْبَاحَكَ وَاذْكُرِ اسْمَ اللَّهِ وَخَمِّرْ إِنَاءَكَ وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ وَاذْكُرِ اسْمَ اللَّهِ وَأَوْكِ سِقَاءَكَ وَاذْكُرِ اسْمَ اللَّهِ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3731
In-book reference : Book 27, Hadith 63
English translation : Book 26, Hadith 3722

Jabir b.'Abd Allah reported the Prophet (ﷺ)as saying this version is not complete ''for the devil does not open a shut door, or loosen a water-skin, or uncover a vessel, for a mouse sets a house on fire over its inhabitants''.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْخَبَرِ وَلَيْسَ بِتَمَامِهِ قَالَ " فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا غَلَقًا وَلاَ يَحُلُّ وِكَاءً وَلاَ يَكْشِفُ إِنَاءً وَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ " . " بُيُوتَهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3732
In-book reference : Book 27, Hadith 64
English translation : Book 26, Hadith 3723

Jabir b.Abd Allah reported the Prophet (ﷺ) as saying:

Gather your children when darkness spreads, or in the evening (according to Musaddad), for the jinn are abroad and seize them.

حَدَّثَنَا مُسَدَّدٌ، وَفُضَيْلُ بْنُ عَبْدِ الْوَهَّابِ السُّكَّرِيُّ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَفَعَهُ قَالَ " وَاكْفِتُوا صِبْيَانَكُمْ عِنْدَ الْعِشَاءِ " . وَقَالَ مُسَدَّدٌ " عِنْدَ الْمَسَاءِ " " فَإِنَّ لِلْجِنِّ انْتِشَارًا وَخَطْفَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3733
In-book reference : Book 27, Hadith 65
English translation : Book 26, Hadith 3724

Jabir said:

We were with Prophet (ﷺ) and he asked for something to drink. A man from the company asked: Should we not give you nabidh (drink made from dates) to drink ? He replied : Yes . The man went quickly and bought a cup of nabidh. The Messenger of Allah (ﷺ) said: Why did you not cover it up even by putting a piece of wood on it ?

Abu Dawud said: Al-Asma'i's version has: "You put it on it..."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَاسْتَسْقَى فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَلاَ نَسْقِيكَ نَبِيذًا قَالَ " بَلَى " . قَالَ فَخَرَجَ الرَّجُلُ يَشْتَدُّ فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَّ خَمَّرْتَهُ وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا " . قَالَ أَبُو دَاوُدَ قَالَ الأَصْمَعِيُّ تَعْرُضُهُ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3734
In-book reference : Book 27, Hadith 66
English translation : Book 26, Hadith 3725

Narrated Aisha, Ummul Mu'minin:

The water from as-Suqya' was considered sweetest by the Prophet (ﷺ). Qutaybah said: it was a well on two days' journey from Medina.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُسْتَعْذَبُ لَهُ الْمَاءُ مِنْ بُيُوتِ السُّقْيَا . قَالَ قُتَيْبَةُ عَيْنٌ بَيْنَهَا وَبَيْنَ الْمَدِينَةِ يَوْمَانِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3735
In-book reference : Book 27, Hadith 67
English translation : Book 26, Hadith 3726

28 - Foods (Kitab Al-At'imah) (3736 - 3854)

كتاب الأطعمة

(1) Chapter: What has been reported about accepting invitations

(1) باب مَا جَاءَ فِي إِجَابَةِ الدَّعْوَةِ

‘Abd Allah b. ‘Umar reported the Prophet(ﷺ) as sayings:

when one of you is invited for a wedding feast, he must attend it.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3736
In-book reference : Book 28, Hadith 1
English translation : Book 27, Hadith 3727

The tradition mentioned above has also been transmitted by Ibn ‘Umar to the same effect through a different chain of narrators. This version has the additional words:

If he is not fasting, he should eat, and if he is fasting, he should leave it.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَاهُ زَادَ " فَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ وَإِنْ كَانَ صَائِمًا فَلْيَدْعُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3737
In-book reference : Book 28, Hadith 2
English translation : Book 27, Hadith 3728

Ibn ‘Umar reported the Messenger of Allah(ﷺ) as saying:

if one of you invites his brother, he should accept(the invitation), whether it is a wedding feast or something of that nature.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3738
In-book reference : Book 28, Hadith 3
English translation : Book 27, Hadith 3729

The tradition mentioned above has also been transmitted by Nafi' to the same effect through the chain of narrators as mentioned in Ayyub.

حَدَّثَنَا ابْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنْ نَافِعٍ، بِإِسْنَادِ أَيُّوبَ وَمَعْنَاهُ ‏.‏

Reference : Sunan Abi Dawud 3739
In-book reference : Book 28, Hadith 4
English translation : Book 27, Hadith 3730

Jabir reported the Messenger of Allah(ﷺ) as sayings:

when one of you is invited to a meal, he must accept. If he wishes he may eat, but if he wishes(to leave), he may leave.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ مَنْ دُعِيَ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ وَإِنْ شَاءَ تَرَكَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3740
In-book reference : Book 28, Hadith 5
English translation : Book 27, Hadith 3731

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: He who does not accept an invitation which he receives has disobeyed Allah and His Apostle, and he who enters without invitation enters as a thief and goes out as a raider.
Abu Dawud said: Aban bin Tariq is unknown.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا دُرُسْتُ بْنُ زِيَادٍ، عَنْ أَبَانَ بْنِ طَارِقٍ، عَنْ نَافِعٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ مَنْ دُعِيَ فَلَمْ يُجِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ وَمَنْ دَخَلَ عَلَى غَيْرِ دَعْوَةٍ دَخَلَ سَارِقًا وَخَرَجَ مُغِيرًا ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ أَبَانُ بْنُ طَارِقٍ مَجْهُولٌ ‏.‏

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 3741
In-book reference : Book 28, Hadith 6
English translation : Book 27, Hadith 3732

Abu Hurairah said:

The worst kind of food is that at a wedding feast to which the rich are invited and from which the poor are left out. If anyone does not attend the feast to which he was invited, he has disobeyed Allah and His Apostle (may peace upon him).

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ وَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ .

حكم: صحيح ق موقوفا م مرفوعا (الألباني)

Reference : Sunan Abi Dawud 3742
In-book reference : Book 28, Hadith 7
English translation : Book 27, Hadith 3733

(2) Chapter: Regarding the recommendation for holding a wedding feast

(2) باب فِي اسْتِحْبَابِ الْوَلِيمَةِ عِنْدَ النِّكَاحِ

Thabit said:

The marriage of Zainab daughter of Jahsh was mentioned before Anas b. Malik. He said: I did not see that the Messenger of Allah (ﷺ) held such a wedding feast for any of his wives as he did for her. He held a wedding feast with a sheep.

حَدَّثَنَا مُسَدَّدٌ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، قَالَ ذُكِرَ تَزْوِيجُ زَيْنَبَ بِنْتِ جَحْشٍ عِنْدَ أَنَسِ بْنِ مَالِكٍ فَقَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا أَوْلَمَ بِشَاةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3743
In-book reference : Book 28, Hadith 8
English translation : Book 27, Hadith 3734

Narrated Anas ibn Malik:

The Prophet (ﷺ) held a wedding feast for Safiyyah with meal and dates.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ، عَنِ ابْنِهِ، بَكْرِ بْنِ وَائِلٍ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيقٍ وَتَمْرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3744
In-book reference : Book 28, Hadith 9
English translation : Book 27, Hadith 3735

(3) Chapter: How long should the wedding feast last

(3) باب فِي كَمْ تُسْتَحَبُّ الْوَلِيمَةُ

Narrated Zubayr ibn Uthman:

The Prophet (ﷺ) said: The wedding feast on the first day is a duty, that on the second is a good practice, but that on the third day is to make men hear of it and show it to them. Qatadah said: A man told me that Sa'id ibn al-Musayyab was invited (to a wedding feast on the first day and he accepted it. He was again invited on the second day, and he

accepted. When he was invited on the third day, he did not accept; he said: They are the people who make men hear of it and show it to them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ الثَّقَفِيِّ، عَنْ رَجُلٍ، أَعْوَرَ مِنْ ثَقِيفٍ كَانَ يُقَالُ لَهُ مَعْرُوفًا - أَىْ يُثْنَى عَلَيْهِ خَيْرًا إِنْ لَمْ يَكُنِ اسْمُهُ زُهَيْرُ بْنُ عُثْمَانَ فَلاَ أَدْرِي مَا اسْمُهُ - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " **الْوَلِيمَةُ أَوَّلَ يَوْمٍ حَقٌّ وَالثَّانِي مَعْرُوفٌ وَالْيَوْمُ الثَّالِثُ سُمْعَةٌ وَرِيَاءٌ** " . قَالَ قَتَادَةُ وَحَدَّثَنِي رَجُلٌ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ دُعِيَ أَوَّلَ يَوْمٍ فَأَجَابَ وَدُعِيَ الْيَوْمَ الثَّانِي فَأَجَابَ وَدُعِيَ الْيَوْمَ الثَّالِثَ فَلَمْ يُجِبْ وَقَالَ أَهْلُ سُمْعَةٍ وَرِيَاءٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3745
In-book reference : Book 28, Hadith 10
English translation : Book 27, Hadith 3736

Qatadah reported this story from Sa'id b. al-Musayyab. This version adds:

When he was invited on the third day, he did not accept but threw pebbles on the messenger.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، بِهَذِهِ الْقِصَّةِ قَالَ فَدُعِيَ الْيَوْمَ الثَّالِثَ فَلَمْ يُجِبْ وَحَصَبَ الرَّسُولَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3746
In-book reference : Book 28, Hadith 11
English translation : Book 27, Hadith 3737

(4) Chapter: Offering food when someone arrives from a journey

(4) باب الإِطْعَامِ عِنْدَ الْقُدُومِ مِنَ السَّفَرِ

Narrated Jabir ibn Abdullah:
When the Prophet (ﷺ) returned to Medina, he would slaughter a camel or a cow.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ، قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3747
In-book reference : Book 28, Hadith 12
English translation : Book 27, Hadith 3738

(5) Chapter: What has been reported about hospitality

(5) باب مَا جَاءَ فِي الضِّيَافَةِ

Abu Shuraih al-Ka'bi reported the Messenger of Allah(ﷺ) as sayings:

He who believes in Allah and the Last Day should honour his guest provisions for the road are what will serve for a day and night: hospitality extends for three days; what goes after that is sadaqah(charity): and it is not allowable that a guest should stay till he makes himself an encumbrance.

Abu Dawud said: Malik was asked about the saying of the Prophet: "Provisions for the road what will serve for a day a night." He said: He should honor him, present him some gift, and protect him for a day and night, and hospitality for three days.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتُهُ يَوْمُهُ وَلَيْلَتُهُ الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ وَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ " . قَالَ أَبُو دَاوُدَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ أَخْبَرَكُمْ أَشْهَبُ قَالَ وَسُئِلَ مَالِكٌ عَنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم " جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ " . فَقَالَ يُكْرِمُهُ وَيُتْحِفُهُ وَيَحْفَظُهُ يَوْمًا وَلَيْلَةً وَثَلاَثَةُ أَيَّامٍ ضِيَافَةٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3748
In-book reference : Book 28, Hadith 13
English translation : Book 27, Hadith 3739

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Hospitality extend for three days, and what goes beyond that is sadaqah (charity).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُحَمَّدُ بْنُ مَحْبُوبٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ فَمَا سِوَى ذَلِكَ فَهُوَ صَدَقَةٌ " .

حكم: حسن صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3749
In-book reference : Book 28, Hadith 14
English translation : Book 27, Hadith 3740

Narrated AbuKarimah:

The Prophet (ﷺ) said: It is a duty of every Muslim (to provide hospitality) to a guest for a night. If anyone comes in the morning to his house, it is a debt due to him. If he wishes, he may fulfil it, and if he wishes he may leave it.

حَدَّثَنَا مُسَدَّدٌ، وَخَلَفُ بْنُ هِشَامٍ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ عَامِرٍ، عَنْ أَبِي كَرِيمَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْلَةُ الضَّيْفِ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَصْبَحَ بِفِنَائِهِ فَهُوَ عَلَيْهِ دَيْنٌ إِنْ شَاءَ اقْتَضَى وَإِنْ شَاءَ تَرَكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3750
In-book reference : Book 28, Hadith 15
English translation : Book 27, Hadith 3741

Narrated Al-Miqdam AbuKarimah:

The Prophet (ﷺ) said: If any Muslim is a guest of people and is given nothing, it is the duty of every Muslim to help him to the extent of taking for him from their crop and property for the entertainment of one night.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو الْجُودِيِّ، عَنْ سَعِيدِ بْنِ أَبِي الْمُهَاجِرِ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ أَضَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَحْرُومًا فَإِنَّ نَصْرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقِرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3751
In-book reference : Book 28, Hadith 16
English translation : Book 27, Hadith 3742

‘Uqbah b. ‘Amir said:

we said: Messenger of Allah! You send us out and we come to people who do not give hospitality, so what is your opinion? The Messenger of Allah(ﷺ) said: If you come to people who order for you what is fitting for a guest, accept it; but if they do not, take from them what is fitting for them to give to a guest.

Abu Dawud said: And this is an authority for a man to take a thing if it is due to him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَمَا يَقْرُونَنَا فَمَا تَرَى فَقَالَ لَنَا رَسُولُ اللَّهِ " إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ " . قَالَ أَبُو دَاوُدَ وَهَذِهِ حُجَّةٌ لِلرَّجُلِ يَأْخُذُ الشَّىْءَ إِذَا كَانَ لَهُ حَقًّا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3752
In-book reference : Book 28, Hadith 17
English translation : Book 27, Hadith 3743

(6) Chapter: Abrogation of the ruling that a guest may eat from the wealth of another

(6) باب نَسْخِ الضَّيْفِ يَأْكُلُ مِنْ مَالِ غَيْرِهِ

Narrated Abdullah Ibn Abbas:

When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse.

Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately."

When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word tajannah means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { لاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ } فَكَانَ الرَّجُلُ يُحْرَجُ أَنْ يَأْكُلَ عِنْدَ أَحَدٍ مِنَ النَّاسِ بَعْدَ مَا نَزَلَتْ هَذِهِ الآيَةُ فَنَسَخَ ذَلِكَ الآيَةُ الَّتِي فِي النُّورِ قَالَ { لَيْسَ عَلَيْكُمْ جُنَاحٌ } { أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ } إِلَى قَوْلِهِ { أَشْتَاتًا } كَانَ الرَّجُلُ الْغَنِيُّ يَدْعُو الرَّجُلَ مِنْ أَهْلِهِ إِلَى الطَّعَامِ قَالَ إِنِّي لأَجَّنَّحُ أَنْ آكُلَ مِنْهُ . وَالتَّجَنُّحُ الْحَرَجُ وَيَقُولُ الْمِسْكِينُ أَحَقُّ بِهِ مِنِّي . فَأُحِلَّ فِي ذَلِكَ أَنْ يَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَأُحِلَّ طَعَامُ أَهْلِ الْكِتَابِ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3753
In-book reference : Book 28, Hadith 18
English translation : Book 27, Hadith 3744

(7) Chapter: Regarding food of two who are competing

(7) باب فِي طَعَامِ الْمُتَبَارِيَيْنِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) forbade that the food of two people who were rivalling on another should be eaten

Abu Dawud said: Most of those who narrated it from Jarir did not mention the name of Ibn Abbas. Harun al-Nahwi mentioned Ibn 'Abbas in it, and Hammad bin Zaid did not mention Ibn 'Abbas.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ خِرِّيتٍ، قَالَ سَمِعْتُ عِكْرِمَةَ، يَقُولُ كَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ طَعَامِ الْمُتَبَارِيَيْنِ أَنْ يُؤْكَلَ . قَالَ أَبُو دَاوُدَ أَكْثَرُ مَنْ رَوَاهُ عَنْ جَرِيرٍ لاَ يَذْكُرُ فِيهِ ابْنَ عَبَّاسٍ وَهَارُونُ النَّحْوِيُّ ذَكَرَ فِيهِ ابْنَ عَبَّاسٍ أَيْضًا وَحَمَّادُ بْنُ زَيْدٍ لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3754
In-book reference : Book 28, Hadith 19
English translation : Book 27, Hadith 3745

(8) Chapter: If a man is invited and sees something objectionable

(8) باب الرَّجُلِ يُدْعَى فَيَرَى مَكْرُوهًا

Narrated Ali ibn AbuTalib:

Safinah AbuAbdurRahman said that a man prepared food for Ali ibn AbuTalib who was his guest, and Fatimah said: I wish we had invited the Messenger of Allah (ﷺ) and he had eaten with us. They invited him, and when he came he put his hands on the side-ports of the door, but when he saw the figured curtain which had been put at the end of the house, he went away. So Fatimah said to Ali: Follow him and see what turned him back. I (Ali) followed him and asked: What turned you back, Messenger of Allah? He replied: It is not fitting for me or for any Prophet to enter a house which is decorated.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا حَمَّادٌ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ رَجُلاً، أَضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا فَقَالَتْ فَاطِمَةُ لَوْ دَعَوْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَكَلَ مَعَنَا . فَدَعَوْهُ فَجَاءَ فَوَضَعَ يَدَهُ عَلَى عِضَادَتَىِ الْبَابِ

فَرَأَى الْقِرَامَ قَدْ ضُرِبَ بِهِ فِي نَاحِيَةِ الْبَيْتِ فَرَجَعَ فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ الْحَقْهُ فَانْظُرْ مَا رَجَعَهُ . فَتَبِعْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا رَدَّكَ فَقَالَ " إِنَّهُ لَيْسَ لِي أَوْ لِنَبِيٍّ أَنْ يَدْخُلَ بَيْتًا مُزَوَّقًا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3755
In-book reference : Book 28, Hadith 20
English translation : Book 27, Hadith 3746

(9) Chapter: If two invitations come at the same time, which should be given precedence?

(9) باب إِذَا اجْتَمَعَ دَاعِيَانِ أَيُّهُمَا أَحَقُّ

Narrated AbdurRahman al-Himyari:

A companion of the Prophet (ﷺ) reported him as saying: When two people come together to issue an invitation, accept that of the one whose door is nearer in neighbourhood, but if one of them comes before the other accept the invitation of the one who comes first.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ أَبِي الْعَلاَءِ الأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبَهُمَا بَابًا فَإِنَّ أَقْرَبَهُمَا بَابًا أَقْرَبُهُمَا جِوَارًا وَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِي سَبَقَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3756
In-book reference : Book 28, Hadith 21
English translation : Book 27, Hadith 3747

(10) Chapter: If the time of Salat comes when supper is ready

(10) باب إِذَا حَضَرَتِ الصَّلاَةُ وَالْعَشَاءُ

Ibn 'Umar reported the Prophet(ﷺ) as sayings:

When the evening meal is brought before one of you and the congregational prayer is also ready, he should not get up until he finishes(eating). Musaddad's version adds: When the evening meal was put before 'Abd Allah b. 'Umar, or it was brought to him, he did not get up until he finished it, even if he heard call to prayer(just before it), and even if he heard the recitation of the Qur'an by the leader-in-prayer.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالَ أَحْمَدُ حَدَّثَنِي يَحْيَى الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ فَلاَ يَقُومُ حَتَّى يَفْرُغَ " . زَادَ مُسَدَّدٌ وَكَانَ عَبْدُ اللَّهِ إِذَا وُضِعَ عَشَاؤُهُ أَوْ حَضَرَ عَشَاؤُهُ لَمْ يَقُمْ حَتَّى يَفْرُغَ وَإِنْ سَمِعَ الإِقَامَةَ وَإِنْ سَمِعَ قِرَاءَةَ الإِمَامِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3757

In-book reference : Book 28, Hadith 22
English translation : Book 27, Hadith 3748

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Prayer should not be postponed for taking meals nor for any other thing.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا مُعَلًّى، - يَعْنِي ابْنَ مَنْصُورٍ - عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُؤَخَّرِ الصَّلاَةُ لِطَعَامٍ وَلاَ لِغَيْرِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3758
In-book reference : Book 28, Hadith 23
English translation : Book 27, Hadith 3749

Narrated Abdullah ibn Umar:

Abdullah ibn Ubaydullah ibn Umayr said: I was with my father in the time of Ibn az-Zubayr sitting beside Abdullah ibn Umar. Then Abbad ibn Abdullah ibn az-Zubayr said: We have heard that the evening meal is taken just before the night prayer. Thereupon Abdullah ibn Umar said: Woe to you! what was their evening meal? Do you think it was like the meal of your father?

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ كُنْتُ مَعَ أَبِي فِي زَمَانِ ابْنِ الزُّبَيْرِ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ عَبَّادُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِنَّا سَمِعْنَا أَنَّهُ، يُبْدَأُ بِالْعَشَاءِ قَبْلَ الصَّلاَةِ . فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَيْحَكَ مَا كَانَ عَشَاؤُهُمْ أَتُرَاهُ كَانَ مِثْلَ عَشَاءِ أَبِيكَ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3759
In-book reference : Book 28, Hadith 24
English translation : Book 27, Hadith 3750

(11) Chapter: Washing the hands when wanting to eat

(11) باب فِي غَسْلِ الْيَدَيْنِ عِنْدَ الطَّعَامِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) came out from the privy and was presented to him. They (the people) asked: Should we bring you water for ablution? He replied: I have been commanded to perform ablution when I get up for prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مِنَ الْخَلاَءِ فَقُدِّمَ إِلَيْهِ طَعَامٌ فَقَالُوا أَلاَ نَأْتِيكَ بِوَضُوءٍ فَقَالَ " إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3760
In-book reference : Book 28, Hadith 25
English translation : Book 27, Hadith 3751

(12) Chapter: Washing the hands before eating

(12) باب فِي غَسْلِ الْيَدِ قَبْلَ الطَّعَامِ

Narrated Salman al-Farsi:

I read in the Torah that the blessing of food consists in ablution before it. So I mentioned it to the Prophet (ﷺ). He said: The blessing of food consists in ablution before it and ablution after it.

Sufyan disapproved of performing ablution before taking food.

Abu Dawud said: It is weak.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ أَبِي هَاشِمٍ، عَنْ زَاذَانَ، عَنْ سَلْمَانَ، قَالَ قَرَأْتُ فِي التَّوْرَاةِ أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ " . وَكَانَ سُفْيَانُ يَكْرَهُ الْوُضُوءَ قَبْلَ الطَّعَامِ . قَالَ أَبُو دَاوُدَ وَهُوَ ضَعِيفٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3761
In-book reference : Book 28, Hadith 26
English translation : Book 27, Hadith 3752

(13) Chapter: If eating unexpectedly

(13) باب فِي طَعَامِ الْفُجَاءَةِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) came out from the valley of a mountain where he had eased himself. There were some dried dates on a shield before us. We called him and he ate with us. He did not touch water.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا عَمِّي، - يَعْنِي سَعِيدَ بْنَ الْحَكَمِ - حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ شِعْبٍ مِنَ الْجَبَلِ وَقَدْ قَضَى حَاجَتَهُ وَبَيْنَ أَيْدِينَا تَمْرٌ عَلَى تُرْسٍ أَوْ حَجَفَةٍ فَدَعَوْنَاهُ فَأَكَلَ مَعَنَا وَمَا مَسَّ مَاءً .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3762
In-book reference : Book 28, Hadith 27
English translation : Book 27, Hadith 3753

(14) Chapter: Regarding it being disliked to criticize food

(14) باب فِي كَرَاهِيَةِ ذَمِّ الطَّعَامِ

Abu Hurairah said:

The Messenger of Allah (ﷺ) never expressed disapproval of food; if he desired it, he ate it, and if he disliked it, he left it alone.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ مَا عَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَعَامًا قَطُّ إِنِ اشْتَهَاهُ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3763
In-book reference : Book 28, Hadith 28
English translation : Book 27, Hadith 3754

(15) Chapter: Regarding eating together (In a group)

(15) باب فِي الاِجْتِمَاعِ عَلَى الطَّعَامِ

Narrated Wahshi ibn Harb:

The Companions of the Prophet (ﷺ) said: Messenger of Allah (ﷺ) we eat but we are not satisfied. He said: Perhaps you eat separately. They replied: Yes. He said: If you gather together at your food and mention Allah's name, you will be blessed in it.

Abu Dawud said: If you are invited to a wedding feast before you, do not take it until the owner of the house (i.e. the host) allows you (to eat).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ أَصْحَابَ النَّبِيِّ، صلى الله عليه وسلم قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلاَ نَشْبَعُ ‏.‏ قَالَ ‏"‏ فَلَعَلَّكُمْ تَفْتَرِقُونَ ‏"‏ ‏.‏ قَالُوا نَعَمْ ‏.‏ قَالَ ‏"‏ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ إِذَا كُنْتَ فِي وَلِيمَةٍ فَوُضِعَ الْعَشَاءُ فَلاَ تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3764
In-book reference : Book 28, Hadith 29
English translation : Book 27, Hadith 3755

(16) Chapter: Saying Bismillah over food

(16) باب التَّسْمِيَةِ عَلَى الطَّعَامِ

Jabir bin ‘Abd Allah said that he heard the Prophet(ﷺ) say:

When a man enters his house and mention Allah’s name on entering and on his food, the devil says: You have no place to spend the night and no evening meal; but when he enters without mentioning Allah’s name on entering, the devil says: You have found a place to spend the night, and when he does not mention Allah’s name at his food, he says: You have found a place to spend the night and an evening meal.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3765
In-book reference : Book 28, Hadith 30
English translation : Book 27, Hadith 3756

When we were at food with the Messenger of Allah(ﷺ) none of us put in his hand till the Messenger of Allah(ﷺ)put his hand first. Once we were at food with him. A nomad Arab came in as though he were being pushed, and he was about to put his hand in food when the Messenger of Allah (ﷺ) seized him by the hand. Then a girl came in as though she were being pushed, and she was about to put her hand in the food when the Messenger of Allah (ﷺ) seized her by the hand, and he said:

The devil considers the food when Allah’s name is not mentioned over it, and he brought his nomad Arab that it might be lawful by means of him, so I seized his hand: then he brought this girl that it might be lawful by means of her, so I seized her hand. By Him in Whose hand my soul is, His hand is in my hand along with their hands.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم طَعَامًا لَمْ يَضَعْ أَحَدُنَا يَدَهُ حَتَّى يَبْدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنَّا حَضَرْنَا مَعَهُ طَعَامًا فَجَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ فَذَهَبَ لِيَضَعَ يَدَهُ فِي الطَّعَامِ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ ثُمَّ جَاءَتْ جَارِيَةٌ كَأَنَّمَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهَا وَقَالَ " إِنَّ الشَّيْطَانَ لَيَسْتَحِلُّ الطَّعَامَ الَّذِي لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهَذَا الأَعْرَابِيِّ يَسْتَحِلُّ بِهِ فَأَخَذْتُ بِيَدِهِ وَجَاءَ بِهَذِهِ الْجَارِيَةِ يَسْتَحِلُّ بِهَا فَأَخَذْتُ بِيَدِهَا فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ لَفِي يَدِي مَعَ أَيْدِيهِمَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3766
In-book reference : Book 28, Hadith 31
English translation : Book 27, Hadith 3757

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: When one of you eats, he should mention Allah's name; if he forgets to mention Allah's name at the beginning, he should say: "In the name of Allah at the beginning and at the end of it."

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ، - يَعْنِي ابْنَ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيَّ - عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنِ امْرَأَةٍ، مِنْهُمْ يُقَالُ لَهَا أُمُّ كُلْثُومٍ عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3767
In-book reference : Book 28, Hadith 32
English translation : Book 27, Hadith 3758

Narrated Umayyah ibn Makhshi:

Umayyah was sitting and a man was eating. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said: In the name of Allah at the beginning and at the end of it. The Prophet (ﷺ)

laughed and said: The devil kept eating along with him, but when he mentioned Allah's name, he vomited what was in his belly.

Abu Dawud: Jabir bin Subh is grandfather of Sulaiman bin Harb from his mother's side.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا جَابِرُ بْنُ صُبْحٍ، حَدَّثَنَا الْمُثَنَّى بْنُ عَبْدِ الرَّحْمَنِ الْخُزَاعِيُّ، عَنْ عَمِّهِ، أُمَيَّةَ بْنِ مَخْشِيٍّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسًا وَرَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلاَّ لُقْمَةٌ فَلَمَّا رَفَعَهَا إِلَى فِيهِ قَالَ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ فَلَمَّا ذَكَرَ اسْمَ اللَّهِ عَزَّ وَجَلَّ اسْتَقَاءَ مَا فِي بَطْنِهِ " . قَالَ أَبُو دَاوُدَ جَابِرُ بْنُ صُبْحٍ جَدُّ سُلَيْمَانَ بْنِ حَرْبٍ مِنْ قِبَلِ أُمِّهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 3768
In-book reference : Book 28, Hadith 33
English translation : Book 27, Hadith 3759

(17) Chapter: Regarding eating while reclining

(17) باب مَا جَاءَ فِي الأَكْلِ مُتَّكِئًا

Abu Juhaifah reported the Prophet (ﷺ) as sayings:

I do not eat while reclining.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ آكُلُ مُتَّكِئًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3769
In-book reference : Book 28, Hadith 34
English translation : Book 27, Hadith 3760

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) was never seen reclining while eating, nor walking with two men at his heels.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ مَا رُئِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مُتَّكِئًا قَطُّ وَلاَ يَطَأُ عَقِبَهُ رَجُلاَنِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3770
In-book reference : Book 28, Hadith 35
English translation : Book 27, Hadith 3761

Anas said:

The Prophet(ﷺ) sent me(for some work), and when I returned to him found him eating dates and squatting.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا وَكِيعٌ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ يَأْكُلُ تَمْرًا وَهُوَ مُقْعٍ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3771
In-book reference : Book 28, Hadith 36
English translation : Book 27, Hadith 3762

(18) Chapter: Eating from the top of the platter

(18) باب مَا جَاءَ فِي الأَكْلِ مِنْ أَعْلَى الصَّحْفَةِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلاَ يَأْكُلْ مِنْ أَعْلَى الصَّحْفَةِ وَلَكِنْ لِيَأْكُلْ مِنْ أَسْفَلِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ أَعْلاَهَا " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3772
In-book reference : Book 28, Hadith 37
English translation : Book 27, Hadith 3763

Narrated Abdullah ibn Busr:

The Prophet (ﷺ) had a bowl called gharra'. It was carried by four persons. When the sun rose high, and they performed the forenoon prayer, the bowl in which tharid was prepared was brought, and the people gathered round it. When they were numerous, the Messenger of Allah (ﷺ) said: Allah has made me a respectable servant, and He did not make me an obstinate tyrant. The Messenger of Allah (ﷺ) said: Eat from it sides and leave its top, the blessing will be conferred on it

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عِرْقٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرٍ، قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم قَصْعَةٌ يُقَالُ لَهَا الْغَرَّاءُ يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أُتِيَ بِتِلْكَ الْقَصْعَةِ - يَعْنِي وَقَدْ ثُرِدَ فِيهَا - فَالْتَفُّوا عَلَيْهَا فَلَمَّا كَثُرُوا جَثَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ أَعْرَابِيٌّ مَا هَذِهِ الْجِلْسَةُ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ جَعَلَنِي عَبْدًا كَرِيمًا وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا مِنْ حَوَالَيْهَا وَدَعُوا ذِرْوَتَهَا يُبَارَكْ فِيهَا " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3773

In-book reference : Book 28, Hadith 38
English translation : Book 27, Hadith 3764

(19) Chapter: Sitting at a table on which there are some things that are disliked

(19) باب مَا جَاءَ فِي الْجُلُوسِ عَلَى مَائِدَةٍ عَلَيْهَا بَعْضُ مَا يُكْرَهُ

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) forbade two kinds of food: to sit at cloth on which wine is drunk, and to eat by a man while lying on his stomach.

Abu Dawud said : Ja'far did not hear this tradition from al-Zuhri. His tradition is rejected.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ مَطْعَمَيْنِ عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ وَأَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى بَطْنِهِ . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ لَمْ يَسْمَعْهُ جَعْفَرٌ مِنَ الزُّهْرِيِّ وَهُوَ مُنْكَرٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3774
In-book reference : Book 28, Hadith 39
English translation : Book 27, Hadith 3765

The tradition mentioned above has been transmitted by al-Zuhri from a different chain of narrators.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا جَعْفَرٌ، أَنَّهُ بَلَغَهُ عَنِ الزُّهْرِيِّ، بِهَذَا الْحَدِيثِ .

Reference : Sunan Abi Dawud 3775
In-book reference : Book 28, Hadith 40
English translation : Book 27, Hadith 3766

(20) Chapter: Eating with the right hand

(20) باب الأَكْلِ بِالْيَمِينِ

Ibn 'Umar reported the Prophet(ﷺ) as sayings:

When any of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand, for the devil eats with his left hand and drinks with his left hand.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو بَكْرِ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3776
In-book reference : Book 28, Hadith 41
English translation : Book 27, Hadith 3767

Narrated Umar ibn AbuSalamah:

The Prophet (ﷺ) said: Come near, my son, mention Allah's name, eat with your right hand and eat from what is next to you.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، لُوَيْنٌ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ أَبِي وَجْزَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ادْنُ بُنَىَّ فَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3777
In-book reference : Book 28, Hadith 42
English translation : Book 27, Hadith 3768

(21) Chapter: Regarding eating meat

(21) باب فِي أَكْلِ اللَّحْمِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: Do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome.

Abu Dawud said: This tradition is not strong.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْطَعُوا اللَّحْمَ بِالسِّكِّينِ فَإِنَّهُ مِنْ صَنِيعِ الأَعَاجِمِ وَانْهَسُوهُ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ " . قَالَ أَبُو دَاوُدَ وَلَيْسَ هُوَ بِالْقَوِيِّ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3778
In-book reference : Book 28, Hadith 43
English translation : Book 27, Hadith 3769

Narrated Safwan ibn Umayyah:

I was eating with the Prophet (ﷺ) and snatching the meat from the bone with my hand. He said: bring the bone near your mouth, for it is more beneficial and wholesome.

Abu Dawud said: 'Uthman did not hear (traditions) from Safwan. This is a mursal tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ، قَالَ كُنْتُ آكُلُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَآخُذُ اللَّحْمَ بِيَدِي مِنَ الْعَظْمِ فَقَالَ " أَدْنِ الْعَظْمَ مِنْ فِيكَ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ " . قَالَ أَبُو دَاوُدَ عُثْمَانُ لَمْ يَسْمَعْ مِنْ صَفْوَانَ وَهُوَ مُرْسَلٌ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3779
In-book reference : Book 28, Hadith 44
English translation : Book 27, Hadith 3770

Narrated Abdullah ibn Mas'ud:

The bone dearer to the Messenger of Allah (ﷺ) was the bone of sheep.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ كَانَ أَحَبَّ الْعُرَاقِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عُرَاقُ الشَّاةِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3780
In-book reference : Book 28, Hadith 45
English translation : Book 27, Hadith 3771

Narrated Abdullah ibn Mas'ud:

The tradition mentioned above (No. 3771) has also been narrated by Ibn Mas'ud with a different chain of narrators. This version has: The Prophet (ﷺ) liked the foreleg (of a sheep). Once the foreleg was poisoned, and he thought that the Jews had poisoned it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، بِهَذَا الإِسْنَادِ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الذِّرَاعُ . قَالَ وَسُمَّ فِي الذِّرَاعِ وَكَانَ يَرَى أَنَّ الْيَهُودَ هُمْ سَمُّوهُ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3781
In-book reference : Book 28, Hadith 46
English translation : Book 27, Hadith 3772

(22) Chapter: Regarding eating squash (22) باب فِي أَكْلِ الدُّبَّاءِ

Anas b. Malik said:

A tailor invited the Messenger of Allah (ﷺ) to a meal which he had prepared. Anas said: I went along with the Messenger of Allah(ﷺ) barley bread and soup containing pumpkin and dried sliced meat. Anas said: I saw the Messenger of Allah (ﷺ) going after the pumpkin round the dish, so I have always liked pumpkins since that day.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ - قَالَ أَنَسٌ - فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ . قَالَ أَنَسٌ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَىِ الصَّحْفَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3782
In-book reference : Book 28, Hadith 47
English translation : Book 27, Hadith 3773

(23) Chapter: Regarding eating Tharid

(23) باب فِي أَكْلِ الثَّرِيدِ

Narrated Abdullah ibn Abbas:

The food the Messenger of Allah (ﷺ) liked best was tharid made from bread and tharid made from Hays.

Abu Dawud said: It is a weak (tradition).

حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمْتِيُّ، حَدَّثَنَا الْمُبَارَكُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْبَصْرَةِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ أَحَبُّ الطَّعَامِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الثَّرِيدَ مِنَ الْخُبْزِ وَالثَّرِيدَ مِنَ الْحَيْسِ . قَالَ أَبُو دَاوُدَ وَهُوَ ضَعِيفٌ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3783
In-book reference : Book 28, Hadith 48
English translation : Book 27, Hadith 3774

(24) Chapter: Is it disliked to have an aversion for food

(24) باب فِي كَرَاهِيَةِ التَّقَذُّرِ لِلطَّعَامِ

Narrated Qabisah ibn Halb:

A man asked the Messenger of Allah (ﷺ): Is there any food from which I should keep myself away? I heard the Messenger of Allah (ﷺ) say: Anything which creates doubt should not occur in your mind by which you resemble Christianity.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، حَدَّثَنِي قَبِيصَةُ بْنُ هُلْبٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَأَلَهُ رَجُلٌ فَقَالَ إِنَّ مِنَ الطَّعَامِ طَعَامًا أَتَحَرَّجُ مِنْهُ . فَقَالَ " لاَ يَتَخَلَّجَنَّ فِي صَدْرِكَ شَىْءٌ ضَارَعْتَ فِيهِ النَّصْرَانِيَّةَ " .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3784
In-book reference : Book 28, Hadith 49
English translation : Book 27, Hadith 3775

(25) Chapter: The prohibition of eating al Jallalah and its milk

(25) باب النَّهْىِ عَنْ أَكْلِ الْجَلاَّلَةِ، وَأَلْبَانِهَا

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) prohibited eating the animal which feeds on filth and drinking its milk.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ الْجَلاَّلَةِ وَأَلْبَانِهَا .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3785
In-book reference : Book 28, Hadith 50
English translation : Book 27, Hadith 3776

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) prohibited to drink the milk of the animal which feeds on filth.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنِي أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ لَبَنِ الْجَلاَّلَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3786
In-book reference : Book 28, Hadith 51
English translation : Book 27, Hadith 3777

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) forbade riding the camel which feeds on filth and drinking its milk.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ جَهْمٍ، حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْجَلاَّلَةِ فِي الإِبِلِ أَنْ يُرْكَبَ عَلَيْهَا أَوْ يُشْرَبَ مِنْ أَلْبَانِهَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3787
In-book reference : Book 28, Hadith 52
English translation : Book 27, Hadith 3778

(26) Chapter: Regarding eating horse meat (26) باب فِي أَكْلِ لُحُومِ الْخَيْلِ

Jabir b. 'Abd Allah said:

The Messenger of Allah(ﷺ) forbade the flesh of domestic asses on the day of Khaibar, but permitted horse flesh.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ وَأَذِنَ لَنَا فِي لُحُومِ الْخَيْلِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3788
In-book reference : Book 28, Hadith 53
English translation : Book 27, Hadith 3779

Narrated Jabir ibn Abdullah:

On the day of Khaybar we slaughtered horses, mules, and assess. The Messenger of Allah (ﷺ) forbade us (to eat) mules and asses, but he did not forbid horse-flesh.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ ذَبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ فَنَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِغَالِ وَالْحَمِيرِ وَلَمْ يَنْهَنَا عَنِ الْخَيْلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3789
In-book reference : Book 28, Hadith 54
English translation : Book 27, Hadith 3780

Narrated Khalid ibn al-Walid:

The Messenger of Allah (ﷺ) forbade us to eat horse-flesh, the flesh of mules and of asses. The narrator Haywah added: Every beast of prey with a fang.
Abu Dawud said: This view is held by Malik.
Abu Dawud said: There is no harm in (eating) horse-flesh and this tradition is not practised.
Abu Dawud said: This tradition has been abrogated. A body of Companions of the Prophet (ﷺ) had eaten horse-flesh. OF them are: Ibn al-Zubair, Fudalah bin 'Ubaid, Anas bin Malik, Asma' daughter of Abu Bakr, Suwaid bin Ghaflah, 'Alqamah; the Quraish used to slaughter them (horses) during the time of the Messenger of Allah (ﷺ).

حَدَّثَنَا سَعِيدُ بْنُ شَبِيبٍ، وَحَيْوَةُ بْنُ شُرَيْحٍ الْحِمْصِيُّ، قَالَ حَيْوَةُ حَدَّثَنَا بَقِيَّةُ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ - زَادَ حَيْوَةُ - وَكُلِّ ذِي نَابٍ مِنَ السِّبَاعِ . قَالَ أَبُو دَاوُدَ وَهُوَ قَوْلُ مَالِكٍ . قَالَ أَبُو دَاوُدَ لاَ بَأْسَ بِلُحُومِ الْخَيْلِ وَلَيْسَ الْعَمَلُ عَلَيْهِ . قَالَ أَبُو دَاوُدَ وَهَذَا مَنْسُوخٌ قَدْ أَكَلَ لُحُومَ الْخَيْلِ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنْهُمُ ابْنُ الزُّبَيْرِ وَفَضَالَةُ بْنُ عُبَيْدٍ وَأَنَسُ بْنُ مَالِكٍ وَأَسْمَاءُ ابْنَةُ أَبِي بَكْرٍ وَسُوَيْدُ بْنُ غَفَلَةَ وَعَلْقَمَةُ وَكَانَتْ قُرَيْشٌ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَذْبَحُهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3790
In-book reference : Book 28, Hadith 55
English translation : Book 27, Hadith 3781

(27) Chapter: Regarding eating rabbit (27) باب فِي أَكْلِ الأَرْنَبِ

Anas b. Malik said:

I was an adolescent boy. I hunted a hare and roasted it. Abu Talib sent its hunch through me to the Prophet (ﷺ), so I brought it to him and accepted it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ غُلاَمًا حَزَوَّرًا فَصِدْتُ أَرْنَبًا فَشَوَيْتُهَا فَبَعَثَ مَعِي أَبُو طَلْحَةَ بِعَجُزِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَتَيْتُهُ بِهَا فَقَبِلَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3791
In-book reference : Book 28, Hadith 56
English translation : Book 27, Hadith 3782

Abu Khalid b. al-Huwairith said :

‘Abd Allah b. ‘Amar was in al-safah. The narrator Muhammed (b. Khalid) said: it is a place in Mecca. A man brought a hare which he had haunted. He said: ‘Abd Allah b. ‘Amr, what do you say ? He said: It was brought to the Messenger of Allah (ﷺ) when I was sitting (with him). He did not eat it, nor did he prohibit to eat it. He thought that it menstruated.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ سَمِعْتُ أَبِي خَالِدَ بْنَ الْحُوَيْرِثِ، يَقُولُ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ بِالصِّفَاحِ - قَالَ مُحَمَّدٌ مَكَانٌ بِمَكَّةَ - وَإِنَّ رَجُلاً جَاءَ بِأَرْنَبٍ قَدْ صَادَهَا فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو مَا تَقُولُ قَالَ قَدْ جِيءَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا جَالِسٌ فَلَمْ يَأْكُلْهَا وَلَمْ يَنْهَ عَنْ أَكْلِهَا وَزَعَمَ أَنَّهَا تَحِيضُ .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3792
In-book reference : Book 28, Hadith 57
English translation : Book 27, Hadith 3783

(28) Chapter: Regarding eating mastigure (28) باب فِي أَكْلِ الضَّبِّ .

Ibn ‘Abbas said that his maternal aunt presented to the Messenger of Allah (ﷺ) clarified butter, lizards and cottage cheese. He ate from clarified butter and cheese, but left the lizard abominably. It was eaten on the food cloth of the Messenger of Allah (ﷺ). Had it been unlawful, it would not have been eaten on the food cloth of the Messenger of Allah (ﷺ).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ خَالَتَهُ، أَهْدَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَمْنًا وَأَضُبًّا وَأَقِطًا فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الأَقِطِ وَتَرَكَ الأَضُبَّ تَقَذُّرًا وَأُكِلَ عَلَى مَائِدَتِهِ وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3793
In-book reference : Book 28, Hadith 58
English translation : Book 27, Hadith 3784

Ibn ‘Abbas said on the authority of Khalid b. al-Walid that he entered the house of Maimunah along with the Messenger of Allah (ﷺ). A roasted lizard was offered to him. The Messenger of Allah (ﷺ) stretched his hand for it. Some of the women is going to eat. They said:

It is a lizard. The Messenger of Allah (ﷺ) raised his hand. I (Khalid) asked: Is it forbidden, Messenger of Allah? He replied, No, but it is not found in the land of my people, so I find it distasteful. Khalid said: I then pulled it and ate it while The Messenger of Allah (ﷺ) was seeing.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْتَ مَيْمُونَةَ فَأُتِيَ بِضَبٍّ مَحْنُوذٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ فَقَالَ بَعْضُ النِّسْوَةِ اللاَّتِي فِي بَيْتِ مَيْمُونَةَ أَخْبِرُوا النَّبِيَّ صلى الله عليه وسلم بِمَا يُرِيدُ أَنْ يَأْكُلَ مِنْهُ فَقَالُوا هُوَ ضَبٌّ . فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ . قَالَ فَقُلْتُ أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ قَالَ " لاَ وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ " . قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3794
In-book reference : Book 28, Hadith 59
English translation : Book 27, Hadith 3785

Narrated Thabit ibn Wadi'ah:

We were in an army with the Messenger of Allah (ﷺ). We got some lizards. I roasted one lizard and brought it to the Messenger of Allah (ﷺ) and placed it before him. He took a stick and counted its fingers. He then said: A group from the children of Isra'il was transformed into an animal of the land, and I do not know which animal it was. He did not eat it nor did he forbid (its eating).

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ وَدِيعَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَيْشٍ فَأَصَبْنَا ضِبَابًا - قَالَ - فَشَوَيْتُ مِنْهَا ضَبًّا فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَضَعْتُهُ بَيْنَ يَدَيْهِ - قَالَ - فَأَخَذَ عُودًا فَعَدَّ بِهِ أَصَابِعَهُ ثُمَّ قَالَ " إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابَّ فِي الأَرْضِ وَإِنِّي لاَ أَدْرِي أَىُّ الدَّوَابِّ هِيَ " . قَالَ فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3795
In-book reference : Book 28, Hadith 60
English translation : Book 27, Hadith 3786

Narrated AbdurRahman ibn Shibl:

The Messenger of Allah (ﷺ) forbade to eat the flesh of lizard.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ، حَدَّثَهُمْ حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ ضَمْضَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ أَبِي رَاشِدٍ الْحُبْرَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ لَحْمِ الضَّبِّ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 3796
In-book reference : Book 28, Hadith 61
English translation : Book 27, Hadith 3787

(29) Chapter: Eating the meat of bustards

(29) باب فِي أَكْلِ لَحْمِ الْحُبَارَى

Narrated Safinah:
I ate the flesh of a bustard along with the Prophet (ﷺ).
حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، حَدَّثَنِي بُرَيْهُ بْنُ عُمَرَ بْنِ سَفِينَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ أَكَلْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَحْمَ حُبَارَى .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3797
In-book reference : Book 28, Hadith 62
English translation : Book 27, Hadith 3788

(30) Chapter: Regarding eating the vermin of the land

(30) باب فِي أَكْلِ حَشَرَاتِ الأَرْضِ

Narrated at-Talabb ibn Tha'labah at-Tamimi:
I accompanied the Messenger of Allah (ﷺ), but I did not hear about the prohibition of (eating) insects and little creatures of land.
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا غَالِبُ بْنُ حَجْرَةَ، حَدَّثَنِي مِلْقَامُ بْنُ تَلِبٍّ، عَنْ أَبِيهِ، قَالَ صَحِبْتُ النَّبِيَّ صلى الله عليه وسلم فَلَمْ أَسْمَعْ لِحَشَرَةِ الأَرْضِ تَحْرِيمًا .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3798
In-book reference : Book 28, Hadith 63
English translation : Book 27, Hadith 3789

Narrated Abdullah ibn Umar:

Numaylah said: I was with Ibn Umar. He was asked about eating hedgehog. He recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden." An old man who was with him said: I heard AbuHurayrah say: It was mentioned to the Messenger of Allah (ﷺ). Noxious of the noxious. Ibn Umar said: If the Messenger of Allah (ﷺ) had said it, it is as he said that we did not know.
حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ الْكَلْبِيُّ أَبُو ثَوْرٍ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عِيسَى بْنِ نُمَيْلَةَ، عَنْ أَبِيهِ، قَالَ كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ أَكْلِ الْقُنْفُذِ، فَتَلاَ ‏{‏ قُلْ لاَ أَجِدُ فِيمَا أُوحِيَ إِلَىَّ مُحَرَّمًا ‏}‏ الآيَةَ قَالَ قَالَ شَيْخٌ عِنْدَهُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ خَبِيثَةٌ مِنَ الْخَبَائِثِ ‏"‏ ‏.‏ فَقَالَ ابْنُ عُمَرَ إِنْ كَانَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذَا فَهُوَ كَمَا قَالَ مَا لَمْ نَدْرِ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3799

In-book reference : Book 28, Hadith 64
English translation : Book 27, Hadith 3790

(31) Chapter: Things for which no prohibition is mentioned

(31) باب مَا لَمْ يُذْكَرْ تَحْرِيمُهُ

Narrated Abdullah ibn Abbas:

The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (ﷺ) and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it...." up to the end of the verse.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ صُبَيْحٍ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ شَرِيكٍ الْمَكِّيَّ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرُكُونَ أَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللَّهُ تَعَالَى نَبِيَّهُ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلاَلَهُ وَحَرَّمَ حَرَامَهُ فَمَا أَحَلَّ فَهُوَ حَلاَلٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلاَ { قُلْ لاَ أَجِدُ فِيمَا أُوحِيَ إِلَىَّ مُحَرَّمًا }إِلَى آخِرِ الآيَةِ ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3800
In-book reference : Book 28, Hadith 65
English translation : Book 27, Hadith 3791

(32) Chapter: Regarding eating hyena

(32) باب فِي أَكْلِ الضَّبُعِ

Narrated Jabir ibn Abdullah:

I asked the Messenger of Allah (ﷺ) about the hyena. He replied: It is game, and if one who is wearing ihram (pilgrim's robe) hunts it, he should give a sheep as atonement.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الضَّبُعِ فَقَالَ ‏ "‏ هُوَ صَيْدٌ وَيُجْعَلُ فِيهِ كَبْشٌ إِذَا صَادَهُ الْمُحْرِمُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3801
In-book reference : Book 28, Hadith 66
English translation : Book 27, Hadith 3792

(33) Chapter: Eating predators

(33) باب النَّهْىِ عَنْ أَكْلِ السِّبَاعِ

Abu Tha’labah al-Khushani said:

The Messenger of Allah (ﷺ) prohibited eating fanged beasts of prey.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3802
In-book reference : Book 28, Hadith 67
English translation : Book 27, Hadith 3793

Ibn ‘Abbas said:

The Messenger of Allah(ﷺ) prohibited the eating of every beast of prey with fang, and every bird with a talon.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3803
In-book reference : Book 28, Hadith 68
English translation : Book 27, Hadith 3794

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (ﷺ) said: Beware, the fanged beast of prey is not lawful, nor the domestic asses, nor the find from the property of a man with whom treaty has been concluded, except that he did not need it. If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due to him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنْ مَرْوَانَ بْنِ رُؤْبَةَ التَّغْلِبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ أَلاَ لاَ يَحِلُّ ذُو نَابٍ مِنَ السِّبَاعِ وَلاَ الْحِمَارُ الأَهْلِيُّ وَلاَ اللُّقَطَةُ مِنْ مَالِ مُعَاهِدٍ إِلاَّ أَنْ يَسْتَغْنِيَ عَنْهَا وَأَيُّمَا رَجُلٍ ضَافَ قَوْمًا فَلَمْ يَقْرُوهُ فَإِنَّ لَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3804
In-book reference : Book 28, Hadith 69
English translation : Book 27, Hadith 3795

Narrated Abdullah ibn Abbas:

On the day of Khaybar the Messenger of Allah (ﷺ) prohibited eating every beast of prey, and every bird with a talon.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، عَنِ ابْنِ أَبِي عَدِيٍّ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3805
In-book reference : Book 28, Hadith 70
English translation : Book 27, Hadith 3796

Narrated Khalid ibn al-Walid:

I went with the Messenger of Allah (ﷺ) to fight at the battle of Khaybar, and the Jews came and complained that the people had hastened to take their protected property (as a booty), so the Messenger of Allah (ﷺ) said: The property of those who have been given a mules, every fanged beast of prey, and every bird with a talon are forbidden for you.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي أَبُو سَلَمَةَ، سُلَيْمَانُ بْنُ سُلَيْمٍ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ، عَنْ جَدِّهِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم خَيْبَرَ فَأَتَتِ الْيَهُودُ فَشَكَوْا أَنَّ النَّاسَ قَدْ أَسْرَعُوا إِلَى حَظَائِرِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ لاَ تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلاَّ بِحَقِّهَا وَحَرَامٌ عَلَيْكُمْ حُمُرُ الأَهْلِيَّةِ وَخَيْلُهَا وَبِغَالُهَا وَكُلُّ ذِي نَابٍ مِنَ السِّبَاعِ وَكُلُّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3806
In-book reference : Book 28, Hadith 71
English translation : Book 27, Hadith 3797

Narrated Jabir ibn Abdullah:

AbuzZubayr quoted the authority of Jabir ibn Abdullah for the statement that the Prophet (ﷺ) forbade payment for a dog. Ibn AbdulMalik said: to eat a cat and to enjoy its price.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عُمَرَ بْنِ زَيْدٍ الصَّنْعَانِيِّ، أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْهِرِّ . قَالَ ابْنُ عَبْدِ الْمَلِكِ عَنْ أَكْلِ الْهِرِّ وَأَكْلِ ثَمَنِهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3807
In-book reference : Book 28, Hadith 72
English translation : Book 27, Hadith 3798

(34) Chapter: Regarding eating the meat of domestic donkeys

(34) باب فِي أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ

Jabir b. ‘Abd Allah said:

On the day of Khaibar the Messenger of Allah(ﷺ) forbade us to eat the flesh of domestic asses, and ordered us to eat horse-flesh. ‘Amr said: I informed Abu al-Sha’tha’ about this tradition. He said: Al-Hakam al-Ghifari among us said this, and the” ocean” denied that, intending thereby Ibn’ Abbas.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَسَنٍ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَخْبَرَنِي رَجُلٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ أَنْ نَأْكُلَ لُحُومَ الْحُمُرِ وَأَمَرَنَا أَنْ نَأْكُلَ لُحُومَ الْخَيْلِ قَالَ عَمْرٌو فَأَخْبَرْتُ هَذَا الْخَبَرَ أَبَا الشَّعْثَاءِ فَقَالَ قَدْ كَانَ الْحَكَمُ الْغِفَارِيُّ فِينَا يَقُولُ هَذَا وَأَبَى ذَلِكَ الْبَحْرُ يُرِيدُ ابْنَ عَبَّاسٍ .

حكم: صحيح ق دون قول عمرو فأخبرت .. الخ (الألباني)

Reference	: Sunan Abi Dawud 3808
In-book reference	: Book 28, Hadith 73
English translation	: Book 27, Hadith 3799

Narrated Ghalib ibn Abjar:

We faced a famine, and I had nothing from my property which I could feed my family ex except a few asses, and the Prophet (ﷺ) forbade the flesh of domestic asses. So I came to the Prophet (ﷺ) and said: Messenger of Allah (may peace be upon) , we are suffering from famine, and I have no property which I feed my family except some fat asses, and you have forbidden the flesh of domestic asses. He said: Feed your family on the fat asses of yours, for I forbade them on account of the animal which feeds on the filth of the town, that is, the animal which feeds on filth.
Abu Dawud said: This 'Abd al-Rahman is Ibn Ma'qil.
Abu Dawud said: Suh'bah transmitted this tradition from 'Ubaid Abi al-Hasan, from 'Abd al-Rahman bin Maq'il, from'Abd al-Rahman bin Bishr, from some people of Muzainah stating that Abjar, the chief of Muzainah, or Ibn Abjar asked the Prophet (ﷺ).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ عُبَيْدٍ أَبِي الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ غَالِبِ بْنِ أَبْجَرَ، قَالَ أَصَابَتْنَا سَنَةٌ فَلَمْ يَكُنْ فِي مَالِي شَىْءٌ أُطْعِمُ أَهْلِي إِلاَّ شَىْءٌ مِنْ حُمُرٍ وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَرَّمَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ أَصَابَتْنَا السَّنَةُ وَلَمْ يَكُنْ فِي مَالِي مَا أُطْعِمُ أَهْلِي إِلاَّ سِمَانُ الْحُمُرِ وَإِنَّكَ حَرَّمْتَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ . فَقَالَ " أَطْعِمْ أَهْلَكَ مِنْ سَمِينِ حُمُرِكَ فَإِنَّمَا حَرَّمْتُهَا مِنْ أَجْلِ جَوَالِّ الْقَرْيَةِ " . يَعْنِي الْجَلاَّلَةَ . قَالَ أَبُو دَاوُدَ عَبْدُ الرَّحْمَنِ هَذَا هُوَ ابْنُ مَعْقِلٍ . قَالَ أَبُو دَاوُدَ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عُبَيْدٍ أَبِي الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْقِلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ عَنْ نَاسٍ مِنْ مُزَيْنَةَ أَنَّ سَيِّدَ مُزَيْنَةَ أَبْجَرَ أَوِ ابْنَ أَبْجَرَ سَأَلَ النَّبِيَّ صلى الله عليه وسلم .

حكم: ضعيف الإسناد مضطرب (الألباني)

Reference	: Sunan Abi Dawud 3809
In-book reference	: Book 28, Hadith 74
English translation	: Book 27, Hadith 3800

Muhammed b. Sulaiman narrated from Abu Nu’aim, from Mis’ar, from Ibn ‘Ubaid, from Ibn Ma’qil, from two men of Muzainah, one from the other, one of them is ‘Abd Allah b. ‘Amr b. ‘Uwaim, and the other is Ghalib b. al-Abjar. Mis’ar said:

I think it was Ghalib who had come to the Prophet(ﷺ) with tradition.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مِسْعَرٍ، عَنِ ابْنِ عُبَيْدٍ، عَنِ ابْنِ مَعْقِلٍ، عَنْ رَجُلَيْنِ، مِنْ مُزَيْنَةَ أَحَدُهُمَا عَنِ الآخَرِ، أَحَدُهُمَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عُوَيْمٍ وَالآخَرُ غَالِبُ بْنُ الأَبْجَرِ . قَالَ مِسْعَرٌ أُرَى غَالِبًا الَّذِي أَتَى النَّبِيَّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3810
In-book reference : Book 28, Hadith 75
English translation : Book 27, Hadith 3801

Narrated Abdullah ibn Amr ibn al-'As:

On the day of Khaybar the Messenger of Allah (may pease be upon him) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth: riding it and eating its flesh.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ وَعَنِ الْجَلاَّلَةِ عَنْ رُكُوبِهَا وَأَكْلِ لَحْمِهَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3811
In-book reference : Book 28, Hadith 76
English translation : Book 27, Hadith 3802

(35) Chapter: Regarding eating locusts (35) باب فِي أَكْلِ الْجَرَادِ

Abu Ya'fur said:

I heard Ibn Abi Awfa say when I asked him about (eating) locusts: I went on six or seven expeditions along with the Messenger of Allah (ﷺ) and we ate them (locusts) along with him.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى، وَسَأَلْتُهُ، عَنِ الْجَرَادِ، فَقَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّ أَوْ سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُهُ مَعَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3812
In-book reference : Book 28, Hadith 77
English translation : Book 27, Hadith 3803

Narrated Salman al-Farsi:

The Messenger of Allah (ﷺ) was asked about (eating) locusts. He replied: They are the most numerous of Allah's hosts. I neither eat them nor declare them unlawful.

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَرَجِ الْبَغْدَادِيُّ، حَدَّثَنَا ابْنُ الزِّبْرِقَانِ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ، قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْجَرَادِ فَقَالَ " أَكْثَرُ جُنُودِ اللَّهِ لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ أَبِي عُثْمَانَ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ يَذْكُرْ سَلْمَانَ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 3813
In-book reference : Book 28, Hadith 78
English translation : Book 27, Hadith 3804

The tradition mentioned above has also been transmitted by Salman through a different chain of narrators. This version goes:

Salman said: The Messenger of Allah(ﷺ) was asked about locusts. He replied in a similar way(as mentioned above) saying: The most numerous of Allah’s host. The narrator ‘Ali said: His name is Fa’id, that is the name of al-Awwam.

Abu Dawud said: This tradition has been transmitted by Hammad b. Salamah, from Abu al-Awwam from Abu uthman, from the Prophet (ﷺ). He did not mention salman (i.e., the companions).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَعَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي الْعَوَّامِ الْجَزَّارِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ فَقَالَ مِثْلَهُ فَقَالَ " أَكْثَرُ جُنْدِ اللَّهِ " . قَالَ عَلِيٌّ اسْمُهُ فَائِدٌ يَعْنِي أَبَا الْعَوَّامِ . قَالَ أَبُو دَاوُدَ رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْعَوَّامِ عَنْ أَبِي عُثْمَانَ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ يَذْكُرْ سَلْمَانَ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 3814
In-book reference : Book 28, Hadith 79
English translation : Book 27, Hadith 3805

(36) Chapter: Regarding eating the fish that die in the sea and float

(36) باب فِي أَكْلِ الطَّافِي مِنَ السَّمَكِ

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) said: What the sea throws up and is left by the tide you may eat, but what dies in the sea and floats you must not eat.
Abu Dawud said: This tradition has been transmitted by Sufyan al-Thawri, Ayyub and Hammad from Abu al-Zubair as the statement of Jabor himself (and not from the Prophet). It has been also transmitted direct from the Prophet (ﷺ) through a weak chain by Abu Dhi'b, from Abu al-Zubair on the authority if Jabir from the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَلْقَى الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ وَمَا مَاتَ فِيهِ وَطَفَا فَلاَ تَأْكُلُوهُ " . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ سُفْيَانُ الثَّوْرِيُّ وَأَيُّوبُ وَحَمَّادٌ عَنْ أَبِي الزُّبَيْرِ أَوْقَفُوهُ عَلَى جَابِرٍ وَقَدْ أُسْنِدَ هَذَا الْحَدِيثُ أَيْضًا مِنْ وَجْهٍ ضَعِيفٍ عَنِ ابْنِ أَبِي ذِئْبٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3815
In-book reference : Book 28, Hadith 80
English translation : Book 27, Hadith 3806

(37) Chapter: Regarding one who is compelled by necessity to eat dead meat

(37) باب فِي الْمُضْطَرِّ إِلَى الْمَيْتَةِ

Narrated Jabir ibn Samurah:

A man alighted at Harrah with his wife and children. A man said (to him): My she-camel has strayed; if you find it, detain it.
He found it, but did not find its owner, and it fell ill. His wife said: Slaughter it. But he refused and it died.
She said: Skin it so that we may dry its fat and flesh and then eat them.
He said: Let me ask the Messenger of Allah (ﷺ). So he came to him (the Prophet) and asked him. He said: Have you sufficient for your needs? He replied: No. He then said: Then eat it.
Then its owner came and he told him the story. He said: Why did you not slaughter it? He replied: I was ashamed (or afraid) of you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَجُلاً، نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ إِنَّ نَاقَةً لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا ‏.‏ فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا فَمَرِضَتْ فَقَالَتِ امْرَأَتُهُ انْحَرْهَا ‏.‏ فَأَبَى فَنَفَقَتْ فَقَالَتِ اسْلُخْهَا حَتَّى نُقَدِّدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلَهُ ‏.‏ فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَتَاهُ فَسَأَلَهُ فَقَالَ ‏"‏ هَلْ عِنْدَكَ غِنًى يُغْنِيكَ ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ قَالَ ‏"‏ فَكُلُوهَا ‏"‏ ‏.‏ قَالَ فَجَاءَ صَاحِبُهَا فَأَخْبَرَهُ الْخَبَرَ فَقَالَ ‏"‏ هَلاَّ كُنْتَ نَحَرْتَهَا ‏"‏ ‏.‏ قَالَ اسْتَحْيَيْتُ مِنْكَ ‏.‏

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3816
In-book reference : Book 28, Hadith 81
English translation : Book 27, Hadith 3807

Narrated Al-Faji' ibn Abdullah al-Amiri:

Al-Faji' came to the Messenger of Allah (ﷺ) and asked: Is not dead meat lawful for us? He said: What is your food?
We said: Some food in the evening and some in the morning. AbuNu'aym said: Uqbah explained it to me saying: a cup (of milk) in the morning and a cup in the evening; this does not satisfy the hunger. So made the carrion lawful for them in this condition.
Abu Dawud said: Ghabuq is a drink in the evening and Sabuh is a drink in the morning.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا عُقْبَةُ بْنُ وَهْبِ بْنِ عُقْبَةَ الْعَامِرِيُّ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ الْفُجَيْعِ الْعَامِرِيِّ، أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ مَا يَحِلُّ لَنَا مِنَ الْمَيْتَةِ قَالَ ‏"‏ مَا طَعَامُكُمْ ‏"‏ ‏.‏ قُلْنَا نَغْتَبِقُ وَنَصْطَبِحُ ‏.‏ قَالَ أَبُو نُعَيْمٍ فَسَّرَهُ لِي عُقْبَةُ قَدَحٌ غُدْوَةً وَقَدَحٌ عَشِيَّةً ‏.‏ قَالَ ‏"‏ ذَاكَ - وَأَبِي - الْجُوعُ ‏"‏ ‏.‏ فَأَحَلَّ لَهُمُ الْمَيْتَةَ عَلَى هَذِهِ الْحَالِ ‏.‏ قَالَ أَبُو دَاوُدَ الْغَبُوقُ مِنْ آخِرِ النَّهَارِ وَالصَّبُوحُ مِنْ أَوَّلِ النَّهَارِ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3817
In-book reference : Book 28, Hadith 82
English translation : Book 27, Hadith 3808

(38) Chapter: Regarding combining two types of food

(38) باب فِي الْجَمْعِ بَيْنَ لَوْنَيْنِ مِنَ الطَّعَامِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: I wish I had a white loaf made from tawny and softened with clarified butter and milk. A man from among the people got up and getting one brought it. He asked: In which had it been? He replied: In a lizard skin. He said: Take it away.

Abu Dawud said: This is a munkar (rejected) tradition.

Abu Dawud said: Ayyub, the narrator of this tradition, is not (Ayyub) al-Sakhtiyani.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَدِدْتُ أَنَّ عِنْدِي خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةً بِسَمْنٍ وَلَبَنٍ " . فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَاتَّخَذَهُ فَجَاءَ بِهِ فَقَالَ " فِي أَىِّ شَىْءٍ كَانَ هَذَا " . قَالَ فِي عُكَّةِ ضَبٍّ قَالَ " ارْفَعْهُ " . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثٌ مُنْكَرٌ . قَالَ أَبُو دَاوُدَ وَأَيُّوبُ لَيْسَ هُوَ السَّخْتِيَانِيَّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3818
In-book reference : Book 28, Hadith 83
English translation : Book 27, Hadith 3809

(39) Chapter: Regarding eating cheese

(39) باب فِي أَكْلِ الْجُبْنِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) was brought a piece of cheese in Tabuk. He called for a knife, mentioned Allah's name and cut it.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِجُبْنَةٍ فِي تَبُوكَ فَدَعَا بِسِكِّينٍ فَسَمَّى وَقَطَعَ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3819
In-book reference : Book 28, Hadith 84
English translation : Book 27, Hadith 3810

(40) Chapter: Regarding vinegar

(40) باب فِي الْخَلِّ

Jabir reported the Prophet (ﷺ) as saying:

What a good condiment vinegar is!

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نِعْمَ الإِدَامُ الْخَلُّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3820
In-book reference : Book 28, Hadith 85
English translation : Book 27, Hadith 3811

Jabir b. ‘Abd Allah reported the Prophet (ﷺ) as sayings:

What a good condiment vinegar is!

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ طَلْحَةَ بْنِ نَافِعٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نِعْمَ الإِدَامُ الْخَلُّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3821
In-book reference : Book 28, Hadith 86
English translation : Book 27, Hadith 3812

(41) Chapter: Regarding eating garlic (41) باب فِي أَكْلِ الثُّومِ

Jabir b. ‘Abd Allah reported the Messenger of Allah (ﷺ) as sayings:

He who eats garlic or onion must keep away from us. Or he said: must keep away from our mosque or must sit in his house. A dish containing green vegetables was brought to him, and noticing that it had an odour he asked (about it). He was told that it contained some vegetables. He then said: Bring it near, to one of his companion who was with him. When he saw it, he abominated eating it, and said: eat for I hold intimate converse with one with whom you do not. Ahmad b. Salih said: Ibn Wahb explained the word badr as meaning dish.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا - أَوْ لِيَعْتَزِلْ مَسْجِدَنَا - وَلْيَقْعُدْ فِي بَيْتِهِ " . وَإِنَّهُ أُتِيَ بِبَدْرٍ فِيهِ خَضِرَاتٌ مِنَ الْبُقُولِ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ " قَرِّبُوهَا " . إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ " كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي " . قَالَ أَحْمَدُ بْنُ صَالِحٍ بِبَدْرٍ فَسَّرَهُ ابْنُ وَهْبٍ طَبَقٌ

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3822
In-book reference : Book 28, Hadith 87
English translation : Book 27, Hadith 3813

Narrated AbuSa'id al-Khudri:

The garlic and onions were mentioned before the Messenger of Allah (ﷺ). He was told: The most severe of them is garlic. Would you make it unlawful? The Prophet (ﷺ) said: Eat it, and he who eats it should not come near this mosque until its odour goes away.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ أَنَّ أَبَا النَّجِيبِ مَوْلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ أَنَّهُ، ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم الثُّومُ وَالْبَصَلُ قِيلَ يَا رَسُولَ اللَّهِ وَأَشَدُّ ذَلِكَ كُلِّهِ الثُّومُ أَفَتُحَرِّمُهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " كُلُوهُ وَمَنْ أَكَلَهُ مِنْكُمْ فَلاَ يَقْرَبْ هَذَا الْمَسْجِدَ حَتَّى يَذْهَبَ رِيحُهُ مِنْهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3823
In-book reference : Book 28, Hadith 88
English translation : Book 27, Hadith 3814

Narrated Hudhayfah ibn al-Yaman:

Zirr ibn Hubaysh said: Hudhayfah traced, I think, to the Messenger of Allah (ﷺ) the saying: He who spits in the direction of the qiblah will come on the Day of Resurrection in the state that his saliva will be between his eyes; and he who eats from this noxious vegetable should not come near our mosque, saying it three times.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ، أَظُنُّهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَفَلَ تُجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ بَيْنَ عَيْنَيْهِ وَمَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الْخَبِيثَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا " . ثَلاَثًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3824
In-book reference : Book 28, Hadith 89
English translation : Book 27, Hadith 3815

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: He who eats from this plant should not come near the mosques.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّ الْمَسَاجِدَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3825
In-book reference : Book 28, Hadith 90
English translation : Book 27, Hadith 3816

Narrated Al-Mughirah ibn Shu'bah:

I ate garlic and came to the place where the Prophet (ﷺ) was praying; one rak'ah of prayer had been performed when I joined. When I entered the mosque, the Prophet (ﷺ) noticed the odour of garlic.

When the Messenger of Allah (ﷺ) finished his prayer, he said: He who eats from this plant should not come near us until its odour has gone away.
When I finished the prayer, I came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, do give me your hand. Then I put his hand in the sleeve of my shirt, carrying it to my chest to show that my chest was fastened with a belt. He said: You have a (valid) excuse.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو هِلاَلٍ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ أَكَلْتُ ثُومًا فَأَتَيْتُ مُصَلَّى النَّبِيِّ صلى الله عليه وسلم وَقَدْ سُبِقْتُ بِرَكْعَةٍ فَلَمَّا دَخَلْتُ الْمَسْجِدَ وَجَدَ النَّبِيُّ صلى الله عليه وسلم رِيحَ الثُّومِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَتَهُ قَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا حَتَّى يَذْهَبَ رِيحُهَا " . " رِيحُهُ " . فَلَمَّا قَضَيْتُ الصَّلاَةَ جِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ لَتُعْطِيَنِّي يَدَكَ . قَالَ فَأَدْخَلْتُ يَدَهُ فِي كُمِّ قَمِيصِي إِلَى صَدْرِي فَإِذَا أَنَا مَعْصُوبُ الصَّدْرِ قَالَ " إِنَّ لَكَ عُذْرًا " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3826
In-book reference : Book 28, Hadith 91
English translation : Book 27, Hadith 3817

Narrated Mu'awiyah ibn Qurrah:

The Messenger of Allah (ﷺ) forbade these two plants (i.e. garlic and onions), and he said: He who eats them should not come near our mosque. If it is necessary to eat them, make them dead by cooking, that is, onions and garlic.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ، - يَعْنِي الْعَطَّارَ - عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ وَقَالَ " مَنْ أَكَلَهُمَا فَلاَ يَقْرَبَنَّ مَسْجِدَنَا " . وَقَالَ " كُنْتُمْ لاَ بُدَّ آكِلِيهِمَا فَأَمِيتُوهُمَا طَبْخًا " . قَالَ يَعْنِي الْبَصَلَ وَالثُّومَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3827
In-book reference : Book 28, Hadith 92
English translation : Book 27, Hadith 3818

Narrated Ali ibn AbuTalib:

It is forbidden to eat garlic unless it is cooked.
Abu Dawud said: The full name of the narrator Sharik is Sharik bin Hanbal.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْجَرَّاحُ أَبُو وَكِيعٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ شَرِيكٍ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ نُهِيَ عَنْ أَكْلِ الثُّومِ، إِلاَّ مَطْبُوخًا . قَالَ أَبُو دَاوُدَ شَرِيكُ بْنُ حَنْبَلٍ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 3828
In-book reference : Book 28, Hadith 93

English translation : Book 27, Hadith 3819

Narrated Aisha, Ummul Mu'minin:

Khalid said: AbuZiyad Khiyar ibn Salamah asked Aisha about onions. She replied: The last food which the Messenger of Allah (ﷺ) ate was some which contained onions.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ح، وَحَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ أَبِي زِيَادٍ، خِيَارِ بْنِ سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ الْبَصَلِ، فَقَالَتْ إِنَّ آخِرَ طَعَامٍ أَكَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم طَعَامٌ فِيهِ بَصَلٌ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3829
In-book reference : Book 28, Hadith 94
English translation : Book 27, Hadith 3820

(42) Chapter: Regarding dates

(42) باب فِي التَّمْرِ

Narrated Yusuf ibn Abdullah ibn Salam:

I saw that the Prophet (ﷺ) took a piece of break of barley and put a date on it and said: This is the condiment of this.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ يَزِيدَ الأَعْوَرِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَخَذَ كِسْرَةً مِنْ خُبْزِ شَعِيرٍ فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ ‏"‏ هَذِهِ إِدَامُ هَذِهِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3830
In-book reference : Book 28, Hadith 95
English translation : Book 27, Hadith 3821

’A’ishah reported the Prophet(ﷺ) as saying:

A family which has no dates will be hungry.

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ، حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ بَيْتٌ لاَ تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 3831
In-book reference : Book 28, Hadith 96
English translation : Book 27, Hadith 3822

(43) Chapter: Regarding checking dates for worms before eating

(43) باب فِي تَفْتِيشِ التَّمْرِ الْمُسَوَّسِ عِنْدَ الأَكْلِ

Narrated Anas ibn Malik:

When the Prophet (ﷺ) was brought some old dates, he began to examine them and remove the worms from them.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ أَبُو قُتَيْبَةَ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِتَمْرٍ عَتِيقٍ فَجَعَلَ يُفَتِّشُهُ يُخْرِجُ السُّوسَ مِنْهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3832
In-book reference : Book 28, Hadith 97
English translation : Book 27, Hadith 3823

Narrated Abdullah ibn AbuTalhah:

The Prophet (ﷺ) was brought some dates which contained worms. He then mentioned the rest of the tradition to the same effect as the previous (No 3823).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُؤْتَى بِالتَّمْرِ فِيهِ دُودٌ فَذَكَرَ مَعْنَاهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3833
In-book reference : Book 28, Hadith 98
English translation : Book 27, Hadith 3824

(44) Chapter: Taking two dates at a time when eating

(44) باب الإِقْرَانِ فِي التَّمْرِ عِنْدَ الأَكْلِ

Ibn ‘Umar said:

The Messenger of Allah(ﷺ) prohibited anyone taking two dates together with the exception that you ask permission from your companions.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الإِقْرَانِ إِلاَّ أَنْ تَسْتَأْذِنَ أَصْحَابَكَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3834
In-book reference : Book 28, Hadith 99
English translation : Book 27, Hadith 3825

(45) Chapter: Regarding combining two types of food

(45) باب فِي الْجَمْعِ بَيْنَ لَوْنَيْنِ فِي الأَكْلِ

‘Abd Allah b. Ja’far said:

The Prophet(ﷺ) used to eat cucumber with fresh dates

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3835
In-book reference : Book 28, Hadith 100
English translation : Book 27, Hadith 3826

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to eat melon with fresh dates, and he used to say: The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other.

حَدَّثَنَا سَعِيدُ بْنُ نُصَيْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْكُلُ الْبِطِّيخَ بِالرُّطَبِ فَيَقُولُ ‏ "‏ نَكْسِرُ حَرَّ هَذَا بِبَرْدِ هَذَا وَبَرْدَ هَذَا بِحَرِّ هَذَا ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3836
In-book reference : Book 28, Hadith 101
English translation : Book 27, Hadith 3827

Narrated Abdullah ibn Busr ibn Atiyyah ibn Busr:

The Messenger of Allah (ﷺ) came to visit us and we offered him butter and dates, for he liked butter and dates.

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ، حَدَّثَنَا الْوَلِيدُ بْنُ مَزْيَدٍ، قَالَ سَمِعْتُ ابْنَ جَابِرٍ، قَالَ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنِ ابْنَىْ، بُسْرٍ السُّلَمِيَّيْنِ قَالاَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَدَّمْنَا زُبْدًا وَتَمْرًا وَكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3837
In-book reference : Book 28, Hadith 102
English translation : Book 27, Hadith 3828

(46) Chapter: Regarding using the vessel of the people of the book

(46) باب الأَكْلِ فِي آنِيَةِ أَهْلِ الْكِتَابِ

Narrated Jabir ibn Abdullah:

I was on an expedition along with the Messenger of Allah (ﷺ). We got the vessels and skins of the polytheists and used them. But he did not object to them (i.e. us) for that (action).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، وَإِسْمَاعِيلُ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنُصِيبُ مِنْ آنِيَةِ الْمُشْرِكِينَ وَأَسْقِيَتِهِمْ فَنَسْتَمْتِعُ بِهَا فَلاَ يَعِيبُ ذَلِكَ عَلَيْهِمْ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3838
In-book reference : Book 28, Hadith 103
English translation : Book 27, Hadith 3829

Abu Tha'labah al-khushani said that he asked the Messenger of Allah(ﷺ):

We live in the neighbourhood of the People of the Book and they cook in their pots(the flesh of) swine and drink wine in their vessels. The Messenger of Allah(ﷺ) said: If you find any other pots, then eat in them and drink. But if you do not find any others, then wash them with water and eat and drink (In them).

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ بْنِ زَبْرٍ، عَنْ أَبِي عُبَيْدِ اللَّهِ، مُسْلِمِ بْنِ مِشْكَمٍ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّا نُجَاوِرُ أَهْلَ الْكِتَابِ وَهُمْ يَطْبُخُونَ فِي قُدُورِهِمُ الْخِنْزِيرَ وَيَشْرَبُونَ فِي آنِيَتِهِمُ الْخَمْرَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ وَجَدْتُمْ غَيْرَهَا فَكُلُوا فِيهَا وَاشْرَبُوا وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ وَكُلُوا وَاشْرَبُوا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3839
In-book reference : Book 28, Hadith 104
English translation : Book 27, Hadith 3830

(47) Chapter: Regarding animals of the sea (47) باب فِي دَوَابِّ الْبَحْرِ

) Jabir said:

The Messenger of Allah (ﷺ) sent us on an expedition and made Abu 'Ubaidah b. al-Jarrah our leader. We had to meet a caravan of the Quraish. He gave us a bag of dates as a light meal during the journey. We had nothing except that. Abu 'Ubaidah would give each of us one date. We used to suck them as a child sucks, and drink water after that and it sufficed us that day till night. We used to beat leaves off the trees with our sticks (for food), wetted them with water and ate them. We then went to the coast of the sea. There appeared to us a body like a great mound. When we came to it, we found that it was an animal called al-anbar. Abu 'Ubaidah said: It is a carrion, and it is not lawful for us. He then said: No, we are the Messengers of the Apostel of Allah (ﷺ) and we are in the path of Allah. If you are forced by necessity (to eat it), then eat it. We stayed feeding on it for one mouth, till we became fat, and we were three hundred in number. When we came to the Messenger of Allah (ﷺ), we mentioned it to him. He said : It is a provision which Allah has brought forth for you, and give us some to eat if you have any meat of it with you. So we sent some of it to the Messenger of Allah (ﷺ) and he ate (it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ نَتَلَقَّى عِيرًا لِقُرَيْشٍ وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ نَجِدْ لَهُ غَيْرَهُ فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً كُنَّا نَمُصُّهَا كَمَا يَمُصُّ الصَّبِيُّ ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ فَرُفِعَ لَنَا كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ فَأَتَيْنَاهُ فَإِذَا هُوَ دَابَّةٌ تُدْعَى الْعَنْبَرَ فَقَالَ أَبُو عُبَيْدَةَ مَيْتَةٌ وَلاَ تَحِلُّ لَنَا

ثُمَّ قَالَ لاَ بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي سَبِيلِ اللَّهِ وَقَدِ اضْطُرِرْتُمْ إِلَيْهِ فَكُلُوا فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلاَثُمِائَةٍ حَتَّى سَمِنَّا فَلَمَّا قَدِمْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ذَكَرْنَا ذَلِكَ لَهُ فَقَالَ " هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ فَتُطْعِمُونَا مِنْهُ " . فَأَرْسَلْنَا مِنْهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَكَلَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3840
In-book reference : Book 28, Hadith 105
English translation : Book 27, Hadith 3831

(48) Chapter: If a mouse falls into the ghee

(48) باب فِي الْفَأْرَةِ تَقَعُ فِي السَّمْنِ

Maimunah said:

A mouse fell into clarified butter. The Prophet (ﷺ) was informed of it. He said: Throw what is around it and eat.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ فَأْرَةً، وَقَعَتْ، فِي سَمْنٍ فَأُخْبِرَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَلْقُوا مَا حَوْلَهَا وَكُلُوا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3841
In-book reference : Book 28, Hadith 106
English translation : Book 27, Hadith 3832

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When a mouse falls into clarified butter, if it is sold, throw the mouse and what is around it away, but if it is in a liquid state, do not go near it.
Al-Hasan said: AbdurRazzaq said: This tradition has been transmitted by Ma'mar, from az-Zuhri, from Ubaydullah ibn Abdullah ibn Abbas, from Maymunah, from the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَالْحَسَنُ بْنُ عَلِيٍّ، - وَاللَّفْظُ لِلْحَسَنِ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمْنِ فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلاَ تَقْرَبُوهُ " . قَالَ الْحَسَنُ قَالَ عَبْدُ الرَّزَّاقِ وَرُبَّمَا حَدَّثَ بِهِ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Shadh** (Al-Albani) حكم: شاذ (الألباني)

Reference : Sunan Abi Dawud 3842
In-book reference : Book 28, Hadith 107
English translation : Book 27, Hadith 3833

Narrated Abdullah ibn Abbas:

The tradition mentioned above (No. 3833) has also been transmitted by Ibn Abbas from Maymunah, from the Prophet (ﷺ) like the tradition narrated by az-Zuhri, from Ibn al-Musayyab.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ بُوذَوَيْهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ .

Reference : Sunan Abi Dawud 3843
In-book reference : Book 28, Hadith 108
English translation : Book 27, Hadith 3834

(49) Chapter: If a fly falls into the food

(49) باب فِي الذُّبَابِ يَقَعُ فِي الطَّعَامِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

when a fly alights in anyone’s vessel, he should plunge it all in, for in one of its wings there is a disease, and in the other is a cure. It prevents the wing of it is which there is a cure, so plunge it all in (the vessel).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَامْقُلُوهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الآخَرِ شِفَاءً وَإِنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3844
In-book reference : Book 28, Hadith 109
English translation : Book 27, Hadith 3835

(50) Chapter: If a morsel of food falls down

(50) باب فِي اللُّقْمَةِ تَسْقُطُ

Anas b. Malik said that when the Messenger of Allah (ﷺ) ate food, he licked his three fingers. And he said:

If the morsel of one of you falls down, he should wipe away anything injurious on it and eat it and not leave it for the devil. And he ordered us to clean the dish, for one of you does not leave it for the devil. And he ordered us to clean the dish, for one of you does not know in what part of his food the blessing lies.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاَثَ وَقَالَ " إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيْطَانِ " . وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ " إِنَّ أَحَدَكُمْ لاَ يَدْرِي فِي أَىِّ طَعَامِهِ يُبَارَكُ لَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3845
In-book reference : Book 28, Hadith 110

English translation : Book 27, Hadith 3836

(51) Chapter: Regarding a servant eating with his master

(51) باب فِي الْخَادِمِ يَأْكُلُ مَعَ الْمَوْلَى

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying :

If the servant of any of you prepares food for him, and he brings it to him, while he had suffered its heat and smoke. He should make him sit with him to eat. If the food is scanty, he should put one or two morsels in his hand.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَنَعَ لأَحَدِكُمْ خَادِمُهُ طَعَامًا ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ لِيَأْكُلَ فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا فَلْيَضَعْ فِي يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3846
In-book reference : Book 28, Hadith 111
English translation : Book 27, Hadith 3837

(52) Chapter: Regarding handkerchiefs

(52) باب فِي الْمِنْدِيلِ

Ibn ‘Abbas reported the Messenger of Allah (ﷺ) as saying :

When one of you eats, he must not wipe his hand with a handkerchief till he licks it or gives it to someone to lick.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَكَلَ أَحَدُكُمْ فَلاَ يَمْسَحَنَّ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3847
In-book reference : Book 28, Hadith 112
English translation : Book 27, Hadith 3838

Ka’b b. Malik said:
The Prophet (ﷺ) used to eat with three fingers and not wipe his before licking it.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَأْكُلُ بِثَلاَثِ أَصَابِعَ وَلاَ يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3848
In-book reference : Book 28, Hadith 113
English translation : Book 27, Hadith 3839

(53) Chapter: What a man should say after eating

(53) باب مَا يَقُولُ الرَّجُلُ إِذَا طَعِمَ

Abu Umamah said:

When the food cloth was removed, the Messenger of Allah (ﷺ) said: “praise be to Allah abundantly and sincerely, of such a nature as is productive of blessing, is not insufficient, Abandoned, or ignored, O our lord.”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا رُفِعَتِ الْمَائِدَةُ قَالَ " **الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبُّنَا** " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3849
In-book reference : Book 28, Hadith 114
English translation : Book 27, Hadith 3840

Narrated AbuSa'id al-Khudri:

When the Messenger of Allah (ﷺ) finished his food, he said: "Praise be to Allah Who has given us food and drink and made us Muslims."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ إِسْمَاعِيلَ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، أَوْ غَيْرِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا فَرَغَ مِنْ طَعَامِهِ قَالَ " **الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ** " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3850
In-book reference : Book 28, Hadith 115
English translation : Book 27, Hadith 3841

Narrated AbuAyyub al-Ansari:

When the Messenger of Allah (ﷺ) ate or drank, he said: "Praise be to Allah Who has given food and drink and made it easy to swallow, and provided an exit for it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ الْقُرَشِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَكَلَ أَوْ شَرِبَ قَالَ " **الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا** " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3851
In-book reference : Book 28, Hadith 116
English translation : Book 27, Hadith 3842

(54) Chapter: Regarding washing the hands after eating

(54) باب فِي غَسْلِ الْيَدِ مِنَ الطَّعَامِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَامَ وَفِي يَدِهِ غَمَرٌ وَلَمْ يَغْسِلْهُ فَأَصَابَهُ شَىْءٌ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3852
In-book reference : Book 28, Hadith 117
English translation : Book 27, Hadith 3843

(55) Chapter: Regarding supplication for the one who provided the food

(55) باب مَا جَاءَ فِي الدُّعَاءِ لِرَبِّ الطَّعَامِ إِذَا أُكِلَ عِنْدَهُ

Narrated Jabir ibn Abdullah:

AbulHaytham ibn at-Tayhan prepared food for the Messenger of Allah (ﷺ), and he invited the Prophet (ﷺ) and his Companions. When they finished (food), the said: If some people enter the house of a man, his food is eaten and his drink is drunk, and they supplicate (to Allah) for him, this is his reward.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ صَنَعَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ لِلنَّبِيِّ صلى الله عليه وسلم طَعَامًا فَدَعَا النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ فَلَمَّا فَرَغُوا قَالَ " أَثِيبُوا أَخَاكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا إِثَابَتُهُ قَالَ " إِنَّ الرَّجُلَ إِذَا دُخِلَ بَيْتُهُ فَأُكِلَ طَعَامُهُ وَشُرِبَ شَرَابُهُ فَدَعَوْا لَهُ فَذَلِكَ إِثَابَتُهُ " .

Grade : **Da'if** (Al-Albani) **ضعيف (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3853
In-book reference : Book 28, Hadith 118
English translation : Book 27, Hadith 3844

Narrated Anas ibn Malik:

The Prophet (ﷺ) came to visit Sa'd ibn Ubaydah, and he brought bread and olive oil, and he ate (them). Them). Then the Prophet (ﷺ) said: May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ فَجَاءَ بِخُبْزٍ وَزَيْتٍ فَأَكَلَ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلاَئِكَةُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3854
In-book reference : Book 28, Hadith 119
English translation : Book 27, Hadith 3845

29 - Medicine (Kitab Al-Tibb) (3855 - 3903)

كتاب الطب

(1) Chapter: A man should seek a remedy

(1) باب فِي الرَّجُلِ يَتَدَاوَى

Narrated Usamah ibn Sharik:

I came to the Prophet (ﷺ) and his Companions were sitting as if they had birds on their heads. I saluted and sat down. The desert Arabs then came from here and there. They asked: Messenger of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابُهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ فَسَلَّمْتُ ثُمَّ قَعَدْتُ فَجَاءَ الأَعْرَابُ مِنْ هَا هُنَا وَهَا هُنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَنَتَدَاوَى فَقَالَ " تَدَاوَوْا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلاَّ وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 3855
In-book reference : Book 29, Hadith 1
English translation : Book 28, Hadith 3846

(2) Chapter: Regarding diet

(2) باب فِي الْحِمْيَةِ

Narrated Umm al-Mundhar bint Qays al-Ansariyyah:

The Messenger of Allah (ﷺ) came to visit me, accompanied by Ali who was convalescing. We had some ripe dates hung up. The Messenger of Allah (ﷺ) got up and began to eat from them.

Ali also got up to eat, but the Messenger of Allah (ﷺ) said repeatedly to Ali: Stop, Ali, for you are convalescing, and Ali stopped.

She said: I then prepared some barley and beer-root and brought it. The Messenger of Allah (ﷺ) then said: Take some of this, Ali, for it will be more beneficial for you. AbuDawud said: The narrator Harun said: al-Adawiyyah (i.e. Umm al-Mundhar).

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ، وَأَبُو عَامِرٍ - وَهَذَا لَفْظُ أَبِي عَامِرٍ - عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ صَعْصَعَةَ الأَنْصَارِيِّ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسٍ الأَنْصَارِيَّةِ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ عَلِيٌّ عَلَيْهِ السَّلاَمُ وَعَلِيٌّ نَاقِهٌ وَلَنَا دَوَالِي مُعَلَّقَةٌ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مِنْهَا وَقَامَ عَلِيٌّ لِيَأْكُلَ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ لِعَلِيٍّ " مَهْ إِنَّكَ نَاقِهٌ " . حَتَّى كَفَّ عَلِيٌّ عَلَيْهِ السَّلاَمُ . قَالَتْ وَصَنَعْتُ شَعِيرًا وَسِلْقًا فَجِئْتُ بِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَلِيُّ أَصِبْ مِنْ هَذَا فَهُوَ أَنْفَعُ لَكَ " . قَالَ أَبُو دَاوُدَ قَالَ هَارُونُ الْعَدَوِيَّةِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3856
In-book reference : Book 29, Hadith 2
English translation : Book 28, Hadith 3847

(3) Chapter: Cupping

(3) باب فِي الْحِجَامَةِ

Narrated Abu Hurayrah:
The Prophet (ﷺ) said: The best medical treatment you apply is cupping.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنْ كَانَ فِي شَىْءٍ مِمَّا تَدَاوَيْتُمْ بِهِ خَيْرٌ فَالْحِجَامَةُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3857
In-book reference : Book 29, Hadith 3
English translation : Book 28, Hadith 3848

Narrated Salmah:

the maid-servant of the Messenger of Allah (ﷺ), said: No one complained to the Messenger of Allah (ﷺ) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna.

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدِّمَشْقِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، حَدَّثَنَا فَائِدٌ، مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ عَنْ مَوْلاَهُ، عُبَيْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ عَنْ جَدَّتِهِ، سَلْمَى خَادِمِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ مَا كَانَ أَحَدٌ يَشْتَكِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعًا فِي رَأْسِهِ إِلاَّ قَالَ ‏"‏ احْتَجِمْ ‏"‏ ‏.‏ وَلاَ وَجَعًا فِي رِجْلَيْهِ إِلاَّ قَالَ ‏"‏ اخْضِبْهُمَا ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3858
In-book reference : Book 29, Hadith 4
English translation : Book 28, Hadith 3849

(4) Chapter: Regarding the site treated when cupping

(4) باب فِي مَوْضِعِ الْحِجَامَةِ

Narrated Abu Kabshah al-Ansari:
The Messenger of Allah (ﷺ) used to have himself cupped on the top of his head and between his shoulders, and that he used to say: If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَكَثِيرُ بْنُ عُبَيْدٍ، قَالاَ حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ، - قَالَ كَثِيرٌ إِنَّهُ حَدَّثَهُ - أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ وَبَيْنَ كَتِفَيْهِ وَهُوَ يَقُولُ " مَنْ أَهْرَاقَ مِنْ هَذِهِ الدِّمَاءِ فَلاَ يَضُرُّهُ أَنْ لاَ يَتَدَاوَى بِشَىْءٍ لِشَىْءٍ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3859
In-book reference : Book 29, Hadith 5
English translation : Book 28, Hadith 3850

Narrated Anas ibn Malik:

The Prophet (ﷺ) had himself cupped three times in the veins at the sides of the neck and on the shoulder. Ma'mar said: I got myself cupped, and I lost my memory so much so that I was instructed Surat al-Fatihah by others in my prayer. He had himself cupped at the top of his head.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ ثَلاَثًا فِي الأَخْدَعَيْنِ وَالْكَاهِلِ . قَالَ مَعْمَرٌ احْتَجَمْتُ فَذَهَبَ عَقْلِي حَتَّى كُنْتُ أُلَقَّنُ فَاتِحَةَ الْكِتَابِ فِي صَلاَتِي . وَكَانَ احْتَجَمَ عَلَى هَامَتِهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3860
In-book reference : Book 29, Hadith 6
English translation : Book 28, Hadith 3851

(5) Chapter: When is cupping recommended? (5) باب مَتَى تُسْتَحَبُّ الْحِجَامَةُ

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease.

حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ احْتَجَمَ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ " .

Grade : **Hasan** (Al-Albani) **حسن (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 3861
In-book reference : Book 29, Hadith 7
English translation : Book 28, Hadith 3852

Narrated Kabshah daughter of AbuBakrah:

(the narrator other than Musa said that Kayyisah daughter of AbuBakrah) She said that her father used to forbid his family to have themselves cupped on a Tuesday, and used to assert on the authority of the Messenger of Allah (ﷺ) that Tuesday is the day of blood in which there is an hour when it does not stop.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنِي أَبُو بَكْرَةَ، بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ أَخْبَرَتْنِي عَمَّتِي، كَبْشَةُ بِنْتُ أَبِي بَكْرَةَ - وَقَالَ غَيْرُ مُوسَى كَيِّسَةُ بِنْتُ أَبِي بَكْرَةَ - أَنَّ أَبَاهَا، كَانَ يَنْهَى أَهْلَهُ عَنِ الْحِجَامَةِ، يَوْمَ الثُّلاَثَاءِ وَيَزْعُمُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ يَوْمَ الثُّلاَثَاءِ يَوْمُ الدَّمِ وَفِيهِ سَاعَةٌ لاَ يَرْقَأُ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3862
In-book reference : Book 29, Hadith 8
English translation : Book 28, Hadith 3853

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) had himself cupped above the thigh for a contusion from which he suffered.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ عَلَى وَرِكِهِ مِنْ وَثْءٍ كَانَ بِهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3863
In-book reference : Book 29, Hadith 9
English translation : Book 28, Hadith 3854

(6) Chapter: Cutting the veins and the site of cutting (6) باب فِي قَطْعِ الْعِرْقِ وَمَوْضِعِ الْحَجْمِ

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) sent a physician to Ubayy (ibn Ka'b), and he cut his vein.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُبَىٍّ طَبِيبًا فَقَطَعَ مِنْهُ عِرْقًا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3864
In-book reference : Book 29, Hadith 10
English translation : Book 28, Hadith 3855

(7) Chapter: Regarding cauterization (7) باب فِي الْكَىِّ

Narrated Imran ibn Husayn:
The Prophet (ﷺ) forbade to cauterise; we cauterised but they (cauterisation) did not benefit us, nor proved useful for us.
Abu Dawud said: He used to hear the salutation of the angels: When he cauterized, it stopped. When he abandoned, it returned to him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْكَىِّ فَاكْتَوَيْنَا فَمَا أَفْلَحْنَ وَلاَ أَنْجَحْنَ . قَالَ أَبُو دَاوُدَ وَكَانَ يَسْمَعُ تَسْلِيمَ الْمَلاَئِكَةِ فَلَمَّا اكْتَوَى انْقَطَعَ عَنْهُ فَلَمَّا تَرَكَ رَجَعَ إِلَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3865
In-book reference : Book 29, Hadith 11
English translation : Book 28, Hadith 3856

Jabir said:

The Prophet (ﷺ) cauterized Sa’d b. Mu’adh from the wound of an arrow.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَوَى سَعْدَ بْنَ مُعَاذٍ مِنْ رَمِيَّتِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3866
In-book reference : Book 29, Hadith 12
English translation : Book 28, Hadith 3857

(8) Chapter: Regarding al sa-ut (8) باب فِي السَّعُوطِ

Ibn’Abbas said:

The Messenger of Allah (ﷺ) snuffed medicine.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعَطَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3867
In-book reference : Book 29, Hadith 13
English translation : Book 28, Hadith 3858

(9) Chapter: Regarding an-nushrah (9) باب فِي النُّشْرَةِ

Narrated Jabir ibn Abdullah:
The Messenger of Allah (ﷺ) was asked about a charm for one who is possessed (nashrah). He replied: It pertains to the work of the devil.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا عَقِيلُ بْنُ مَعْقِلٍ، قَالَ سَمِعْتُ وَهْبَ بْنَ مُنَبِّهٍ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ النُّشْرَةِ فَقَالَ " **هُوَ مِنْ عَمَلِ الشَّيْطَانِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3868
In-book reference : Book 29, Hadith 14
English translation : Book 28, Hadith 3859

(10) Chapter: At-tiryaq (Theriaca) (10) باب فِي التِّرْيَاقِ

Narrated Abdullah ibn Amr ibn al-'As:
I heard the Messenger of Allah (ﷺ) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does.
Abu Dawud said: THis was peculiar to the Prophet (ﷺ), but some people have allowed to use it, i.e. antidote.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، حَدَّثَنَا شُرَحْبِيلُ بْنُ يَزِيدَ الْمَعَافِرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ التَّنُوخِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **مَا أُبَالِي مَا أَتَيْتُ إِنْ أَنَا شَرِبْتُ تِرْيَاقًا أَوْ تَعَلَّقْتُ تَمِيمَةً أَوْ قُلْتُ الشِّعْرَ مِنْ قِبَلِ نَفْسِي** " . قَالَ أَبُو دَاوُدَ هَذَا كَانَ لِلنَّبِيِّ صلى الله عليه وسلم خَاصَّةً وَقَدْ رَخَّصَ فِيهِ قَوْمٌ يَعْنِي التِّرْيَاقَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3869
In-book reference : Book 29, Hadith 15
English translation : Book 28, Hadith 3860

(11) Chapter: Regarding the disliked remedies (11) باب فِي الأَدْوِيَةِ الْمَكْرُوهَةِ

Narrated Abu Hurayrah:
The Messenger of Allah (ﷺ) prohibited unclean medicine.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدَّوَاءِ الْخَبِيثِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3870
In-book reference : Book 29, Hadith 16
English translation : Book 28, Hadith 3861

Narrated AbdurRahman ibn Uthman:

When a physician consulted the Prophet (ﷺ) about putting frogs in medicine, he forbade him to kill them.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ، أَنَّ طَبِيبًا، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ فَنَهَاهُ النَّبِيُّ صلى الله عليه وسلم عَنْ قَتْلِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3871
In-book reference : Book 29, Hadith 17
English translation : Book 28, Hadith 3862

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone drinks poison, the poison will be in his hand (on the Day of Judgement) and he will drink it in Hell-fire and he will live in it eternally.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَسَا سُمًّا فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3872
In-book reference : Book 29, Hadith 18
English translation : Book 28, Hadith 3863

Narrated Tariq ibn Suwayd or Suwayd ibn Tariq:

Wa'il said: Tariq ibn Suwayd or Suwayd ibn Tariq asked the Prophet (ﷺ) about wine, but he forbade it. He again asked him, but he forbade him. He said to him: Prophet of Allah, it is a medicine. The Prophet (ﷺ) said: No it is a disease.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، ذَكَرَ طَارِقَ بْنَ سُوَيْدٍ أَوْ سُوَيْدَ بْنَ طَارِقٍ سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الْخَمْرِ فَنَهَاهُ ثُمَّ سَأَلَهُ فَنَهَاهُ فَقَالَ لَهُ يَا نَبِيَّ اللَّهِ إِنَّهَا دَوَاءٌ . قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَلَكِنَّهَا دَاءٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3873
In-book reference : Book 29, Hadith 19
English translation : Book 28, Hadith 3864

Narrated Abu al-Darda:

The Prophet (ﷺ) said: Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ الْوَاسِطِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عِمْرَانَ الأَنْصَارِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلاَ تَدَاوَوْا بِحَرَامٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3874
In-book reference : Book 29, Hadith 20
English translation : Book 28, Hadith 3865

(12) Chapter: Regarding ajwah dates (12) باب فِي تَمْرَةِ الْعَجْوَةِ

Narrated Sa'd:

I suffered from an illness. The Messenger of Allah (ﷺ) came to pay a visit to me. He put his hands between my nipples and I felt its coolness at my heart. He said: You are a man suffering from heart sickness. Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives medical treatment. He should take seven ajwah dates of Medina and grind them with their kernels, and then put them into your mouth.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدٍ، قَالَ مَرِضْتُ مَرَضًا أَتَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي فَوَضَعَ يَدَهُ بَيْنَ ثَدْيَىَّ حَتَّى وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي فَقَالَ " إِنَّكَ رَجُلٌ مَفْئُودٌ ائْتِ الْحَارِثَ بْنَ كَلَدَةَ أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ فَلْيَجَأْهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلُدَّكَ بِهِنَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3875
In-book reference : Book 29, Hadith 21
English translation : Book 28, Hadith 3866

Sa’d b. Abl Waqqas reported the prophet (ﷺ) as saying:

He who has a morning meal of seven ‘Ajwah dates will not suffer from any harm that day through poison or magic.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتِ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلاَ سِحْرٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3876
In-book reference : Book 29, Hadith 22
English translation : Book 28, Hadith 3867

(13) Chapter: Squeezing the uvula for treatment (13) باب فِي الْعِلاَقِ

Umm Qasis, daughter of Mihsan said :

I brought my son to the Messenger of Allah (ﷺ) while I had compressed his uvula for its swelling. He said : Why do you afflict your children by squeezing for a swelling in the Uvula ? Apply this Indian aloes wood, for it contain seven types of remedies, among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula poured into the side of the mouth for pleurisy.

Abu Dawud said : By aloes wood he meant costus.

حَدَّثَنَا مُسَدَّدٌ، وَحَامِدُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، قَالَتْ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِابْنٍ لِي قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ " عَلاَمَ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَذَا الْعِلاَقِ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُذْرَةِ وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ " . قَالَ أَبُو دَاوُدَ يَعْنِي بِالْعُودِ الْقُسْطَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3877
In-book reference : Book 29, Hadith 23
English translation : Book 28, Hadith 3868

(14) Chapter: Kohl

(14) باب فِي الأَمْرِ بِالْكُحْلِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid): it clears the vision and makes the hair sprout.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3878
In-book reference : Book 29, Hadith 24
English translation : Book 28, Hadith 3869

(15) Chapter: The evil eye

(15) باب مَا جَاءَ فِي الْعَيْنِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying :

The evil is genuine.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَيْنُ حَقٌّ " .

Grade : **Sahih Mutawatir** (Al-Albani) حكم: **صحيح متواتر** (الألباني)

Reference : Sunan Abi Dawud 3879
In-book reference : Book 29, Hadith 25
English translation : Book 28, Hadith 3870

Narrated Aisha, Ummul Mu'minin:

The man casting evil would be commanded to perform ablution, and then the man affected was washed with it.
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ يُؤْمَرُ الْعَائِنُ فَيَتَوَضَّأُ ثُمَّ يَغْتَسِلُ مِنْهُ الْمَعِينُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3880
In-book reference : Book 29, Hadith 26
English translation : Book 28, Hadith 3871

(16) Chapter: Al-ghail (Intercourse with a breastfeeding woman) (16) باب فِي الْغَيْلِ

Narrated Asma', daughter of Yazid ibn as-Sakan,:
I heard the Messenger of Allah (ﷺ) as saying: Do not kill your children secretly, for the milk, with which a child is suckled while his mother is pregnant, overtakes the horseman and throws him from his horse.
حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَقْتُلُوا أَوْلاَدَكُمْ سِرًّا فَإِنَّ الْغَيْلَ يُدْرِكُ الْفَارِسَ فَيُدَعْثِرُهُ عَنْ فَرَسِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3881
In-book reference : Book 29, Hadith 27
English translation : Book 28, Hadith 3872

Judamat al-Asadiyyah said that she heard the Messenger of Allah (May peace be upon him) Say:

I intended to prohibit suckling during pregnancy (ghailah), but I considered the Greeks and the Persians and saw that they practiced it, without any injury being caused to their children thereby. Malik said : Ghailah means that a man has intercourse with a women while she is suckling a child.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنْ جُدَامَةَ الأَسَدِيَّةِ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ حَتَّى ذُكِّرْتُ أَنَّ الرُّومَ وَفَارِسَ يَفْعَلُونَ ذَلِكَ فَلاَ يَضُرُّ أَوْلاَدَهُمْ " . قَالَ مَالِكٌ الْغَيْلَةُ أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرْضِعُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3882

In-book reference : Book 29, Hadith 28
English translation : Book 28, Hadith 3873

(17) Chapter: Wearing amulets (tama'im)

(17) باب فِي تَعْلِيقِ التَّمَائِمِ

Narrated Abdullah ibn Mas'ud:

Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Messenger of Allah (ﷺ) saying: spells, charms and love-potions are polytheism.

I asked: Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. Abdullah said:

That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Messenger of Allah (ﷺ) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أَخِي، زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ " . قَالَتْ قُلْتُ لِمَ تَقُولُ هَذَا وَاللَّهِ لَقَدْ كَانَتْ عَيْنِي تَقْذِفُ وَكُنْتُ أَخْتَلِفُ إِلَى فُلاَنٍ الْيَهُودِيِّ يَرْقِينِي فَإِذَا رَقَانِي سَكَنَتْ . فَقَالَ عَبْدُ اللَّهِ إِنَّمَا ذَاكِ عَمَلُ الشَّيْطَانِ كَانَ يَنْخَسُهَا بِيَدِهِ فَإِذَا رَقَاهَا كَفَّ عَنْهَا إِنَّمَا كَانَ يَكْفِيكِ أَنْ تَقُولِي كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3883
In-book reference : Book 29, Hadith 29
English translation : Book 28, Hadith 3874

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: No spell is to be used except for the evil eye or a scorpion sting.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3884
In-book reference : Book 29, Hadith 30
English translation : Book 28, Hadith 3875

(18) Chapter: Ruqyah

(18) باب مَا جَاءَ فِي الرُّقَى

Narrated Thabit ibn Qays ibn Shammas:

The Messenger of Allah (ﷺ) entered upon Thabit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill He (the Prophet) said: Remove the harm, O Lord of men, from Thabit ibn Qays ibn Shammas. He then took some dust of Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.
Abu Dawud said: Ibn al-Sarh said: Yusuf bin Muhammad is correct (and not Muhammad bin Yusuf)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَابْنُ السَّرْحِ، - قَالَ أَحْمَدُ حَدَّثَنَا ابْنُ وَهْبٍ، وَقَالَ ابْنُ السَّرْحِ، - أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ يُوسُفَ بْنِ مُحَمَّدٍ، - وَقَالَ ابْنُ صَالِحٍ مُحَمَّدِ بْنِ يُوسُفَ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ دَخَلَ عَلَى ثَابِتِ بْنِ قَيْسٍ - قَالَ أَحْمَدُ - وَهُوَ مَرِيضٌ فَقَالَ " اكْشِفِ الْبَاسَ رَبَّ النَّاسِ " . عَنْ ثَابِتِ بْنِ قَيْسٍ ثُمَّ أَخَذَ تُرَابًا مِنْ بَطْحَانَ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ وَصَبَّهُ عَلَيْهِ . قَالَ أَبُو دَاوُدَ قَالَ ابْنُ السَّرْحِ يُوسُفُ بْنُ مُحَمَّدٍ وَهُوَ الصَّوَابُ .

Grade : **Da'if in chain** (Al-Albani) ضعيف الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3885
In-book reference : Book 29, Hadith 31
English translation : Book 28, Hadith 3876

'Awf b. Malik said :

In the pre-Islamic period we used to apply spells and we asked: Messenger of Allah ! how do you look upon it ? He replied : Submit your spells to me. There is no harm in spells so long as they involve no polytheism.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ " اعْرِضُوا عَلَىَّ رُقَاكُمْ لاَ بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3886
In-book reference : Book 29, Hadith 32
English translation : Book 28, Hadith 3877

Narrated Ash-Shifa', daughter of Abdullah,:

The Messenger of Allah (ﷺ) entered when I was with Hafsah, and he said to me: Why do you not teach this one the spell for skin eruptions as you taught her writing.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمِصِّيصِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، عَنِ الشِّفَاءِ بِنْتِ عَبْدِ اللَّهِ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا عِنْدَ حَفْصَةَ فَقَالَ لِي " أَلاَ تُعَلِّمِينَ هَذِهِ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3887
In-book reference : Book 29, Hadith 33

English translation : Book 28, Hadith 3878

Narrated Sahl ibn Hunayf:

I passed by a river. I entered it and took a bath in it. When I came out, I had fever. The Messenger of Allah (ﷺ) was informed about it. He said: Ask AbuThabit to seek refuge in Allah from that I asked: O my Lord, will the spell be useful? He replied: No, the spell is to be used except for the evil eye or a snake bite or a scorpion sting.
Abu Dawud said: Humah means the biting of snakes and sting of the poisonous insects.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَتْنِي جَدَّتِي الرَّبَابُ، قَالَتْ سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، يَقُولُ مَرَرْنَا بِسَيْلٍ فَدَخَلْتُ فَاغْتَسَلْتُ فِيهِ فَخَرَجْتُ مَحْمُومًا فَنُمِيَ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مُرُوا أَبَا ثَابِتٍ يَتَعَوَّذْ " . قَالَتْ فَقُلْتُ يَا سَيِّدِي وَالرُّقَى صَالِحَةٌ فَقَالَ " لاَ رُقْيَةَ إِلاَّ فِي نَفْسٍ أَوْ حُمَةٍ أَوْ لَدْغَةٍ " . قَالَ أَبُو دَاوُدَ الْحُمَةُ مِنَ الْحَيَّاتِ وَمَا يَلْسَعُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3888
In-book reference : Book 29, Hadith 34
English translation : Book 28, Hadith 3879

Anas reported the Prophet (ﷺ) as saying :

No spell is to be used except for the evil eye, or sting of poisonous insects, or bleeding. The narrator al-'Abhas did mention the words "evil eye". The is the version of Sulaiman b. Dawud.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا شَرِيكٌ، ح وَحَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شَرِيكٌ، عَنِ الْعَبَّاسِ بْنِ ذَرِيحٍ، عَنِ الشَّعْبِيِّ، - قَالَ الْعَبَّاسُ - عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ أَوْ دَمٍ يَرْقَأُ " . لَمْ يَذْكُرِ الْعَبَّاسُ الْعَيْنَ وَهَذَا لَفْظُ سُلَيْمَانَ بْنِ دَاوُدَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3889
In-book reference : Book 29, Hadith 35
English translation : Book 28, Hadith 3880

(19) Chapter: How Ruqyah is to be used

(19) باب كَيْفَ الرُّقَى

Anas said to Thabit :

Should I not use the spell of the Messenger of Allah (ﷺ) for you ? He said : Yes. He then said : O Allah, Lord of men, Remover of the harm, heal, Thou art the healer. There is no healer but Thou; given him a remedy which leaves no disease behind.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ قَالَ أَنَسٌ - يَعْنِي - لِثَابِتٍ أَلاَ أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ قَالَ بَلَى . قَالَ فَقَالَ " اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ اشْفِهِ شِفَاءً لاَ يُغَادِرُ سَقَمًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3890
In-book reference : Book 29, Hadith 36
English translation : Book 28, Hadith 3881

'Uthman b. Abl al-As said that he came to the Messenger of Allah (ﷺ). 'Uthman said :

I had a pain which was about to destroy me. So the Prophet (ﷺ) said : Wipe it with your right hand seven times and say : "I seek refuge in the dominance of Allah, and His might from the evil of what I find." Then I did it. Allah removed (the pain) that I had, and I kept on suggesting it to my family and to others.

حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ السُّلَمِيَّ، أَخْبَرَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم قَالَ عُثْمَانُ وَبِي وَجَعٌ قَدْ كَادَ يُهْلِكُنِي قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " امْسَحْهُ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ " . قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ مَا كَانَ بِي فَلَمْ أَزَلْ آمُرُ بِهِ أَهْلِي وَغَيْرَهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3891
In-book reference : Book 29, Hadith 37
English translation : Book 28, Hadith 3882

Narrated AbudDarda':

I heard the Messenger of Allah (ﷺ) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ زِيَادِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اشْتَكَى مِنْكُمْ شَيْئًا أَوِ اشْتَكَاهُ أَخٌ لَهُ فَلْيَقُلْ رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَيَبْرَأُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3892
In-book reference : Book 29, Hadith 38

English translation : Book 28, Hadith 3883

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) sued to teach them the following words in the case of alarm: I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence. Abdullah ibn Amr used to teach them to those of his children who had reached puberty, and he wrote them down (on some material) and hung on the child who had not reached puberty.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُعَلِّمُهُمْ مِنَ الْفَزَعِ كَلِمَاتٍ " أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ " . وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُعَلِّمُهُنَّ مَنْ عَقَلَ مِنْ بَنِيهِ وَمَنْ لَمْ يَعْقِلْ كَتَبَهُ فَأَعْلَقَهُ عَلَيْهِ .

حكم: حسن دون قوله وكان عبدالله (الألباني)

Reference : Sunan Abi Dawud 3893
In-book reference : Book 29, Hadith 39
English translation : Book 28, Hadith 3884

Yazid b. Abi 'Ubaid said :

I saw a sign of injury in the shin of Salamah. I asked : What is this ? He replied : I was afflicted. I was afflicted by it on the day of Khaibar. The people said : Salamah has been afflicted. I was then brought to the Prophet (ﷺ). He blew on me three times. I did not feel any pain up till now.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، أَخْبَرَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، قَالَ رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ فَقُلْتُ مَا هَذِهِ قَالَ أَصَابَتْنِي يَوْمَ خَيْبَرَ فَقَالَ النَّاسُ أُصِيبَ سَلَمَةُ فَأُتِيَ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَفَثَ فِيَّ ثَلاَثَ نَفَثَاتٍ فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3894
In-book reference : Book 29, Hadith 40
English translation : Book 28, Hadith 3885

'A'ishah said :

When a man complained of pain the Prophet (ﷺ) said to him pointing to his saliva and mixing it with dust :(This is) the dust of our earth, mixed with saliva of us, so that our sick is remedied with the permission of our lord.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ لِلإِنْسَانِ إِذَا اشْتَكَى يَقُولُ بِرِيقِهِ ثُمَّ قَالَ بِهِ فِي التُّرَابِ " تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3895
In-book reference : Book 29, Hadith 41
English translation : Book 28, Hadith 3886

Narrated Alaqah ibn Sahar at-Tamimi:

Alaqah came to the Messenger of Allah (ﷺ) and embraced Islam. He then came back from him and passed some people who had a lunatic fettered in chains.
His people said: We are told that your companion has brought some good. Have you something with which you can cure him? I then recited Surat al-Fatihah and he was cured. They gave me one hundred sheep. I then came to the Messenger of Allah (ﷺ) and informed him of it.

He asked: Is it only this? The narrator, Musaddad, said in his other version: Did you say anything other than this? I said: No. He said: Take it, for by my life, some accept if for a worthless chain, but you have done so for a genuine one.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ زَكَرِيَّا، قَالَ حَدَّثَنِي عَامِرٌ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ، عَنْ عَمِّهِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَ ثُمَّ أَقْبَلَ رَاجِعًا مِنْ عِنْدِهِ فَمَرَّ عَلَى قَوْمٍ عِنْدَهُمْ رَجُلٌ مَجْنُونٌ مُوثَقٌ بِالْحَدِيدِ فَقَالَ أَهْلُهُ إِنَّا حُدِّثْنَا أَنَّ صَاحِبَكُمْ هَذَا قَدْ جَاءَ بِخَيْرٍ فَهَلْ عِنْدَكَ شَىْءٌ تُدَاوِيهِ فَرَقَيْتُهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ فَأَعْطُونِي مِائَةَ شَاةٍ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " هَلْ إِلاَّ هَذَا " . وَقَالَ مُسَدَّدٌ فِي مَوْضِعٍ آخَرَ " هَلْ قُلْتَ غَيْرَ هَذَا " . قُلْتُ لاَ . قَالَ " خُذْهَا فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3896
In-book reference : Book 29, Hadith 42
English translation : Book 28, Hadith 3887

Kharijah b. al-Salt quoted his parental uncle as saying that he passed (some people) :

He recited Surat al-Fatihah over him for three days morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him something as payment. He then came to the Prophet (ﷺ). He then transmitted the rest of the tradition to the same effect as Musaddad narrated.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ، أَنَّهُ مَرَّ - قَالَ - فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ ثَلاَثَةَ أَيَّامٍ غُدْوَةً وَعَشِيَّةً كُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ ثُمَّ تَفَلَ فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطَوْهُ شَيْئًا فَأَتَى النَّبِيَّ صلى الله عليه وسلم ثُمَّ ذَكَرَ مَعْنَى حَدِيثِ مُسَدَّدٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3897
In-book reference : Book 29, Hadith 43

English translation : Book 28, Hadith 3888

Narrated AbuSalih Zakwan as-Samman:

A man from Aslam tribe said: I was sitting with the Messenger of Allah (ﷺ). A man from among his Companions came and said: Messenger of Allah! I have been stung last night, and I could not sleep till morning. He asked: What was that? He replied: A scorpion.
He said: Oh, had you said in the evening: "I take refuge in the perfect words of Allah from the evil of what He created," nothing would have harmed you, Allah willing.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَجُلاً، مِنْ أَسْلَمَ قَالَ كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ لُدِغْتُ اللَّيْلَةَ فَلَمْ أَنَمْ حَتَّى أَصْبَحْتُ . قَالَ " مَاذَا " . قَالَ عَقْرَبٌ . قَالَ " أَمَا إِنَّكَ لَوْ قُلْتَ حِينَ أَمْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ إِنْ شَاءَ اللَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3898
In-book reference : Book 29, Hadith 44
English translation : Book 28, Hadith 3889

Narrated AbuHurayrah:

A man who was stung by a scorpion was brought to the Prophet (ﷺ). He said: Had he said the word: "I seek refuge in the perfect words of Allah from the evil of what He created, "he would not have been stung, or he said, "It would not have harmed him."

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ طَارِقٍ، - يَعْنِي ابْنَ مُخَاشِنٍ - عَنْ أَبِي هُرَيْرَةَ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَدِيغٍ لَدَغَتْهُ عَقْرَبٌ قَالَ فَقَالَ " لَوْ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ لَمْ يُلْدَغْ " . أَوْ " لَمْ تَضُرَّهُ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3899
In-book reference : Book 29, Hadith 45
English translation : Book 28, Hadith 3890

Abu Sa’d al-KHudri said :

Some of the Companions of the Prophet (ﷺ) went on a journey. They alighted with a certain clan of the Arabs. Someone of them said : Our chief has been stung by a scorpion or bitten by a snake. Has any of you something which gives relief to our chief? A man of the people said : Yes, I swear by Allah. I shall apply charm ; but we asked you for hospitality and you denied it to us. I shall not apply charm until you give me some payment. So they promised to give some sheep to him. He came to him and recited Surat al-Fatihah over him and spat till he was cured, and ha seemed as if he were set free from a bond. So they gave him the payment that was agreed between them. They said : Apportion them. The man who applied charm said : Do not do it until we approach the Apostle of allah (ﷺ) said:

From where did you learn that it was a charm ? you have done right. Apportion them, and give me a share along with you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَهْطًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم انْطَلَقُوا فِي سَفْرَةٍ سَافَرُوهَا فَنَزَلُوا بِحَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَقَالَ بَعْضُهُمْ إِنَّ سَيِّدَنَا لُدِغَ فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَىْءٌ يَنْفَعُ صَاحِبَنَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ نَعَمْ وَاللَّهِ إِنِّي لأَرْقِي وَلَكِنِ اسْتَضَفْنَاكُمْ فَأَبَيْتُمْ أَنْ تُضَيِّفُونَا مَا أَنَا بِرَاقٍ حَتَّى تَجْعَلُوا لِي جُعْلاً . فَجَعَلُوا لَهُ قَطِيعًا مِنَ الشَّاءِ فَأَتَاهُ فَقَرَأَ عَلَيْهِ أُمَّ الْكِتَابِ وَيَتْفُلُ حَتَّى بَرَأَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ . قَالَ فَأَوْفَاهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ فَقَالُوا اقْتَسِمُوا . فَقَالَ الَّذِي رَقَى لاَ تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَنَسْتَأْمِرَهُ . فَغَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقْيَةٌ أَحْسَنْتُمُ اقْتَسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3900
In-book reference : Book 29, Hadith 46
English translation : Book 28, Hadith 3891

Narrated Alaqah ibn Sahar at-Tamimi:

We proceeded from the Messenger of Allah (ﷺ) and came to a clan of the Arabs.

They said: We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains?

We said: Yes. Then they brought a lunatic in chains. He said: I recited Surat al-Fatihah over him for three days, morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said: They gave me some payment, but I said: No, not until I ask the Messenger of Allah (ﷺ).

He (the Prophet) said: Accept it, for, by my life, some accept it for a worthless charm, but you have done so for a genuine one.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ، عَنْ عَمِّهِ، قَالَ أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْنَا عَلَى حَىٍّ مِنَ الْعَرَبِ فَقَالُوا إِنَّا أُنْبِئْنَا أَنَّكُمْ جِئْتُمْ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقْيَةٍ فَإِنَّ عِنْدَنَا مَعْتُوهًا فِي الْقُيُودِ قَالَ فَقُلْنَا نَعَمْ . قَالَ فَجَاءُوا بِمَعْتُوهٍ فِي الْقُيُودِ - قَالَ - فَقَرَأْتُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ ثَلاَثَةَ أَيَّامٍ غُدْوَةً وَعَشِيَّةً كُلَّمَا خَتَمْتُهَا أَجْمَعُ بُزَاقِي ثُمَّ أَتْفُلُ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ قَالَ فَأَعْطَوْنِي جُعْلاً فَقُلْتُ لاَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " كُلْ فَلَعَمْرِي مَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3901

In-book reference : Book 29, Hadith 47
English translation : Book 28, Hadith 3892

Narrated A'ishah:

the wife of Prophet (ﷺ) said: When the Messenger of Allah (ﷺ) suffered from some pain, he recited mu'awwadhat in his heart and blew (them over him). When the pain became severe, I recited (them) over him and wiped him with his hand in the hope of its blessing.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى يَقْرَأُ فِي نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَلَيْهِ بِيَدِهِ رَجَاءَ بَرَكَتِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3902
In-book reference : Book 29, Hadith 48
English translation : Book 28, Hadith 3893

(20) Chapter: Weight gain (20) باب فِي السُّمْنَةِ

Narrated Aisha, Ummul Mu'minin:

My mother intended to make me gain weight to send me to the (house of) the Messenger of Allah (ﷺ). But nothing which she desired benefited me till she gave me cucumber with fresh dates to eat. Then I gained as much weight (as she desired).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ أَرَادَتْ أُمِّي أَنْ تُسَمِّنِّي لِدُخُولِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ أَقْبَلْ عَلَيْهَا بِشَىْءٍ مِمَّا تُرِيدُ حَتَّى أَطْعَمَتْنِي الْقِثَّاءَ بِالرُّطَبِ فَسَمِنْتُ عَلَيْهِ كَأَحْسَنِ السِّمَنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3903
In-book reference : Book 29, Hadith 49
English translation : Book 28, Hadith 3894

30 - Divination and Omens (Kitab Al-Kahanah Wa Al-Tatayyur) (3904 - 3925)

كتاب الكهانة æ التطير

(21) Chapter: Regarding Fortunetellers

(21) باب فِي الْكَاهِنِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone resorts to a diviner and believes in what he says (according) to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (ﷺ) - according to the version of Musaddad.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَتَى كَاهِنًا " . قَالَ مُوسَى فِي حَدِيثِهِ " فَصَدَّقَهُ بِمَا يَقُولُ " . ثُمَّ اتَّفَقَا " أَوْ أَتَى امْرَأَةً " . قَالَ مُسَدَّدٌ " امْرَأَتَهُ حَائِضًا أَوْ أَتَى امْرَأَةً " . قَالَ مُسَدَّدٌ " امْرَأَتَهُ فِي دُبُرِهَا فَقَدْ بَرِئَ مِمَّا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3904
In-book reference : Book 30, Hadith 1
English translation : Book 29, Hadith 3895

(22) Chapter: Regarding Astrology

(22) باب فِي النُّجُومِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ " .

Grade : **Hasan** (Al-Albani) — حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3905
In-book reference : Book 30, Hadith 2
English translation : Book 29, Hadith 3896

Narrated Zaid bin Khalid Al-Juhani:

30 - Divination and Omens (Kitab Al-Kahanah Wa Al-Tatayyur) (3904 - 3925) كتاب الكهانة و التطير

The Messenger of Allah (ﷺ) led us in the morning prayer at al-Hudaibiyyah after rain which has fallen during the night, and when he finished, he turned to the people and said: Do you know what your Lord has said ? They said: Allah and His Apostle know best. He said: This morning there were among mt servants one who believes in me and one who disbelieves. The one who said: "We have been given rain by Allah's grace and mercy" is the one who believes in me and disbelieves in the star ; but the one who said: "We have been given rain by such and such a rain star," is the one who disbelieves in me and believes in the star.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3906
In-book reference : Book 30, Hadith 3
English translation : Book 29, Hadith 3897

(23) Chapter: Al-Khatt, and Al-'Iyafah (Being Dissuaded By Birds) (23) باب فِي الْخَطِّ وَزَجْرِ الطَّيْرِ

Narrated Qabisah:

I heard the Messenger of Allah (ﷺ) say: Augury from the flight of birds, taking evil omens and the practice of pressomancy pertain to divination. Tarq: It is used in the sense of divination in which women threw stones. 'Iyafah: It means geomancy by drawing lines.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَوْفٌ، حَدَّثَنَا حَيَّانُ، - قَالَ غَيْرُ مُسَدَّدٍ حَيَّانُ بْنُ الْعَلاَءِ - حَدَّثَنَا قَطَنُ بْنُ قَبِيصَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْعِيَافَةُ وَالطِّيَرَةُ وَالطَّرْقُ مِنَ الْجِبْتِ " . الطَّرْقُ الزَّجْرُ وَالْعِيَافَةُ الْخَطُّ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3907
In-book reference : Book 30, Hadith 4
English translation : Book 29, Hadith 3898

Narrated Muhammed b. Ja'far:

On the authority of 'Awf: 'Iyafah means to makes the birds fly by threatening them. Tarq means lines drawn on the earth.

حَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ عَوْفٌ الْعِيَافَةُ زَجْرُ الطَّيْرِ وَالطَّرْقُ الْخَطُّ يُخَطُّ فِي الأَرْضِ .

Grade : **Sahih Maqtu'** (Al-Albani) **صحيح مقطوع** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3908

In-book reference : Book 30, Hadith 5
English translation : Book 29, Hadith 3899

Narrated Mu'awiyah b. al-Hakam al-Sulami:

I said: Messenger of Allah! among us there are men who practice divination by drawing lines. He said: There was a Prophet who drew lines, so if anyone does it as he drew lines, that is right.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْحَجَّاجِ الصَّوَّافِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَمِنَّا رِجَالٌ يَخُطُّونَ . قَالَ " كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3909
In-book reference : Book 30, Hadith 6
English translation : Book 29, Hadith 3900

(24) Chapter: At-Tiyarah

(24) باب فِي الطِّيَرَةِ

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الطِّيَرَةُ شِرْكٌ الطِّيَرَةُ شِرْكٌ " . ثَلاَثًا " وَمَا مِنَّا إِلاَّ وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3910
In-book reference : Book 30, Hadith 7
English translation : Book 29, Hadith 3901

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying : There is no infection, no evil, omen or serpent, in a hungry belly and no hamah. A nomadic Arab asked: How is it that when camels are in the sand as if they were gazelles and a mangy camel comes among them and it gives them mange ? He replied: Who infected the first one ?

Ma'mar, quoting al-Zuhri said: A man told me that Abu Hurairah narrated to him saying that he heard the Prophet (ﷺ) say: A diseased camel should not be brought with a healthy camel to drink water. He said: The man then consulted him and said: Did you not tell us that Prophet (ﷺ) had said: There is no infection, no serpent in a hungry belly and no hamah? He replied: I did not transmit it to you. Al-Zuhri said: Abu Salamah said: He had narrated it and I did not hear that Abu Hurairah had ever forgotten any tradition except this one.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَالْحَسَنُ بْنُ عَلِيٍّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ صَفَرَ وَلاَ هَامَةَ " . فَقَالَ أَعْرَابِيٌّ مَا بَالُ الإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الأَجْرَبُ فَيُجْرِبُهَا قَالَ " فَمَنْ أَعْدَى الأَوَّلَ " . قَالَ مَعْمَرٌ قَالَ الزُّهْرِيُّ فَحَدَّثَنِي رَجُلٌ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ " . قَالَ فَرَاجَعَهُ الرَّجُلُ فَقَالَ أَلَيْسَ قَدْ حَدَّثْتَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ هَامَةَ " . قَالَ لَمْ أُحَدِّثْكُمُوهُ . قَالَ الزُّهْرِيُّ قَالَ أَبُو سَلَمَةَ قَدْ حَدَّثَ بِهِ وَمَا سَمِعْتُ أَبَا هُرَيْرَةَ نَسِيَ حَدِيثًا قَطُّ غَيْرَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3911
In-book reference : Book 30, Hadith 8
English translation : Book 29, Hadith 3902

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: There is no infection, no hamah, no other promising rain, and no serpent in a hungry belly.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ هَامَةَ وَلاَ نَوْءَ وَلاَ صَفَرَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3912
In-book reference : Book 30, Hadith 9
English translation : Book 29, Hadith 3903

Narrated AbuHurayrah:

The Prophet (ﷺ) said: There is no ghoul.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْبَرْقِيِّ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي ابْنُ عَجْلاَنَ، حَدَّثَنِي الْقَعْقَاعُ بْنُ حَكِيمٍ، وَعُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، وَزَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ غُولَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 3913
In-book reference : Book 30, Hadith 10
English translation : Book 29, Hadith 3904

Abu Dawud said:

Malik was asked about the meaning of his saying: There is no safar. He replied: The people of pre-Islamic Arabia used to make the month of safar lawful (for war). They made it lawful in one year and unlawful in another year. The Prophet (ﷺ) said: There is no safar.

قَالَ أَبُو دَاوُدَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ، أَخْبَرَكُمْ أَشْهَبُ، قَالَ سُئِلَ مَالِكٌ عَنْ قَوْلِهِ " لاَ صَفَرَ " . قَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُحِلُّونَ صَفَرَ يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَفَرَ " .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 3914
In-book reference : Book 30, Hadith 11
English translation : Book 29, Hadith 3904

Muhammad b. al-Musaffa said to us on the authority of Baqiyyah. He said:

I asked Muhammad b. Rashid about the meaning of the word hamah. He replied: The pre-Islamic Arabs used to say: When anyone dies and is buried, a bird comes forth from his grave. I asked: What did he mean by safar ? He said: I heard that the pre-Islamic Arabs used to take evil omen from safar. So the Prophet (ﷺ) said: There is no safar. Muhammad (b. Rashid) said: We heard someone say: It is a pain in the stomach. They said that it was infection. Hence he said: There is no safar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، قَالَ قُلْتُ لِمُحَمَّدٍ - يَعْنِي ابْنَ رَاشِدٍ - قَوْلُهُ " هَامَ " . قَالَ كَانَتِ الْجَاهِلِيَّةُ تَقُولُ لَيْسَ أَحَدٌ يَمُوتُ فَيُدْفَنُ إِلاَّ خَرَجَ مِنْ قَبْرِهِ هَامَةٌ . قُلْتُ فَقَوْلُهُ صَفَرَ . قَالَ سَمِعْتُ أَنَّ أَهْلَ الْجَاهِلِيَّةِ يَسْتَشْئِمُونَ بِصَفَرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَفَرَ " . قَالَ مُحَمَّدٌ وَقَدْ سَمِعْنَا مَنْ يَقُولُ هُوَ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ فَكَانُوا يَقُولُونَ هُوَ يُعْدِي فَقَالَ " لاَ صَفَرَ " .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 3915
In-book reference : Book 30, Hadith 12
English translation : Book 29, Hadith 3905

Narrated Anas:

The Prophet (ﷺ) as saying: There is no infection and no evil omen, and I like a good omen. Good omen means a good word.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ الصَّالِحُ وَالْفَأْلُ الصَّالِحُ الْكَلِمَةُ الْحَسَنَةُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3916
In-book reference : Book 30, Hadith 13
English translation : Book 29, Hadith 3906

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) heard a word, and he liked it, he said: We took your omen from your mouth.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَمِعَ كَلِمَةً فَأَعْجَبَتْهُ فَقَالَ " أَخَذْنَا فَأْلَكَ مِنْ فِيكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 3917
In-book reference : Book 30, Hadith 14
English translation : Book 29, Hadith 3907

Narrated 'Ata:

People said: safar is a pain within the belly. I asked: What is hamah ? He said: People said (believed) that hamah which is an owl or a nightbird and which shrieks is the spirit of men. It is not the spirit of men. It is an animal.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ يَقُولُ النَّاسُ الصَّفَرُ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ . قُلْتُ فَمَا الْهَامَةُ قَالَ يَقُولُ النَّاسُ الْهَامَةُ الَّتِي تَصْرُخُ هَامَةُ النَّاسِ وَلَيْسَتْ بِهَامَةِ الإِنْسَانِ إِنَّمَا هِيَ دَابَّةٌ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع (الألباني)**

Reference : Sunan Abi Dawud 3918
In-book reference : Book 30, Hadith 15
English translation : Book 29, Hadith 3908

Narrated Urwah ibn Amir al-Qurashi:

When taking omens was mentioned in the presence of the Prophet (ﷺ), he said: The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say: O Allah, no one brings good things except Thee, and no one averts evil things except Thee and there is no might and power but in Allah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ عَامِرٍ، - قَالَ أَحْمَدُ الْقُرَشِيُّ - قَالَ ذُكِرَتِ الطِّيَرَةُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَحْسَنُهَا الْفَأْلُ وَلاَ تَرُدُّ مُسْلِمًا فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُلِ اللَّهُمَّ لاَ يَأْتِي بِالْحَسَنَاتِ إِلاَّ أَنْتَ وَلاَ يَدْفَعُ السَّيِّئَاتِ إِلاَّ أَنْتَ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 3919
In-book reference : Book 30, Hadith 16
English translation : Book 29, Hadith 3909

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) did not take omens from anything, but when he sent out an agent he asked about his name. If it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. If he disliked his name, his displeasure on that account was visible in his face. When he entered a village, he asked about its name,

and if it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. But if he disliked its name, his displeasure on that account was visible in his face.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَتَطَيَّرُ مِنْ شَىْءٍ وَكَانَ إِذَا بَعَثَ عَامِلاً سَأَلَ عَنِ اسْمِهِ فَإِذَا أَعْجَبَهُ اسْمُهُ فَرِحَ بِهِ وَرُئِيَ بِشْرُ ذَلِكَ فِي وَجْهِهِ وَإِنْ كَرِهَ اسْمَهُ رُئِيَ كَرَاهِيَةُ ذَلِكَ فِي وَجْهِهِ وَإِذَا دَخَلَ قَرْيَةً سَأَلَ عَنِ اسْمِهَا فَإِنْ أَعْجَبَهُ اسْمُهَا فَرِحَ بِهَا وَرُئِيَ بِشْرُ ذَلِكَ فِي وَجْهِهِ وَإِنْ كَرِهَ اسْمَهَا رُئِيَ كَرَاهِيَةُ ذَلِكَ فِي وَجْهِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3920
In-book reference : Book 30, Hadith 17
English translation : Book 29, Hadith 3910

Narrated Sa'd ibn Malik:

The Prophet (ﷺ) said: There is no hamah, no infection and no evil omen; if there is in anything an evil omen, it is a house, a horse, and a woman.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنِي يَحْيَى، أَنَّ الْحَضْرَمِيَّ بْنَ لاَحِقٍ، حَدَّثَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " لاَ هَامَةَ وَلاَ عَدْوَى وَلاَ طِيَرَةَ وَإِنْ تَكُنِ الطِّيَرَةُ فِي شَىْءٍ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3921
In-book reference : Book 30, Hadith 18
English translation : Book 29, Hadith 3911

It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said:

"An omen is in a dwelling, a woman or a horse."

Abu Dawud said: This tradition was read out to al-Harith b. Miskin and I was witness. It was said to him that Ibn Qasim told him that Malik was asked about evil omen in a horse and in a house. He replied: There are many houses in which people lived and perished and again others lived therein and they also perished. This is its explanation so far as we know. Allah knows best.

Abu Dawud said: 'Umar (ra) said: A mat in a house better than a woman who does not give birth to a child.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ " . قَالَ أَبُو دَاوُدَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ أَخْبَرَكَ ابْنُ الْقَاسِمِ قَالَ سُئِلَ مَالِكٌ عَنِ الشُّؤْمِ فِي الْفَرَسِ وَالدَّارِ قَالَ كَمْ مِنْ دَارٍ سَكَنَهَا نَاسٌ فَهَلَكُوا ثُمَّ سَكَنَهَا آخَرُونَ فَهَلَكُوا فَهَذَا تَفْسِيرُهُ فِيمَا نَرَى وَاللَّهُ أَعْلَمُ . قَالَ أَبُو دَاوُدَ قَالَ عُمَرُ رضى الله عنه حَصِيرٌ فِي الْبَيْتِ خَيْرٌ مِنَ امْرَأَةٍ لاَ تَلِدُ .

حكم: شاذ والمحفوظ إن كان الشؤم (الألباني)

Reference : Sunan Abi Dawud 3922
In-book reference : Book 30, Hadith 19
English translation : Book 29, Hadith 3911

Yahya ibn Abdullah ibn Buhayr said that he was informed by one who had heard Farwah ibn Musayk tell that he said:

Messenger of Allah! we have land called Abyan, which is the land where we have our fields and grow our crops, but it is very unhealthy. The Prophet (ﷺ) said: Leave it, for destruction comes from being near disease.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، وَعَبَّاسٌ الْعَنْبَرِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، قَالَ أَخْبَرَنِي مَنْ، سَمِعَ فَرْوَةَ بْنَ مُسَيْكٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرْضٌ عِنْدَنَا يُقَالُ لَهَا أَرْضُ أَبْيَنَ هِيَ أَرْضُ رِيفِنَا وَمِيرَتِنَا وَإِنَّهَا وَبِئَةٌ أَوْ قَالَ وَبَاؤُهَا شَدِيدٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهَا عَنْكَ فَإِنَّ مِنَ الْقَرَفِ التَّلَفَ " .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 3923
In-book reference : Book 30, Hadith 20
English translation : Book 29, Hadith 3912

Narrated Anas ibn Malik:

A man said: Messenger of Allah! we were in an abode in which our numbers and our goods were many and changed to an abode in which our numbers and our goods became few. The Messenger of Allah (ﷺ) said: Leave it, for it is reprehensible.

حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي دَارٍ كَثِيرٌ فِيهَا عَدَدُنَا وَكَثِيرٌ فِيهَا أَمْوَالُنَا فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى فَقَلَّ فِيهَا عَدَدُنَا وَقَلَّتْ فِيهَا أَمْوَالُنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَرُوهَا ذَمِيمَةً " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3924
In-book reference : Book 30, Hadith 21
English translation : Book 29, Hadith 3913

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) took a man who was suffering from tubercular leprosy by the hand; he then put it along with his own hand in the dish and said: Eat with confidence in Allah and trust in Him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُفَضَّلُ بْنُ فَضَالَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ بِيَدِ مَجْذُومٍ فَوَضَعَهَا مَعَهُ فِي الْقَصْعَةِ وَقَالَ " كُلْ ثِقَةً بِاللَّهِ وَتَوَكُّلاً عَلَيْهِ " .

30 - Divination and Omens (Kitab Al-Kahanah Wa Al-Tatayyur) (3904 - 3925) كتاب الكهانة و التطير

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 3925
In-book reference : Book 30, Hadith 22
English translation : Book 29, Hadith 3914

31 - The Book of Manumission of Slaves

كتاب العتق (3926 - 3968)

(1) Chapter: If A Mukathib Pays Part Of His Contract Of Manumission Then Becomes Incapacitated Or Dies

(1) باب فِي الْمُكَاتَبِ يُؤَدِّي بَعْضَ كِتَابَتِهِ فَيَعْجِزُ أَوْ يَمُوتُ

Narrated 'Amr b. Shu'aib:

on his father's authority, told that his grandfather reported the Prophet (ﷺ) said: A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو بَدْرٍ، حَدَّثَنِي أَبُو عُتْبَةَ، إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي سُلَيْمَانُ بْنُ سُلَيْمٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُكَاتَبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ مُكَاتَبَتِهِ دِرْهَمٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3926
In-book reference : Book 31, Hadith 1
English translation : Book 30, Hadith 3915

Narrated 'Amr b. Shu'aib:

On his father's authority, told that his grandfather reported the Prophet (ﷺ) said: If any slave entered into an agreement to buy his freedom for one hundred uqiyahs and he pays them all but ten, he remains a slave (until he pays the remaining ten); and if a slave entered into an agreement to purchase his freedom for one hundred dinars, and he pays them all but ten dinars, he remains a slave (until he pays the remaining ten).

Abu Dawud said: This narrator 'Abbas al-Jariri is not the same person. They said: It is misunderstanding. He is some other narrator.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَبَّاسٌ الْجُرَيْرِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَيُّمَا عَبْدٍ كَاتَبَ عَلَى مِائَةِ أُوقِيَّةٍ فَأَدَّاهَا إِلاَّ عَشْرَةَ أَوَاقٍ فَهُوَ عَبْدٌ وَأَيُّمَا عَبْدٍ كَاتَبَ عَلَى مِائَةِ دِينَارٍ فَأَدَّاهَا إِلاَّ عَشْرَةَ دَنَانِيرَ فَهُوَ عَبْدٌ " . قَالَ أَبُو دَاوُدَ لَيْسَ هُوَ عَبَّاسٌ الْجُرَيْرِيُّ قَالُوا هُوَ وَهَمٌ وَلَكِنَّهُ هُوَ شَيْخٌ آخَرُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3927
In-book reference : Book 31, Hadith 2
English translation : Book 30, Hadith 3916

Narrated Umm Salamah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said to us: If one of you has a slave, and he enters into an agreement to purchase his freedom, and can pay the full price, she must veil herself from him.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ نَبْهَانَ، مُكَاتَبِ أُمِّ سَلَمَةَ قَالَ سَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كَانَ لإِحْدَاكُنَّ مُكَاتَبٌ فَكَانَ عِنْدَهُ مَا يُؤَدِّي فَلْتَحْتَجِبْ مِنْهُ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 3928
In-book reference : Book 31, Hadith 3
English translation : Book 30, Hadith 3917

(2) Chapter: Selling A Mukathib If His Contract Of Manumission Is Annulled

(2) باب فِي بَيْعِ الْمُكَاتَبِ إِذَا فُسِخَتِ الْكِتَابَةُ

'Urwah quoting from 'Aishah said that Barirah came to her seeking her help to purchase her freedom, and she did not pay anything for her freedom. 'Aishah said to her:

Return to your people ; if you like that I make payment for the purchase of your freedom on your behalf and I shall have the right to inherit from you, I shall do so. Barirah mentioned it to her people, but they refused and said: If she wants to purchase your freedom for reward from Allah, she may do so, but the right to inherit from her shall be ours. She mentioned it to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: Purchase her (freedom) and set her free, for the right of inheritance belongs to only to the one who set a person free. The Messenger of Allah (ﷺ) then stood up and said: If anyone makes a condition which is not in Allah's Book, he has no right to it, even if he stipulates it hundred times. Allah's condition is more valid and binding.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، رضى الله عنها أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ . فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلاَؤُكِ . فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " . ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ شَرَطَهُ مِائَةَ مَرَّةٍ شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3929
In-book reference : Book 31, Hadith 4
English translation : Book 30, Hadith 3918

'Aishah said:

Barirah came seeking my help to purchase her freedom. She said: I have arranged with my people to buy my freedom for nine 'uqiyahs: one to be paid annually. So help me. She ('Aishah) said: If your people are willing that I should count them ('uqiyahs) out to them all at one time and set you free and that I shall have the right to inherit from you, I shall do so. She then went to her people. The narrator then transmitted the rest of the tradition like the version of al-Zuhri. He added to the wordings of the Prophet (ﷺ) in the last: What is the matter with people that one of you says: Set free, O so-and-so, and the right of inheritance belongs to me. The right of inheritance belongs to the one who has set a person free.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ جَاءَتْ بَرِيرَةُ لِتَسْتَعِينَ فِي كِتَابَتِهَا فَقَالَتْ إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةٌ فَأَعِينِينِي . فَقَالَتْ إِنْ أَحَبَّ أَهْلُكِ أَنْ أَعُدَّهَا عَدَّةً

وَاحِدَةً وَأُعْتِقَكِ وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ . فَذَهَبَتْ إِلَى أَهْلِهَا وَسَاقَ الْحَدِيثَ نَحْوَ الزُّهْرِيِّ زَادَ فِي كَلاَمِ النَّبِيِّ صلى الله عليه وسلم فِي آخِرِهِ " مَا بَالُ رِجَالٍ يَقُولُ أَحَدُهُمْ أَعْتِقْ يَا فُلاَنُ وَالْوَلاَءُ لِي إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3930
In-book reference : Book 31, Hadith 5
English translation : Book 30, Hadith 3919

Narrated Aisha, Ummul Mu'minin:

Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye.
Aisha said: She then came to the Messenger of Allah (ﷺ) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Messenger of Allah (ﷺ) would look at her in the same way that I had looked.
She said: Messenger of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom.
The Messenger of Allah (ﷺ) said: Are you inclined to that which is better? She asked: What is that, Messenger of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you.
She said: I shall do this. She (Aisha) said: The people then heard that the Messenger of Allah (ﷺ) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Messenger of Allah (ﷺ) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her.
Abu dawud said: This evidence shows that a Muslim ruler may marry a slave woman himself.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الأَصْبَغِ الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ وَقَعَتْ جُوَيْرِيَةُ بِنْتُ الْحَارِثِ بْنِ الْمُصْطَلِقِ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ أَوِ ابْنِ عَمٍّ لَهُ فَكَاتَبَتْ عَلَى نَفْسِهَا وَكَانَتِ امْرَأَةً مَلاَّحَةً تَأْخُذُهَا الْعَيْنُ - قَالَتْ عَائِشَةُ رضى الله عنها - فَجَاءَتْ تَسْأَلُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي كِتَابَتِهَا فَلَمَّا قَامَتْ عَلَى الْبَابِ فَرَأَيْتُهَا كَرِهْتُ مَكَانَهَا وَعَرَفْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَيَرَى مِنْهَا مِثْلَ الَّذِي رَأَيْتُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَنَا جُوَيْرِيَةُ بِنْتُ الْحَارِثِ وَإِنَّمَا كَانَ مِنْ أَمْرِي مَا لاَ يَخْفَى عَلَيْكَ وَإِنِّي وَقَعْتُ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَإِنِّي كَاتَبْتُ عَلَى نَفْسِي فَجِئْتُكَ أَسْأَلُكَ فِي كِتَابَتِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَهَلْ لَكِ إِلَى مَا هُوَ خَيْرٌ مِنْهُ " . قَالَتْ وَمَا هُوَ يَا رَسُولَ اللَّهِ قَالَ " أُؤَدِّي عَنْكِ كِتَابَتَكِ وَأَتَزَوَّجُكِ " . قَالَتْ قَدْ فَعَلْتُ قَالَتْ فَتَسَامَعَ - تَعْنِي النَّاسَ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ تَزَوَّجَ جُوَيْرِيَةَ فَأَرْسَلُوا مَا فِي أَيْدِيهِمْ مِنَ السَّبْىِ فَأَعْتَقُوهُمْ وَقَالُوا أَصْهَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَةً عَلَى قَوْمِهَا مِنْهَا أُعْتِقَ فِي سَبَبِهَا مِائَةُ أَهْلِ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ . قَالَ أَبُو دَاوُدَ هَذَا حُجَّةٌ فِي أَنَّ الْوَلِيَّ هُوَ يُزَوِّجُ نَفْسَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3931
In-book reference : Book 31, Hadith 6
English translation : Book 30, Hadith 3920

(3) Chapter: Manumitting A Slave Subject To A Certain Condition

(3) باب فِي الْعِتْقِ عَلَى الشَّرْطِ

Narrated Umm Salamah, Ummul Mu'minin:

Safinah said: I was a slave of Umm Salamah, and she said: I shall emancipate you, but I stipulate that you must serve the Messenger of Allah (ﷺ) as long as you live. I said: Even if you do not make a stipulation, I shall not leave the Messenger of Allah (ﷺ). She then emancipated me and made the stipulation with me.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ، قَالَ كُنْتُ مَمْلُوكًا لأُمِّ سَلَمَةَ فَقَالَتْ أُعْتِقُكَ وَأَشْتَرِطُ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا عِشْتَ . فَقُلْتُ إِنْ لَمْ تَشْتَرِطِي عَلَىَّ مَا فَارَقْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا عِشْتُ فَأَعْتَقَتْنِي وَاشْتَرَطَتْ عَلَىَّ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 3932
In-book reference : Book 31, Hadith 7
English translation : Book 30, Hadith 3921

(4) Chapter: One Who Manumits His Share Of A Slave

(4) باب فِيمَنْ أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ

Narrated Abu al-Malih:

On his father's authority (this is AbulWalid's version): A man emancipated a share in a slave and the matter was mentioned to the Prophet (ﷺ). He said: Allah has no partner.

Ibn Kathir added in his version: The Prophet (ﷺ) allowed his emancipation.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، - الْمَعْنَى - أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، - قَالَ أَبُو الْوَلِيدِ - عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَعْتَقَ شِقْصًا لَهُ مِنْ غُلاَمٍ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لَيْسَ لِلَّهِ شَرِيكٌ " . زَادَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ فَأَجَازَ النَّبِيُّ صلى الله عليه وسلم عِتْقَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3933
In-book reference : Book 31, Hadith 8
English translation : Book 30, Hadith 3922

Narrated AbuHurayrah:

A man emancipated his share in a slave. The Prophet (ﷺ) allowed his (full) emancipation, and required him to pay the rest of his price.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَعْتَقَ شِقْصًا لَهُ مِنْ غُلاَمٍ فَأَجَازَ النَّبِيُّ صلى الله عليه وسلم عِتْقَهُ وَغَرَّمَهُ بَقِيَّةَ ثَمَنِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3934
In-book reference : Book 31, Hadith 9
English translation : Book 30, Hadith 3923

Qatadah narrated with his chain of narrators:

The Prophet (ﷺ) said: If a man emancipates a slave shared by him with another man, his emancipation rests with him (who emancipated his share). This is the version of Ibn Suwaid.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سُوَيْدٍ، حَدَّثَنَا رَوْحٌ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِإِسْنَادِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **مَنْ أَعْتَقَ مَمْلُوكًا بَيْنَهُ وَبَيْنَ آخَرَ فَعَلَيْهِ خَلاَصُهُ** " . وَهَذَا لَفْظُ ابْنِ سُوَيْدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3935
In-book reference : Book 31, Hadith 10
English translation : Book 30, Hadith 3924

Qatadah narrated with his chain of narrators. The Prophet (ﷺ) said:

If anyone emancipates his share in a slave, he emancipates him (completely) by his property if he has property. The narrator Ibn al-Muthanna did not mention al-Nadr b. Anas. This is the version of Ibn Suwaid.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي ح، وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سُوَيْدٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ، بِإِسْنَادِهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " **مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ عَتَقَ مِنْ مَالِهِ إِنْ كَانَ لَهُ مَالٌ** " . وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى النَّضْرَ بْنَ أَنَسٍ وَهَذَا لَفْظُ ابْنِ سُوَيْدٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3936
In-book reference : Book 31, Hadith 11
English translation : Book 30, Hadith 3925

(5) Chapter: Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This Hadith

(5) باب مَنْ ذَكَرَ السِّعَايَةَ فِي هَذَا الْحَدِيثِ

Abu Hurairah reported the Prophet (ﷺ) as saying:

If anyone emancipates a share in his slave, he should completely emancipate him if he has money; but if he has none, then slave will be required to work (to pay for his freedom), but he must not be overburdened.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، - يَعْنِي الْعَطَّارَ - حَدَّثَنَا قَتَادَةُ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَعْتَقَ شَقِيصًا فِي مَمْلُوكِهِ فَعَلَيْهِ أَنْ يُعْتِقَهُ كُلَّهُ إِنْ كَانَ لَهُ مَالٌ وَإِلاَّ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3937
In-book reference : Book 31, Hadith 12
English translation : Book 30, Hadith 3926

Abu Hurairah reported the Prophet (ﷺ) as saying:

If anyone emancipates his share in a slave, he is to be completely emancipated by his money if he has money. But if he has no money, a fair price for the slave should be fixed, and the slave is required to work for his master according to the proportion of his price, but he must not be overburdened.
Abu Dawud said: In the version of both the narrators the words are "he will be required to work and must not be overburdened". This is the version of 'Ali.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - ح وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، - وَهَذَا لَفْظُهُ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِقْصًا لَهُ - أَوْ شَقِيصًا لَهُ - فِي مَمْلُوكٍ فَخَلاَصُهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ الْعَبْدُ قِيمَةَ عَدْلٍ ثُمَّ اسْتُسْعِيَ لِصَاحِبِهِ فِي قِيمَتِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ " . قَالَ أَبُو دَاوُدَ فِي حَدِيثِهِمَا جَمِيعًا " فَاسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ " . وَهَذَا لَفْظُ عَلِيٍّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3938
In-book reference : Book 31, Hadith 13
English translation : Book 30, Hadith 3927

The tradition mentioned above by Rawh b. 'Ubadah from Sa'id b. Abu 'Arubah. In this version he did not mention the words "the slave should be required to work." If has also been transmitted by Jarir b. Hazim and Musa b. Khalaf from Qatadah through the chain of Yazid b. Zurai' and to the same effect. In this version they mentioned the words "the slave should be required to work"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، لَمْ يَذْكُرِ السِّعَايَةَ وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَمُوسَى بْنُ خَلَفٍ جَمِيعًا عَنْ قَتَادَةَ، بِإِسْنَادِ يَزِيدَ بْنِ زُرَيْعٍ وَمَعْنَاهُ وَذَكَرَا فِيهِ السِّعَايَةَ .

Reference : Sunan Abi Dawud 3939
In-book reference : Book 31, Hadith 14
English translation : Book 30, Hadith 3928

(6) Chapter: Regarding Whoever Reported That He Is Not Asked To Work

(6) باب فِيمَنْ رَوَى أَنَّهُ، لاَ يَسْتَسْعِي

'Abd Allah b. 'Umar reported the Messenger of Allah (ﷺ) as saying:

If anyone emancipates his share in slave, a fair price for the slave should be fixed, give his partners their shares, and the slave be thus emancipated. Otherwise he is emancipated to the extent of the share which he emancipated.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي مَمْلُوكٍ أُقِيمَ عَلَيْهِ قِيمَةَ الْعَدْلِ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَأُعْتِقَ عَلَيْهِ الْعَبْدُ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3940
In-book reference : Book 31, Hadith 15
English translation : Book 30, Hadith 3929

The tradition mentioned above has also been transmitted by Ibn 'Umar to the same effect through a different chain of narrators. Nafi' sometimes said:

He will be emancipated to the extent of the share which he emancipated, and sometimes he did not say these words.

حَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ وَكَانَ نَافِعٌ رُبَّمَا قَالَ " فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " ‏.‏ وَرُبَّمَا لَمْ يَقُلْهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3941
In-book reference : Book 31, Hadith 16
English translation : Book 30, Hadith 3930

The tradition mentioned above has also been narrated by Ibn 'Umar from the Prophet (ﷺ). The narrator Ayyub said:

I do not know whether the following words are part of the tradition of the Prophet (ﷺ) or Nafi' told them himself: "Otherwise he will be emancipated to the extent of the first man's share."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ قَالَ أَيُّوبُ فَلاَ أَدْرِي هُوَ فِي الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم أَوْ شَىْءٌ قَالَهُ نَافِعٌ وَإِلاَّ عَتَقَ مِنْهُ مَا عَتَقَ ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3942
In-book reference : Book 31, Hadith 17
English translation : Book 30, Hadith 3931

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying:

If anyone emancipates his share in a slave, he should emancipate him completely if he has enough money to pay the full price ; but if he has none, he will be emancipated to the extent of his share.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِرْكًا مِنْ مَمْلُوكٍ لَهُ فَعَلَيْهِ عِتْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَا يَبْلُغُ ثَمَنَهُ وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ نَصِيبُهُ " ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3943
In-book reference : Book 31, Hadith 18

English translation : Book 30, Hadith 3932

The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect as mentioned by Ibrahim b. Musa through a different chain.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى إِبْرَاهِيمَ بْنِ مُوسَى .

Reference : Sunan Abi Dawud 3944
In-book reference : Book 31, Hadith 19
English translation : Book 30, Hadith 3933

The tradition mentioned above has also been narrated by Ibn 'Umar through a different chain of transmitters to the same effect as mentioned by Malik. In this version there is no mention of the words "otherwise he will be emancipated to the extent of the first man's share." His version ends "and the slave be thus emancipated," to the same effect as he (Malik) mentioned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى مَالِكٍ وَلَمْ يَذْكُرْ " وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " . انْتَهَى حَدِيثُهُ إِلَى " وَأُعْتِقَ عَلَيْهِ الْعَبْدُ " . عَلَى مَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3945
In-book reference : Book 31, Hadith 20
English translation : Book 30, Hadith 3934

Ibn 'Umar reported the Prophet (ﷺ) as saying:

If a man emancipates his share in a slave, the rest will be emancipated by his money if he has enough money to pay the full price for him.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ عَتَقَ مِنْهُ مَا بَقِيَ فِي مَالِهِ إِذَا كَانَ لَهُ مَا يَبْلُغُ ثَمَنَ الْعَبْدِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3946
In-book reference : Book 31, Hadith 21
English translation : Book 30, Hadith 3935

Ibn 'Umar reported the Prophet (ﷺ) as saying:

If a man is shared by two men, and one of them emancipates his share, a price of the slave will be fixed, not more or less, and he will be emancipated by him in case he is rich.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " إِذَا كَانَ الْعَبْدُ بَيْنَ اثْنَيْنِ فَأَعْتَقَ أَحَدُهُمَا نَصِيبَهُ فَإِنْ كَانَ مُوسِرًا يُقَوَّمُ عَلَيْهِ قِيمَةً لاَ وَكْسَ وَلاَ شَطَطَ ثُمَّ يُعْتَقُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3947
In-book reference : Book 31, Hadith 22
English translation : Book 30, Hadith 3936

Narrated ath-Thalabb:

On the authority of his father: A man emancipated his share in a slave. The Prophet (ﷺ) did not put the responsibility on him to emancipate the rest.
Ahmad said: The name Ibn al-Thalabb is to be pronounced with a ta' (and not with tha). As Shu'bah could not pronounce ta, he said tha.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي بِشْرٍ الْعَنْبَرِيِّ، عَنِ ابْنِ التَّلِبِّ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ فَلَمْ يُضَمِّنْهُ النَّبِيُّ صلى الله عليه وسلم . قَالَ أَحْمَدُ إِنَّمَا هُوَ بِالتَّاءِ - يَعْنِي التَّلِبَّ - وَكَانَ شُعْبَةُ أَلْثَغَ لَمْ يُبَيِّنِ التَّاءَ مِنَ الثَّاءِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3948
In-book reference : Book 31, Hadith 23
English translation : Book 30, Hadith 3937

(7) Chapter: Regarding One Who Acquires A Mahram Relative As A Slave

(7) باب فِيمَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ

Narrated Samurah:

The Prophet (ﷺ) said: (The narrator Musa said in another place: From Samurah ibn Jundub as presumed by Hammad): If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.
AbuDawud said: A similar tradition has also been transmitted by Samurah from the Prophet (ﷺ) through a different chain.
Abu Dawud said: Only Hammad b. Salamah has transmitted this tradition and he had doubt in it.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ فِيمَا يَحْسِبُ حَمَّادٌ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ " . قَالَ أَبُو دَاوُدَ رَوَى مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ وَعَاصِمٍ عَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ ذَلِكَ الْحَدِيثِ . قَالَ أَبُو دَاوُدَ وَلَمْ يُحَدِّثْ ذَلِكَ الْحَدِيثَ إِلاَّ حَمَّادُ بْنُ سَلَمَةَ وَقَدْ شَكَّ فِيهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3949
In-book reference : Book 31, Hadith 24
English translation : Book 30, Hadith 3938

Narrated Umar ibn al-Khattab:

Qatadah reported Umar ibn al-Khattab (may Allah be pleased with him) as saying: If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، - رضى الله عنه - قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ .

Grade	: **Da'if Mauquf** (Al-Albani)	**ضعيف موقوف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3950
In-book reference : Book 31, Hadith 25
English translation : Book 30, Hadith 3939

Qatadah reported 'Umar b. al-Khattab (ra) as saying:

If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ .

Grade	: **Sahih Maqtu'** (Al-Albani)	**صحيح مقطوع** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3951
In-book reference : Book 31, Hadith 26
English translation : Book 30, Hadith 3940

A similar tradition has also been transmitted by Jabir b. Zaid and al-Hasan through a different chain of narrators.

Abu Dawud said:

The narrator sa'id retained te tradition more carefully than Hammad.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، وَالْحَسَنِ، مِثْلَهُ . قَالَ أَبُو دَاوُدَ سَعِيدٌ أَحْفَظُ مِنْ حَمَّادٍ .

Grade	: **Sahih Maqtu'** (Al-Albani)	**صحيح مقطوع** (الألباني)	حكم:

Reference : Sunan Abi Dawud 3952
In-book reference : Book 31, Hadith 27
English translation : Book 30, Hadith 3941

(8) Chapter: Manumission Of Ummhat Al-Awlad

(8) باب فِي عِتْقِ أُمَّهَاتِ الأَوْلاَدِ

Narrated Sulamah bint Ma'qil al-Qasiyyah:

My uncle brought me (to Medina) in the pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore a child, AbdurRahman ibn al-Hubab, to him and he (al-Hubab) then died.

Thereupon his wife said: I swear by Allah, now you will be sold (as a repayment) for his loan.

So I came to the Messenger of Allah (ﷺ) and said: Messenger of Allah! I am a woman of Banu Kharijah Qays ibn Aylan. My uncle had brought me to Medina in pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore AbdurRahman ibn al-Hubab to him. His wife said: I swear by Allah, you will be sold for his loan.

The Messenger of Allah (ﷺ) said: Who is the guardian of al-Hubab?

He was told: His brother, AbulYusr ibn Amr. He then sent for him and said: Set her free; when you hear that some slaves have been brought to me, came to me, and I shall compensate you for her.

She said: They set me free, and when some slaves were brought to the Messenger of Allah (ﷺ), he gave them a slave in compensation for me.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ خَطَّابِ بْنِ صَالِحٍ، مَوْلَى الأَنْصَارِيِّ عَنْ أُمِّهِ، عَنْ سَلاَمَةَ بِنْتِ مَعْقِلٍ، - امْرَأَةٍ مِنْ خَارِجَةِ قَيْسِ عَيْلاَنَ - قَالَتْ قَدِمَ بِي عَمِّي فِي الْجَاهِلِيَّةِ فَبَاعَنِي مِنَ الْحُبَابِ بْنِ عَمْرٍو أَخِي أَبِي الْيَسَرِ بْنِ عَمْرٍو فَوَلَدْتُ لَهُ عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ ثُمَّ هَلَكَ فَقَالَتِ امْرَأَتُهُ الآنَ وَاللَّهِ تُبَاعِينَ فِي دَيْنِهِ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ مِنْ خَارِجَةِ قَيْسِ عَيْلاَنَ قَدِمَ بِي عَمِّي الْمَدِينَةَ فِي الْجَاهِلِيَّةِ فَبَاعَنِي مِنَ الْحُبَابِ بْنِ عَمْرٍو أَخِي أَبِي الْيَسَرِ بْنِ عَمْرٍو فَوَلَدْتُ لَهُ عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ فَقَالَتِ امْرَأَتُهُ الآنَ وَاللَّهِ تُبَاعِينَ فِي دَيْنِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ وَلِيُّ الْحُبَابِ " . قِيلَ أَخُوهُ أَبُو الْيَسَرِ بْنُ عَمْرٍو فَبَعَثَ إِلَيْهِ فَقَالَ " أَعْتِقُوهَا فَإِذَا سَمِعْتُمْ بِرَقِيقٍ قَدِمَ عَلَىَّ فَأْتُونِي أُعَوِّضْكُمْ مِنْهَا " . قَالَتْ فَأَعْتَقُونِي وَقَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَقِيقٌ فَعَوَّضَهُمْ مِنِّي غُلاَمًا .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 3953
In-book reference : Book 31, Hadith 28
English translation : Book 30, Hadith 3942

Narrated Jabir ibn Abdullah:

We sold slave-mothers during the time of the Messenger of Allah (ﷺ) and of AbuBakr. When Umar was in power, he forbade us and we stopped.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بِعْنَا أُمَّهَاتِ الأَوْلاَدِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ فَلَمَّا كَانَ عُمَرُ نَهَانَا فَانْتَهَيْنَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3954
In-book reference : Book 31, Hadith 29
English translation : Book 30, Hadith 3943

(9) Chapter: Selling A Mudabbir (9) باب فِي بَيْعِ الْمُدَبَّرِ

Jabir b. 'Abd Allah said:

A man declared that his slave would be free after his death, but he had no other property. So the Prophet (ﷺ) ordered (to sell him). He was then sold for seven hundred or nine hundred (dirhams).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ مِنْهُ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَبِيعَ بِسَبْعِمِائَةٍ أَوْ بِتِسْعِمِائَةٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3955
In-book reference : Book 31, Hadith 30

English translation : Book 30, Hadith 3944

The tradition mentioned above also has been transmitted by Jabir b. 'Abd Allah through a different chain of narrators. This version added:

The Prophet (ﷺ) said: You are more entitled to his price, and Allah has no need of it.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، بِهَذَا زَادَ وَقَالَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - " أَنْتَ أَحَقُّ بِثَمَنِهِ وَاللَّهُ أَغْنَى عَنْهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3956
In-book reference : Book 31, Hadith 31
English translation : Book 30, Hadith 3945

Jabir said:

A man of the Ansar called Abu Madhkur declared that his slave called Ya'qub would be free after his death, but he had no other property. So the Messenger of Allah (ﷺ) called him and said: Who will buy him ? Nu'aim b. 'Abd Allah b. al-Nahham bought him for eight hundred dirhams. When he handed them over to him, he (Prophet) said: If any of you is poor, he should begin from himself ; if anything is left over, give it to your family; if anything is left over, give it to your relatives ; if anything is left over (when they received something), then here and here.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو مَذْكُورٍ أَعْتَقَ غُلاَمًا لَهُ يُقَالُ لَهُ يَعْقُوبُ عَنْ دُبُرٍ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَدَعَا بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ يَشْتَرِيهِ " . فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بْنِ النَّحَّامِ بِثَمَانِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ " إِذَا كَانَ أَحَدُكُمْ فَقِيرًا فَلْيَبْدَأْ بِنَفْسِهِ فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى عِيَالِهِ فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى ذِي قَرَابَتِهِ " . أَوْ قَالَ " عَلَى ذِي رَحِمِهِ فَإِنْ كَانَ فَضْلاً فَهَا هُنَا وَهَا هُنَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3957
In-book reference : Book 31, Hadith 32
English translation : Book 30, Hadith 3946

(10) Chapter: Regarding One Who Manumits Slaves Of His That Exceed One Third Of His Property

(10) باب فِيمَنْ أَعْتَقَ عَبِيدًا لَهُ لَمْ يَبْلُغْهُمُ الثُّلُثُ

'Imran b. Hussain said:

A man who had no other property emancipated six slaves of his at the time of the death. When the Prophet (ﷺ) was informed about it, he spoke severely of him. He then called them, divided them into three sections, cast lots among them, and emancipated two and kept four in slavery.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، أَعْتَقَ سِتَّةَ أَعْبُدٍ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ لَهُ قَوْلاً شَدِيدًا ثُمَّ دَعَاهُمْ فَجَزَّأَهُمْ ثَلاَثَةَ أَجْزَاءٍ فَأَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3958
In-book reference : Book 31, Hadith 33
English translation : Book 30, Hadith 3947

The tradition mentioned above has also been transmitted by Abu Qilabah through a different chain of narrators on the authority of 'Imran b. Husain to the same effect. But in this version he did not mention "He spoke severely of them."

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ الْمُخْتَارِ - حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، بِإِسْنَادِهِ وَمَعْنَاهُ وَلَمْ يَقُلْ فَقَالَ لَهُ قَوْلاً شَدِيدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3959
In-book reference : Book 31, Hadith 34
English translation : Book 30, Hadith 3948

The tradition mentioned above has also been transmitted by Abu Qilabah from Abu Zaid through a different chain of narrators to the same effect:

A man of the Ansar ... The Prophet (ﷺ) said: Had I been present before his burial, he would not have been buried in a Muslim cemetery.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، - هُوَ الطَّحَّانُ - عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي زَيْدٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ بِمَعْنَاهُ وَقَالَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - " لَوْ شَهِدْتُهُ قَبْلَ أَنْ يُدْفَنَ لَمْ يُدْفَنْ فِي مَقَابِرِ الْمُسْلِمِينَ " .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3960
In-book reference : Book 31, Hadith 35
English translation : Book 30, Hadith 3949

'Imran b. Husain said:

A man emancipated six slaved at the time of his death and he had no other property. The Prophet (ﷺ) was informed about it. He cast lots among them, emancipated two and retained four in slavery.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، وَأَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، أَعْتَقَ سِتَّةَ أَعْبُدٍ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3961
In-book reference : Book 31, Hadith 36
English translation : Book 30, Hadith 3950

(11) Chapter: Regarding One Who Manumits A Slave Who Has Property

(11) باب فِيمَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ

'Abd Allah b. 'Umar reported the Messenger of Allah (ﷺ) as saying:

If anyone emancipates a slave who has property, the property of the slave belongs to him except that the master makes a stipulation.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَاللَّيْثُ بْنُ سَعْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ فَمَالُ الْعَبْدِ لَهُ إِلاَّ أَنْ يَشْتَرِطَهُ السَّيِّدُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3962
In-book reference : Book 31, Hadith 37
English translation : Book 30, Hadith 3951

(12) Chapter: Manumitting One Who Was Born Out Of Zina (12) باب فِي عِتْقِ وَلَدِ الزِّنَا

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The child of adultery is worst of the three.

Abu Hurairah said: That I give a flog in the path of Allah (as a charity) is dearer to me than emancipating a child of adultery.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَلَدُ الزِّنَا شَرُّ الثَّلاَثَةِ " . وَقَالَ أَبُو هُرَيْرَةَ لأَنْ أُمَتِّعَ بِسَوْطٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ أَحَبُّ إِلَىَّ مِنْ أَنْ أَعْتِقَ وَلَدَ زِنْيَةٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3963
In-book reference : Book 31, Hadith 38
English translation : Book 30, Hadith 3952

(13) Chapter: Regarding The Reward Of Manumitting A Slave (13) باب فِي ثَوَابِ الْعِتْقِ

Narrated Wathilah ibn al-Asqa:

Al-Arif ibn ad-Daylami said: We went to Wathilah ibn al-Asqa and said to him: Tell us a tradition which has not addition or omission. He became angry and replied: One of you recites when his copy of a Qur'an is hung up in his house, and he makes additions and omissions. We said: All we mean is a tradition you have heard from the Messenger of Allah (ﷺ). He said: We went to the Prophet (ﷺ) about a friend of ours who deserved. Hell for murder.

He said: Emancipate a slave on his behalf; Allah will set free from Hell a member of the body for every member of his.

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ، حَدَّثَنَا ضَمْرَةُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنِ الْغَرِيفِ بْنِ الدَّيْلَمِيِّ، قَالَ أَتَيْنَا وَاثِلَةَ بْنَ الأَسْقَعِ فَقُلْنَا لَهُ حَدِّثْنَا حَدِيثًا، لَيْسَ فِيهِ زِيَادَةٌ وَلاَ نُقْصَانٌ فَغَضِبَ وَقَالَ إِنَّ أَحَدَكُمْ لَيَقْرَأُ وَمُصْحَفُهُ مُعَلَّقٌ فِي بَيْتِهِ فَيَزِيدُ وَيَنْقُصُ . قُلْنَا إِنَّمَا أَرَدْنَا حَدِيثًا سَمِعْتَهُ مِنَ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي صَاحِبٍ لَنَا أَوْجَبَ - يَعْنِي - النَّارَ بِالْقَتْلِ فَقَالَ " أَعْتِقُوا عَنْهُ يُعْتِقِ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3964
In-book reference : Book 31, Hadith 39
English translation : Book 30, Hadith 3953

(14) Chapter: Which Slave Is Better? (14) باب أَىِّ الرِّقَابِ أَفْضَلُ

Narrated AbuNajih as-Sulami:

Along with the Messenger of Allah (ﷺ) we besieged the palace of at-Ta'if. The narrator, Mutadh, said: I heard my father (sometimes) say: "Palace of at-Ta'if," and (sometimes) "Fort of at-Ta'if," which are the same.
I heard the Messenger of Allah (ﷺ) say: he who causes an arrow to hit its mark in Allah's cause will have it counted as a degree for him (in Paradise). He then transmitted the rest of the tradition.
I heard the Messenger of Allah (ﷺ) say: If a Muslim man emancipates a Muslim man, Allah, the Exalted, will make every bone of his protection for every bone of his emancipator from Hell; and if a Muslim woman emancipates a Muslim woman, Allah will make every bone of hers protection for every bone of her emancipator from Hell on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ، قَالَ حَاصَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِقَصْرِ الطَّائِفِ - قَالَ مُعَاذٌ سَمِعْتُ أَبِي يَقُولُ بِقَصْرِ الطَّائِفِ بِحِصْنِ الطَّائِفِ كُلُّ ذَلِكَ - فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ بَلَغَ بِسَهْمٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَلَهُ دَرَجَةٌ " . وَسَاقَ الْحَدِيثَ وَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَيُّمَا رَجُلٍ مُسْلِمٍ أَعْتَقَ رَجُلاً مُسْلِمًا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَاعِلٌ وِقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهِ عَظْمًا مِنْ عِظَامِ مُحَرَّرِهِ مِنَ النَّارِ وَأَيُّمَا امْرَأَةٍ أَعْتَقَتِ امْرَأَةً مُسْلِمَةً فَإِنَّ اللَّهَ جَاعِلٌ وِقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهَا عَظْمًا مِنْ عِظَامِ مُحَرَّرِهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3965
In-book reference : Book 31, Hadith 40
English translation : Book 30, Hadith 3954

Amr ibn Abasah, said that Marrah ibn Ka'b said:

I heard the Messenger of Allah (ﷺ) say: If anyone emancipates a Muslim slave, that will be his ransom from Jahannam.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، أَنَّهُ قَالَ لِعَمْرِو بْنِ عَبَسَةَ حَدِّثْنَا حَدِيثًا، سَمِعْتَهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً كَانَتْ فِدَاءَهُ مِنَ النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3966
In-book reference : Book 31, Hadith 41
English translation : Book 30, Hadith 3955

The tradition mentioned above has also been transmitted by Mu'adh through a different chain of narrators. After mentioning the words "If any Muslim emancipates a Muslim slave... and if a woman emancipates a Muslim woman, this version adds:

"If a man emancipates two Muslim women, they will be deliverance from Hell fire; two bones of their will be emancipation for each of his bone."
Abu Dawud said: Salim did not hear (traditions) from Shurahbil. Shurahbil died at Siffin.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، أَنَّهُ قَالَ لِكَعْبِ بْنِ مُرَّةَ أَوْ مُرَّةَ بْنِ كَعْبٍ حَدِّثْنَا حَدِيثًا، سَمِعْتَهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مَعْنَى مُعَاذٍ إِلَى قَوْلِهِ " أَيُّمَا امْرِئٍ أَعْتَقَ مُسْلِمًا وَأَيُّمَا امْرَأَةٍ أَعْتَقَتِ امْرَأَةً مُسْلِمَةً " . زَادَ " وَأَيُّمَا رَجُلٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ إِلاَّ كَانَتَا فِكَاكَهُ مِنَ النَّارِ يُجْزَى مَكَانَ كُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْ عِظَامِهِ " . قَالَ أَبُو دَاوُدَ سَالِمٌ لَمْ يَسْمَعْ مِنْ شُرَحْبِيلَ مَاتَ شُرَحْبِيلُ بِصِفِّينَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3967
In-book reference : Book 31, Hadith 42
English translation : Book 30, Hadith 3956

(15) Chapter: The Virtue Of Manumitting Slaves When The Master Is Healthy

(15) باب فِي فَضْلِ الْعِتْقِ فِي الصِّحَّةِ

Narrated AbudDarda':

The Prophet (ﷺ) said: the similitude of a man who emancipates a slave at the time of his death is like that of a man who gives a present after satisfying his appetite.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ الطَّائِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الَّذِي يُعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبِعَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3968
In-book reference : Book 31, Hadith 43
English translation : Book 30, Hadith 3957

32 - Dialects and Readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at) (3969 - 4008)

كتاب الحروف والقراءات

(1) Chapter:

(1) باب

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) read the Qur'anic verse, "And take ye the Station of Abraham as a place of prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَرَأَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى }

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3969
In-book reference : Book 32, Hadith 1
English translation : Book 31, Hadith 3958

Narrated A'ishah:

A man got up (for prayer) at night, he read the Qur'an and raised his voice in reading. When the morning came, the Messenger of Allah (ﷺ) said: May Allah have mercy on so-and-so! Last night he reminded me a number of verses which I was about to forget.

حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَجُلاً، قَامَ مِنَ اللَّيْلِ فَقَرَأَ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ فُلاَنًا كَائِنٌ مِنْ آيَةٍ أَذْكَرَنِيهَا اللَّيْلَةَ كُنْتُ قَدْ أَسْقَطْتُهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3970
In-book reference : Book 32, Hadith 2
English translation : Book 31, Hadith 3959

Narrated Abdullah ibn Abbas:

The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet. When it was found missing on the day of Badr, some people said; Perhaps the Messenger of Allah (ﷺ) has taken it. So Allah, the Exalted, sent down "And no prophet could (ever) be false to his trust" to the end of the verse.
Abu Dawud said: In the word yaghulla the letter ya has a short vowel a.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا خُصَيْفٌ، حَدَّثَنَا مِقْسَمٌ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ قَالَ ابْنُ عَبَّاسٍ رضى الله عنهما نَزَلَتْ هَذِهِ الآيَةُ { وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ } فِي قَطِيفَةٍ حَمْرَاءَ فُقِدَتْ يَوْمَ بَدْرٍ فَقَالَ بَعْضُ النَّاسِ لَعَلَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ } إِلَى آخِرِ الآيَةِ . قَالَ أَبُو دَاوُدَ يَغُلَّ مَفْتُوحَةُ الْيَاءِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3971
In-book reference : Book 32, Hadith 3
English translation : Book 31, Hadith 3960

Anas b. Malik reported that Messenger of Allah (ﷺ) as saying:

O Allah, I seek refuge in Thee from niggardliness and old age.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْهَرَمِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3972
In-book reference : Book 32, Hadith 4
English translation : Book 31, Hadith 3961

Narrated Laqit ibn Sabirah:

I came in the deputation of Banu al-Muntafiq to the Messenger of Allah (ﷺ). He then narrated the rest of the tradition. The Prophet (ﷺ) said: la tahsibanna (do not think) and did not say: la tahsabanna (do not think).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ، لَقِيطِ بْنِ صَبِرَةَ قَالَ كُنْتُ وَافِدَ بَنِي الْمُنْتَفِقِ - أَوْ فِي وَفْدِ بَنِي الْمُنْتَفِقِ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ فَقَالَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - " لاَ تَحْسِبَنَّ " . وَلَمْ يَقُلْ لاَ تَحْسَبَنَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3973
In-book reference : Book 32, Hadith 5
English translation : Book 31, Hadith 3962

Narrated Ibn 'Abbas:

The Muslims met a man with some sheep of his. He said: Peace be upon you. But they killed him and took those few sheep. Thereupon the following Qur'anic verse was revealed: "...And say to anyone who offers you a salutation: Thou art none of believer, coveting the perishable good of this life." meaning these few sheep.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَحِقَ الْمُسْلِمُونَ رَجُلاً فِي غُنَيْمَةٍ لَهُ فَقَالَ السَّلاَمُ عَلَيْكُمْ فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغُنَيْمَةَ فَنَزَلَتْ { وَلاَ تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا } تِلْكَ الْغُنَيْمَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3974
In-book reference : Book 32, Hadith 6
English translation : Book 31, Hadith 3963

Narrated Zayd ibn Thabit:

The Prophet (ﷺ) used to read: "Not equal are those believers who sit (at home) and receive no hurt (ghayru ulid-darari) but the narrator Sa'id did not say the words "used to read"

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ أَبِي الزِّنَادِ، - وَهُوَ أَشْبَعُ - عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ { غَيْرُ أُولِي الضَّرَرِ } وَلَمْ يَقُلْ سَعِيدٌ كَانَ يَقْرَأُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 3975
In-book reference : Book 32, Hadith 7
English translation : Book 31, Hadith 3964

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) read the verse: "eye for eye" (al-'aynu bil-'ayn).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي عَلِيِّ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم { وَالْعَيْنُ بِالْعَيْنِ } .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3976
In-book reference : Book 32, Hadith 8
English translation : Book 31, Hadith 3965

Narrated Anas ibn Malik:

The Prophet (ﷺ) read the verse: "We ordained therein for them: Life for life and eye for eye (an-nafsa bin-nafsi wal-'aynu bil-'ayn).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي عَلِيِّ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ { وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ } .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3977
In-book reference : Book 32, Hadith 9
English translation : Book 31, Hadith 3966

Narrated Abdullah ibn Umar:

Atiyyah ibn Sa'd al-Awfi said: I recited to Abdullah ibn Umar the verse: "It is Allah Who created you in a state of (helplessness) weakness (min da'f)." He said: (Read) min du'f. I recited it to the Messenger of Allah (ﷺ) as you recited it to me, and he gripped me as I gripped you.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ الْعَوْفِيِّ، قَالَ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ { اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ } فَقَالَ { مِنْ ضُعْفٍ } قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا قَرَأْتَهَا عَلَىَّ فَأَخَذَ عَلَىَّ كَمَا أَخَذْتُ عَلَيْكَ .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 3978
In-book reference : Book 32, Hadith 10
English translation : Book 31, Hadith 3967

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) read the verse mentioned above, "min du'f."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَعِيُّ، حَدَّثَنَا عُبَيْدٌ، - يَعْنِي ابْنَ عَقِيلٍ - عَنْ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم { مِنْ ضُعْفٍ } .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 3979
In-book reference : Book 32, Hadith 11
English translation : Book 31, Hadith 3968

Narrated Ubayy b. Ka'b:

"Say, in the bounty of Allah, and in His mercy- in that let you rejoice."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَسْلَمَ الْمِنْقَرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، قَالَ قَالَ أُبَىُّ بْنُ كَعْبٍ { بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفْرَحُوا } . قَالَ أَبُو دَاوُدَ بِالتَّاءِ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3980
In-book reference : Book 32, Hadith 12
English translation : Book 31, Hadith 3969

Narrated Ibn Abzi:

Ubayy ibn Ka'b) said: The Prophet (ﷺ) read the verse: "Say: In the bounty of Allah and in His mercy--in that let you rejoice: that is better than the wealth you hoard."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنِ الأَجْلَحِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَىٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَرَأَ { بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ } .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3981
In-book reference : Book 32, Hadith 13
English translation : Book 31, Hadith 3970

Narrated Asma' daughter of Yazid:

She heard the Prophet (ﷺ) read the verse: "He acted unrighteously." (innahu 'amila ghayra salih).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3982
In-book reference : Book 32, Hadith 14
English translation : Book 31, Hadith 3971

Narrated Umm Salamah, Ummul Mu'minin:

Shahr ibn Hawshab said: I asked Umm Salamah: How did the Messenger of Allah (ﷺ) read this verse: "For his conduct is unrighteous (innahu 'amalun ghayru salih". She replied: He read it: "He acted unrighteously" (innahu 'amila ghayra salih).
Abu Dawud said: This tradition has been transmitted by Harun al-Nahwi and Musa b. Khalaf from Thabit as reported by the narrator 'Abd al-Aziz.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ الْمُخْتَارِ - حَدَّثَنَا ثَابِتٌ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ سَأَلْتُ أُمَّ سَلَمَةَ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ هَذِهِ الآيَةَ { إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ } فَقَالَتْ قَرَأَهَا { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ } قَالَ أَبُو دَاوُدَ وَرَوَاهُ هَارُونُ النَّحْوِيُّ وَمُوسَى بْنُ خَلَفٍ عَنْ ثَابِتٍ كَمَا قَالَ عَبْدُ الْعَزِيزِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3983
In-book reference : Book 32, Hadith 15
English translation : Book 31, Hadith 3972

Narrated Ubayy ibn Ka'b:

:
When the Messenger of Allah (ﷺ) prayed, he began with himself and said: May the mercy of Allah be upon us and upon Moses. If he had patience, he would have seen marvels from his Companion. But he said: "(Moses) said: If ever I ask thee about anything after this, keep me not in they company: then wouldst thou have received (full) excuse from my side". Hamzah lengthened it.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَعَا بَدَأَ بِنَفْسِهِ وَقَالَ " رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ صَبَرَ لَرَأَى مِنْ صَاحِبِهِ الْعَجَبَ وَلَكِنَّهُ قَالَ { إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي } " . طَوَّلَهَا حَمْزَةُ .

صحيح ق دون قوله ولكنه (الألباني) حكم:

Reference : Sunan Abi Dawud 3984
In-book reference : Book 32, Hadith 16
English translation : Book 31, Hadith 3973

Narrated Ubayy ibn Ka'b:

The Prophet (ﷺ) read the Qur'anic verse: "Thou hast received (full) excuse from me (min ladunni)" and put tashdid (doubling of consonants) on nun (n).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عَبْدِ اللَّهِ الْعَنْبَرِيُّ، حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَرَأَهَا { قَدْ بَلَغْتَ مِنْ لَدُنِّي } وَثَقَّلَهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 3985
In-book reference : Book 32, Hadith 17
English translation : Book 31, Hadith 3974

Narrated Abdullah ibn Abbas:

Ubayy ibn Ka'b made me read the following verse as the Messenger of Allah (ﷺ) made him read: "in a spring of murky water" (fi 'aynin hami'atin) with short vowel a after h.

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ الْمِصِّيصِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ، عَنْ مِصْدَعٍ أَبِي يَحْيَى، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ أَقْرَأَنِي أُبَىُّ بْنُ كَعْبٍ كَمَا أَقْرَأَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم { فِي عَيْنٍ حَمِئَةٍ } مُخَفَّفَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 3986
In-book reference : Book 32, Hadith 18
English translation : Book 31, Hadith 3975

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: A man from the Illiyyun will look downwards at the people of Paradise and Paradise will be glittering as if it were a brilliant star.

He (the narrator) said: In this way the word durri (brilliant) occurs in this tradition, i.e. the letter dal (d) has short vowel u and it has no hamzah ('). AbuBakr and Umar will be of them and will have some additional blessings.

حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ، حَدَّثَنَا وُهَيْبٌ، - يَعْنِي ابْنَ عَمْرٍو النَّمَرِيَّ - أَخْبَرَنَا هَارُونُ، أَخْبَرَنِي أَبَانُ بْنُ تَغْلِبَ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلِّيِّينَ لَيُشْرِفُ عَلَى أَهْلِ الْجَنَّةِ فَتُضِيءُ الْجَنَّةُ لِوَجْهِهِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ " . قَالَ وَهَكَذَا جَاءَ الْحَدِيثُ " دُرِّيٌّ " . مَرْفُوعَةُ الدَّالِ لاَ تُهْمَزُ " وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمَا " .

حكم: **ضعيف وصح بلفظ آخر** (الألباني)

Reference : Sunan Abi Dawud 3987
In-book reference : Book 32, Hadith 19
English translation : Book 31, Hadith 3976

Narrated Farwah ibn Musayk al-Ghutayfi:

I came to the Prophet (ﷺ). He then narrated the rest of the tradition.

A man from the people said: "Messenger of Allah! tell us about Saba'; what is it: land or woman? He replied: It is neither land nor woman; it is a man to whom ten children of the Arabs were born: six of them lived in the Yemen and four lived in Syria.
The narrator Uthman said al-Ghatafani instead of al-Ghutayfi. He said: It has been transmitted to us by al-Hasan ibn al-Hakam an-Nakha'i.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ، حَدَّثَنَا أَبُو سَبْرَةَ النَّخَعِيُّ، عَنْ فَرْوَةَ بْنِ مُسَيْكٍ الْغُطَيْفِيِّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ سَبَإٍ مَا هُوَ أَرْضٌ أَمِ امْرَأَةٌ فَقَالَ " لَيْسَ بِأَرْضٍ وَلاَ امْرَأَةٍ وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشَرَةً مِنَ الْعَرَبِ فَتَيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ " . قَالَ عُثْمَانُ الْغَطَفَانِيِّ مَكَانَ الْغُطَيْفِيِّ وَقَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 3988
In-book reference : Book 32, Hadith 20
English translation : Book 31, Hadith 3977

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying - the narrator Isma'il transmitted it from Abu Hurairah, and mentioned the tradition about the coming down of revelation-: "So far (is this the case) that when terror is removed from their hearts."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ الْهُذَلِيُّ، عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم - قَالَ إِسْمَاعِيلُ عَنْ أَبِي هُرَيْرَةَ رِوَايَةً - فَذَكَرَ حَدِيثَ الْوَحْىِ قَالَ فَذَلِكَ قَوْلُهُ تَعَالَى { حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3989
In-book reference : Book 32, Hadith 21
English translation : Book 31, Hadith 3978

Narrated Umm Salamah, wife of the Prophet (ﷺ):

The reading of the following verse by the Prophet (ﷺ) goes: "Nay, but there came to thee (ja'atki) my signs, and thou didst reject them (fakadhdhabti biha) ; thou wast haughty (wastakbarti) and became one of those who reject Faith (wa kunti).
Abu Dawud said: This is a mursal tradition, i.e. the link of the Companion has been omitted, for the narrator al-Rabi' did not meet Umm Salamah.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، سَمِعْتُ أَبَا جَعْفَرٍ، يَذْكُرُ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم { بَلَى قَدْ جَاءَتْكِ آيَاتِي فَكَذَّبْتِ بِهَا وَاسْتَكْبَرْتِ وَكُنْتِ مِنَ الْكَافِرِينَ } قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ الرَّبِيعُ لَمْ يُدْرِكْ أُمَّ سَلَمَةَ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 3990
In-book reference : Book 32, Hadith 22
English translation : Book 31, Hadith 3979

Narrated Aisha, Ummul Mu'minin:

I heard the Messenger of Allah (ﷺ) read: "(There is for him) Rest and satisfaction" (faruhun wa rayhan).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَارُونُ بْنُ مُوسَى النَّحْوِيُّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، - رضى الله تعالى عنها - قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَؤُهَا { فَرُوحٌ وَرَيْحَانٌ } ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 3991
In-book reference : Book 32, Hadith 23
English translation : Book 31, Hadith 3980

Safwan b. Ya'la quoting his father said:

I heard the Prophet (ﷺ) read on the pulpit the verse: "They will cry: O Malik."

Abu Dawud said: That is, without shortening the name (Malik).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، - قَالَ ابْنُ حَنْبَلٍ لَمْ أَفْهَمْهُ جَيِّدًا - عَنْ صَفْوَانَ، - قَالَ ابْنُ عَبْدَةَ ابْنِ يَعْلَى - عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَقْرَأُ { وَنَادَوْا يَا مَالِكُ } ‏.‏ قَالَ أَبُو دَاوُدَ يَعْنِي بِلاَ تَرْخِيمٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3992
In-book reference : Book 32, Hadith 24
English translation : Book 31, Hadith 3981

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) made me read the verse "It is I who give (all) sustenance, Lord of power, steadfast (for ever).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ أَقْرَأَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم { إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ } ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 3993
In-book reference : Book 32, Hadith 25
English translation : Book 31, Hadith 3982

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) used to read the verse "Is there any that will receive admonition (muddakir)? " that is with doubling of consonant [(dal)(d)].

Abu Dawud said: The word muddakir may be pronounced as mim (m) with a short vowel u. (dal)(d) with a short vowel and kaf (k) with a short vowel i.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَؤُهَا { فَهَلْ مِنْ مُدَّكِرٍ } يَعْنِي مُثَقَّلاً . قَالَ أَبُو دَاوُدَ مَضْمُومَةَ الْمِيمِ مَفْتُوحَةَ الدَّالِ مَكْسُورَةَ الْكَافِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 3994
In-book reference : Book 32, Hadith 26
English translation : Book 31, Hadith 3983

Narrated Jabir ibn Abdullah:

I saw the Prophet (ﷺ) reading the verse; "does he think that his wealth would make him last for ever?"

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ الذِّمَارِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ { يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ }

Grade : **Da'if in chain** (Al-Albani) ضعيف الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3995
In-book reference : Book 32, Hadith 27
English translation : Book 31, Hadith 3984

Narrated Abu Qilabah:

That the Prophet (ﷺ) made a man read the verse: "For, that day His chastisement will be such as none (else) can be chastised. And his bonds will be such as none (other) can be bound.
Abu Dawud said: According to some (scholars), there is a narrator between the narrator Khalid and Abu Qilabah.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَمَّنْ أَقْرَأَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم { فَيَوْمَئِذٍ لاَ يُعَذِّبُ عَذَابَهُ أَحَدٌ * وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ } . قَالَ أَبُو دَاوُدَ بَعْضُهُمْ أَدْخَلَ بَيْنَ خَالِدٍ وَأَبِي قِلاَبَةَ رَجُلاً .

Grade : **Da'if in chain** (Al-Albani) ضعيف الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 3996
In-book reference : Book 32, Hadith 28
English translation : Book 31, Hadith 3985

Narrated Abu Qilabah:

A man whom the Prophet (ﷺ) made the following verse read informed me, or he was informed by a man whom a man made the following verse read through a man whom the Prophet (ﷺ) made the following verse read: "For, that day His chastisement will be such as none (else) can be inflicted (la yu'adhdhabu)
Abu Dawud said: 'Asim, al-A'mash, Talhah b. Musarrif, Abu Ja'far Yazid b. al-Qa'qa', Shaibah b. Nassah, Nafi' b. 'Abd al-Rahman, 'Abd Allah b. Kathir al-Dari, Abu 'Amr b. al-'Ala', Hamzat al-Zayyat, 'Abd al-Rahman al-A'raj, Qatadah, al-Hasan al-Basri, Mujahid, Hamid al=A'raj, Abd Allah b. 'Abbas and 'Abd al-Rahman b. Abi Bakr recited: "For,that day His chastisement will be such as none (else) can inflict (la ya'adhdhibu), and His bonds will be such as

none (other) can bind (wa la yathiqu), except the verse mentioned in this tradition from the Prophet (ﷺ). It has een read yu'adhdhabu with short vowel a in passive voice.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَنْبَأَنِي مَنْ، أَقْرَأَهُ النَّبِيُّ صلى الله عليه وسلم أَوْ مَنْ أَقْرَأَهُ مَنْ أَقْرَأَهُ النَّبِيُّ صلى الله عليه وسلم { فَيَوْمَئِذٍ لاَ يُعَذَّبُ } . قَالَ أَبُو دَاوُدَ قَرَأَ عَاصِمٌ وَالأَعْمَشُ وَطَلْحَةُ بْنُ مُصَرِّفٍ وَأَبُو جَعْفَرٍ يَزِيدُ بْنُ الْقَعْقَاعِ وَشَيْبَةُ بْنُ نَصَّاحٍ وَنَافِعُ بْنُ عَبْدِ الرَّحْمَنِ وَعَبْدُ اللَّهِ بْنُ كَثِيرٍ الدَّارِيُّ وَأَبُو عَمْرِو بْنِ الْعَلاَءِ وَحَمْزَةُ الزَّيَّاتُ وَعَبْدُ الرَّحْمَنِ الأَعْرَجُ وَقَتَادَةُ وَالْحَسَنُ الْبَصْرِيُّ وَمُجَاهِدٌ وَحُمَيْدٌ الأَعْرَجُ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ { لاَ يُعَذِّبُ } { وَلاَ يُوثِقُ } إِلاَّ الْحَدِيثَ الْمَرْفُوعَ فَإِنَّهُ { يُعَذَّبُ } بِالْفَتْحِ .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3997
In-book reference : Book 32, Hadith 29
English translation : Book 31, Hadith 3986

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) related a tradition in which he mentioned the words "Jibril and Mikal" and he pronounced them "Jibra'ila wa Mika'ila."
Abu Dawud said: Khalaf said: I did not put the pen aside from writing letters (huruf) for forty years: nothing tired me (or made me incapable of writing), even Jibril and Mika'il did not tire me.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ مُحَمَّدَ بْنَ أَبِي عُبَيْدَةَ، حَدَّثَهُمْ قَالَ حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ سَعْدٍ الطَّائِيِّ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ حَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثًا ذَكَرَ فِيهِ " جِبْرِيلَ وَمِيكَالَ " . فَقَرَأَ { جِبْرَائِلَ وَمِيكَائِلَ } . قَالَ أَبُو دَاوُدَ قَالَ خَلَفٌ مُنْذُ أَرْبَعِينَ سَنَةً لَمْ أَرْفَعِ الْقَلَمَ عَنْ كِتَابَةِ الْحُرُوفِ مَا أَعْيَانِي شَىْءٌ مَا أَعْيَانِي جِبْرَائِلُ وَمِيكَائِلُ .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3998
In-book reference : Book 32, Hadith 30
English translation : Book 31, Hadith 3987

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (ﷺ) mentioned the name of the one who will sound the trumpet (sahib as-sur) and said: On his right will be Jibra'il and on his left will be Mika'il.

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ عُمَرَ - حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، قَالَ ذُكِرَ كَيْفَ قِرَاءَةُ جِبْرَائِلَ وَمِيكَائِلَ عِنْدَ الأَعْمَشِ فَحَدَّثَنَا الأَعْمَشُ عَنْ سَعْدٍ الطَّائِيِّ عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَاحِبَ الصُّورِ فَقَالَ " عَنْ يَمِينِهِ جِبْرَائِلُ وَعَنْ يَسَارِهِ مِيكَائِلُ " .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 3999

In-book reference : Book 32, Hadith 31
English translation : Book 31, Hadith 3988

Narrated Ibn al-Musayyab:

The Prophet (ﷺ), AbuBakr, Umar and Uthman used to read "maliki yawmid-din (master of the Day of Judgment)". The first to read maliki yawmid-din was Marwan.
Abu Dawud said: This is sounder that the tradition which transmitted by al-Zuhri from Anas, and al-Zuhri from Salim, from his father (Ibn 'Umar).
حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ مَعْمَرٌ وَرُبَّمَا ذَكَرَ ابْنَ الْمُسَيَّبِ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَقْرَءُونَ { مَالِكِ يَوْمِ الدِّينِ } وَأَوَّلُ مَنْ قَرَأَهَا { مَلِكِ يَوْمِ الدِّينِ } مَرْوَانُ . قَالَ أَبُو دَاوُدَ هَذَا أَصَحُّ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسٍ وَالزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4000
In-book reference : Book 32, Hadith 32
English translation : Book 31, Hadith 3989

Narrated Umm Salamah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; most Gracious, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another.
Abu Dawud said: I heard Ahmad (b. Hanbal) say: The early reading is: Maliki yawmi'l-din.
حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا ذَكَرَتْ - أَوْ كَلِمَةً غَيْرَهَا - قِرَاءَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَلِكِ يَوْمِ الدِّينِ } يُقَطِّعُ قِرَاءَتَهُ آيَةً آيَةً . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ يَقُولُ الْقِرَاءَةُ الْقَدِيمَةُ { مَالِكِ يَوْمِ الدِّينِ } .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4001
In-book reference : Book 32, Hadith 33
English translation : Book 31, Hadith 3990

Narrated Abu Dharr:

I was sitting behind the Messenger of Allah (ﷺ) who was riding a donkey while the sun was setting. He asked: Do you know where this sets ? I replied: Allah and his Apostle know best. He said: It sets in a spring of warm water (Hamiyah).
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ كُنْتُ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى حِمَارٍ وَالشَّمْسُ عِنْدَ غُرُوبِهَا فَقَالَ " هَلْ تَدْرِي أَيْنَ تَغْرُبُ هَذِهِ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهَا تَغْرُبُ فِي عَيْنٍ حَامِيَةٍ " .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4002
In-book reference : Book 32, Hadith 34
English translation : Book 31, Hadith 3991

Narrated Ibn al-Asqa':

The Prophet (ﷺ) came to them in the swelling place of immigrants and a man asked him: Which is the greatest verse of the Qur'an ? The Prophet (ﷺ) replied: Allah, there is no god but He - the Living, the Self-Subsisting Eternal. No slumber can seize Him nor sleep."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ، أَنَّ مَوْلًى، لاِبْنِ الأَسْقَعِ - رَجُلَ صِدْقٍ - أَخْبَرَهُ عَنِ ابْنِ الأَسْقَعِ أَنَّهُ سَمِعَهُ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَهُمْ فِي صُفَّةِ الْمُهَاجِرِينَ فَسَأَلَهُ إِنْسَانٌ أَىُّ آيَةٍ فِي الْقُرْآنِ أَعْظَمُ قَالَ النَّبِيُّ صلى الله عليه وسلم " { اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ } " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4003
In-book reference : Book 32, Hadith 35
English translation : Book 31, Hadith 3992

Narrated Shariq:

Ibn Mas'ud said read the verse: "Now come, thou" (haita laka). Then Shariq said: We read it, "hi'tu laka" (I am prepared for thee). Ibn Mas'ud said: I read it as I have been taught ; it is dearer to me.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ الْمِنْقَرِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ قَرَأَ { هَيْتَ لَكَ } فَقَالَ شَقِيقٌ إِنَّا نَقْرَؤُهَا { هِئْتُ لَكَ } يَعْنِي فَقَالَ ابْنُ مَسْعُودٍ أَقْرَؤُهَا كَمَا عُلِّمْتُ أَحَبُّ إِلَىَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4004
In-book reference : Book 32, Hadith 36
English translation : Book 31, Hadith 3993

Narrated Shariq:

'Abd Allah (b. Mas'ud) was told that the people had read this verse: "She said: Now come, thou" (hita laka). He said: I read it as I have been taught ; it is dearer to me. It goes "wa qalat haita laka" (She said: Now come thou).

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ قِيلَ لِعَبْدِ اللَّهِ إِنَّ أُنَاسًا يَقْرَءُونَ هَذِهِ الآيَةَ { وَقَالَتْ هِيتَ لَكَ } فَقَالَ إِنِّي أَقْرَأُ كَمَا عُلِّمْتُ أَحَبُّ إِلَىَّ { وَقَالَتْ هَيْتَ لَكَ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4005
In-book reference : Book 32, Hadith 37
English translation : Book 31, Hadith 3994

Narrated Abu Sa’id Al Khudri :

The Messenger of Allah (ﷺ) said: Allah, the Exalted, said to the children of Israel : "... but enter the gate with humility, in posture and in words, and you will be forgiven your faults (tughfar lakum)".

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا ح، وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ { ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ تُغْفَرْ لَكُمْ خَطَايَاكُمْ } " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4006
In-book reference : Book 32, Hadith 38
English translation : Book 31, Hadith 3995

The tradition mentioned above has also been transmitted by Hisham b. Sa'd with a different chain of narrators in a similar way.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، بِإِسْنَادِهِ مِثْلَهُ .

Reference : Sunan Abi Dawud 4007
In-book reference : Book 32, Hadith 39
English translation : Book 31, Hadith 3996

Narrated 'Aishah:

The revelation came down to Messenger of Allah (ﷺ) and he recited to is: "A surah which We have sent down and which We have ordained (faradnaha)"
Abu Dawud said: The letter ra (r) is the word faradnaha has short vowel a (with out doubling of consonant r), and then he reached the verses after this verse.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، - رضى الله عنها - قَالَتْ نَزَلَ الْوَحْىُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَرَأَ عَلَيْنَا { سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا } . قَالَ أَبُو دَاوُدَ يَعْنِي مُخَفَّفَةً حَتَّى أَتَى عَلَى هَذِهِ الآيَاتِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4008
In-book reference : Book 32, Hadith 40
English translation : Book 31, Hadith 3997

33 - Hot Baths (Kitab Al-Hammam) (4009 - 4019)

كتاب الحمّام

(1) Chapter: Entering bathhouses

(1) باب الدُّخُولِ فِي الْحَمَّامِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) forbade to enter the hot baths. He then permitted men to enter them in lower garments.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِي عُذْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ دُخُولِ الْحَمَّامَاتِ ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4009
In-book reference : Book 33, Hadith 1
English translation : Book 32, Hadith 3998

Narrated Aisha, Ummul Mu'minin:

AbulMalih said: Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the Messenger of Allah (ﷺ) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted.

Abu Dawud said: This is the tradition narrated by Jarir, and it is more perfect. Jarir did not mention Abu al-Malih. He said (on the authority of 'A'ishah) that the Messenger of Allah (ﷺ) said.

حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، - جَمِيعًا - عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، - قَالَ ابْنُ الْمُثَنَّى - عَنْ أَبِي الْمَلِيحِ، قَالَ دَخَلَ نِسْوَةٌ مِنْ أَهْلِ الشَّامِ عَلَى عَائِشَةَ - رضى الله عنها - فَقَالَتْ مِمَّنْ أَنْتُنَّ قُلْنَ مِنْ أَهْلِ الشَّامِ . قَالَتْ لَعَلَّكُنَّ مِنَ الْكُورَةِ الَّتِي تَدْخُلُ نِسَاؤُهَا الْحَمَّامَاتِ قُلْنَ نَعَمْ . قَالَتْ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنِ امْرَأَةٍ تَخْلَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا إِلاَّ هَتَكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ تَعَالَى " . قَالَ أَبُو دَاوُدَ هَذَا حَدِيثُ جَرِيرٍ وَهُوَ أَتَمُّ وَلَمْ يَذْكُرْ جَرِيرٌ أَبَا الْمَلِيحِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4010
In-book reference : Book 33, Hadith 2
English translation : Book 32, Hadith 3999

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: After some time the lands of the non-Arabs will be conquered for you, and there you will find houses called hammamat (hot baths). so men should not enter them (to wash) except in lower garments, and forbid the women to enter them except a sick or one who is in a child-bed.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهَا سَتُفْتَحُ لَكُمْ أَرْضُ الْعَجَمِ وَسَتَجِدُونَ فِيهَا بُيُوتًا يُقَالُ لَهَا الْحَمَّامَاتُ فَلاَ يَدْخُلَنَّهَا الرِّجَالُ إِلاَّ بِالأُزُرِ وَامْنَعُوهَا النِّسَاءَ إِلاَّ مَرِيضَةً أَوْ نُفَسَاءَ " .

Grade : **Da'if** (Al-Albani) **حكم: ضعيف (الألباني)**

Reference : Sunan Abi Dawud 4011
In-book reference : Book 33, Hadith 3
English translation : Book 32, Hadith 4000

(2) Chapter: The prohibition of nudity

(2) باب النَّهْىِ عَنِ التَّعَرِّي

Narrated Ya'la:

The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ نُفَيْلٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ الْعَرْزَمِيِّ، عَنْ عَطَاءٍ، عَنْ يَعْلَى، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَغْتَسِلُ بِالْبَرَازِ بِلاَ إِزَارٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيِيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 4012
In-book reference : Book 33, Hadith 4
English translation : Book 32, Hadith 4001

The tradition mentioned above has also been transmitted by Ya'la from the Prophet (ﷺ) through a different chain of narrators.

Abu Dawud said:

The former is more perfect.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ الأَوَّلُ أَتَمُّ .

Grade : **Hasan Sahih** (Al-Albani) **حكم: حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 4013
In-book reference : Book 33, Hadith 5
English translation : Book 32, Hadith 4002

Narrated Jarhad:

The Messenger of Allah (ﷺ) sat with us and my thigh was uncovered. He said: Do you not know that thigh is a private part ?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرْهَدٍ، عَنْ أَبِيهِ، - قَالَ كَانَ جَرْهَدٌ هَذَا مِنْ أَصْحَابِ الصُّفَّةِ - قَالَ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَنَا وَفَخِذِي مُنْكَشِفَةٌ فَقَالَ " أَمَا عَلِمْتَ أَنَّ الْفَخِذَ عَوْرَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4014
In-book reference : Book 33, Hadith 6
English translation : Book 32, Hadith 4003

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: Do not uncover you thigh, and do not look at the thigh of the living and the dead.

Abu Dawud said: This tradition disagrees with the generally reported traditions (nakarah).

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أُخْبِرْتُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَكْشِفْ فَخِذَكَ وَلاَ تَنْظُرْ إِلَى فَخِذِ حَيٍّ وَلاَ مَيِّتٍ " . قَالَ أَبُو دَاوُدَ هَذَا الْحَدِيثُ فِيهِ نَكَارَةٌ .

Grade : **Da'if Jiddan** (Al-Albani) حكم: ضعيف جدا (الألباني)

Reference : Sunan Abi Dawud 4015
In-book reference : Book 33, Hadith 7
English translation : Book 32, Hadith 4004

(3) Chapter: Regarding Nudity (3) باب مَا جَاءَ فِي التَّعَرِّي

Narrated Al-Miswar b. Makhramah:

I lifted a heavy stone. While I was walking my garment fell down. The Messenger of Allah (ﷺ) said to me: Take you garment upon you, and do not walk naked.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ حَمَلْتُ حَجَرًا ثَقِيلاً فَبَيْنَا أَمْشِي فَسَقَطَ عَنِّي ثَوْبِي فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذْ عَلَيْكَ ثَوْبَكَ وَلاَ تَمْشُوا عُرَاةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4016
In-book reference : Book 33, Hadith 8
English translation : Book 32, Hadith 4005

Bahz b. Hakim said that his father told on the authority of his grandfather:

I said: Messenger of Allah, from whom should we conceal our private parts and to whom can we show? He replied: conceal your private parts except from your wife and from whom your right hands possess (slave-girls).
I then asked: Messenger of Allah, (what should we do), if the people are assembled together?
He replied: If it is within your power that no one looks at it, then no one should look at it.
I then asked: Messenger of Allah if one of us is alone, (what should he do)?

He replied: Allah is more entitled than people that bashfulness should be shown to him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، نَحْوَهُ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ " احْفَظْ عَوْرَتَكَ إِلاَّ مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ " إِنِ اسْتَطَعْتَ أَنْ لاَ يَرَيَنَّهَا أَحَدٌ فَلاَ يَرَيَنَّهَا " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ " اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4017
In-book reference : Book 33, Hadith 9
English translation : Book 32, Hadith 4006

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man without wearing lower garment under one cover; and a woman should not be lie with another woman without wearing lower garment under one cover.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَنْظُرُ الرَّجُلُ إِلَى عُرْيَةِ الرَّجُلِ وَلاَ الْمَرْأَةُ إِلَى عُرْيَةِ الْمَرْأَةِ وَلاَ يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلاَ تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4018
In-book reference : Book 33, Hadith 10
English translation : Book 32, Hadith 4007

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A man should not lie with another man and a woman should not lie with another woman without covering their private parts except a child or a father. He also mentioned a third thing which I forgot.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، ح وَحَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، مِنَ الطُّفَاوَةِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُفْضِيَنَّ رَجُلٌ إِلَى رَجُلٍ وَلاَ امْرَأَةٌ إِلَى امْرَأَةٍ إِلاَّ وَلَدًا أَوْ وَالِدًا " . قَالَ وَذَكَرَ الثَّالِثَةَ فَنَسِيتُهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4019
In-book reference : Book 33, Hadith 11
English translation : Book 32, Hadith 4008

34 - Clothing (Kitab Al-Libas) (4020 - 4158)

كتاب اللباس

(1) Chapter: What Is To Be Said When Putting On A New Garment

(1) باب مَا يَقُولُ إِذَا لَبِسَ ثَوْبًا جَدِيدًا

Narrated AbuSa'id al-Khudri:

When the Messenger of Allah (ﷺ) put on a new garment he mentioned it by name, turban or shirt, and would then say: O Allah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made.

Abu Nadrah said: When any of the Companions of the Prophet (ﷺ) put on a new garment, he was told: May you wear it out and may Allah give you another in its place.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ إِمَّا قَمِيصًا أَوْ عِمَامَةً ثُمَّ يَقُولُ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ " . قَالَ أَبُو نَضْرَةَ فَكَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم إِذَا لَبِسَ أَحَدُهُمْ ثَوْبًا جَدِيدًا قِيلَ لَهُ تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4020
In-book reference : Book 34, Hadith 1
English translation : Book 33, Hadith 4009

The tradition mentioned above has also been transmitted by Al-Jariri through a different chain of narrators in a similar way.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْجُرَيْرِيِّ، بِإِسْنَادِهِ نَحْوَهُ .

Reference : Sunan Abi Dawud 4021
In-book reference : Book 34, Hadith 2
English translation : Book 33, Hadith 4010

The tradition mentioned above has also been transmitted by al-Jariri to the same effect though a different chain of narrators.

Abu Dawud said:

'Abd al-Wahhab al-Thaqafi did not mention the name of Abu Sa'id. Hammad b. Salamah said: From al-Jariri, from Abu al-'Ala', from the Prophet (ﷺ).

Abu Dawud said: The hearing of this tradition by Hammad b. Salamah and Thaqafi is of the same nature.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، عَنِ الْجُرَيْرِيِّ، بِإِسْنَادِهِ وَمَعْنَاهُ . قَالَ أَبُو دَاوُدَ عَبْدُ الْوَهَّابِ الثَّقَفِيُّ لَمْ يَذْكُرْ فِيهِ أَبَا سَعِيدٍ وَحَمَّادُ بْنُ سَلَمَةَ قَالَ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلاَءِ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ حَمَّادُ بْنُ سَلَمَةَ وَالثَّقَفِيُّ سَمَاعُهُمَا وَاحِدٌ .

Reference : Sunan Abi Dawud 4022
In-book reference : Book 34, Hadith 3

English translation : Book 33, Hadith 4011

Narrated Mu'adh ibn Anas:

The Prophet (ﷺ) said: If anyone eats food and then says: "Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he will be forgiven his former and later sins. If anyone puts on a garment and says: "Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part," he will be forgiven his former and later sins.

حَدَّثَنَا نُصَيْرُ بْنُ الْفَرَجِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَمَنْ لَبِسَ ثَوْبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ " .

حكم: حسن دون زيادة وما تأخر (الألباني)

Reference : Sunan Abi Dawud 4023
In-book reference : Book 34, Hadith 4
English translation : Book 33, Hadith 4012

(2) Chapter: Regarding The Supplication To Be Said For One Who Puts On A New Garment

(2) باب فِيمَا يُدْعَى لِمَنْ لَبِسَ ثَوْبًا جَدِيدًا

Narrated Umm Khalid, daughter of Sa'd b. al-'As:

Once the Messenger of Allah (ﷺ) was brought some garments among which was a small cloak with a border and black stripes. He said: Whom do you think to be more deserving for it ? The people kept silence. He said: Bring Umm Khalid. The she was carried to him and he put it on her, saying: Wear it out and make it ragged twice. Then he went on looking at red or yellow marks on it, and said: This is sanah, sanah, Umm Khalid. It means "beautiful" in the language of the Abyssinians.

حَدَّثَنَا إِسْحَاقُ بْنُ الْجَرَّاحِ الأَذَنِيُّ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِكِسْوَةٍ فِيهَا خَمِيصَةٌ صَغِيرَةٌ فَقَالَ " مَنْ تَرَوْنَ أَحَقَّ بِهَذِهِ " . فَسَكَتَ الْقَوْمُ فَقَالَ " ائْتُونِي بِأُمِّ خَالِدٍ " . فَأُتِيَ بِهَا فَأَلْبَسَهَا إِيَّاهَا ثُمَّ قَالَ " أَبْلِي وَأَخْلِقِي " . مَرَّتَيْنِ وَجَعَلَ يَنْظُرُ إِلَى عَلَمٍ فِي الْخَمِيصَةِ أَحْمَرَ أَوْ أَصْفَرَ وَيَقُولُ " سَنَاهْ سَنَاهْ يَا أُمَّ خَالِدٍ " . وَسَنَاهْ فِي كَلاَمِ الْحَبَشَةِ الْحَسَنُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4024
In-book reference : Book 34, Hadith 5
English translation : Book 33, Hadith 4013

(3) Chapter: What Has Been Reported About The Qamis

(3) باب مَا جَاءَ فِي الْقَمِيصِ

Narrated Umm Salamah, Ummul Mu'minin:

The clothing which the Messenger of Allah (ﷺ) liked best was shirt.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْقَمِيصُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4025
In-book reference : Book 34, Hadith 6
English translation : Book 33, Hadith 4014

Narrated Umm Salamah, Ummul Mu'minin:

No clothing was dearer to be Messenger of Allah (ﷺ) than shirt.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا أَبُو تُمَيْلَةَ، قَالَ حَدَّثَنِي عَبْدُ الْمُؤْمِنِ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ لَمْ يَكُنْ ثَوْبٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ قَمِيصٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4026
In-book reference : Book 34, Hadith 7
English translation : Book 33, Hadith 4015

Narrated Asma', daughter of Yazid,:

The sleeve of the shirt of the Messenger of Allah (ﷺ) came to the wrist.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، عَنْ أَبِيهِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ كَانَتْ يَدُ كُمِّ قَمِيصِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى الرُّصْغِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4027
In-book reference : Book 34, Hadith 8
English translation : Book 33, Hadith 4016

(4) Chapter: What Has Been Reported About Cloaks

(4) باب مَا جَاءَ فِي الأَقْبِيَةِ

Narrated Al-Miswar b. Makhramah:

The Messenger of Allah (ﷺ) distributed outer garments with full-length sleeves but did not give Makhramah anything. Makhramah said: Go with us to the Messenger of Allah (ﷺ). So I went with him and he said: Enter and call him for me. I then called him. He came out to him and he had an outer garment with full-length sleeves over him from those garments. He said: I kept it for you. He looked at it, meaning Makhramah according to the addition of Ibn Mawhab. The agreed version then says: He said: Makhramah was pleased. Ibn Qutaibah said: From Ibn Abi Mulaikah, but he did not name it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، - الْمَعْنَى - أَنَّ اللَّيْثَ، - يَعْنِي ابْنَ سَعْدٍ - حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُ قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا فَقَالَ مَخْرَمَةُ يَا

بُنَىَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَانْطَلَقْتُ مَعَهُ قَالَ ادْخُلْ فَادْعُهُ لِي قَالَ فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قِبَاءٌ مِنْهَا فَقَالَ " خَبَأْتُ هَذَا لَكَ " . قَالَ فَنَظَرَ إِلَيْهِ - زَادَ ابْنُ مَوْهَبٍ - مَخْرَمَةُ - ثُمَّ اتَّفَقَا - قَالَ رَضِيَ مَخْرَمَةُ . قَالَ قُتَيْبَةُ عَنِ ابْنِ أَبِي مُلَيْكَةَ لَمْ يُسَمِّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4028
In-book reference : Book 34, Hadith 9
English translation : Book 33, Hadith 4017

(5) Chapter: A Garment Of Fame And Vanity (5) باب فِي لُبْسِ الشُّهْرَةِ

Narrated Abdullah ibn Umar:
The Prophet (ﷺ) as saying: If anyone wears a garment for gaining fame, Allah will clothe him in a similar garment on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ عِيسَى - عَنْ شَرِيكٍ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنِ الْمُهَاجِرِ الشَّامِيِّ، عَنِ ابْنِ عُمَرَ، - قَالَ فِي حَدِيثِ شَرِيكٍ يَرْفَعُهُ - قَالَ " مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ " . زَادَ عَنْ أَبِي عَوَانَةَ " ثُمَّ تُلَهَّبُ فِيهِ النَّارُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4029
In-book reference : Book 34, Hadith 10
English translation : Book 33, Hadith 4018

Musaddad transmitted the tradition mentioned above from Abu 'Awanah saying:

Garment of disgrace.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ ثَوْبَ مَذَلَّةٍ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4030
In-book reference : Book 34, Hadith 11
English translation : Book 33, Hadith 4019

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: He who copies any people is one of them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنِيبٍ الْجُرَشِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4031
In-book reference : Book 34, Hadith 12
English translation : Book 33, Hadith 4020

(6) Chapter: Regarding Wearing Wool And Hair

(6) باب فِي لُبْسِ الصُّوفِ وَالشَّعْرِ

'Aishah said:

The Messenger of Allah (ﷺ) went out one morning wearing a variegated garment of black goat hair.

Narrated Utbah ibn AbdusSulami:
I asked the Messenger of Allah (ﷺ) to clothe me. He clothed me with two coarse clothes of linen.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، وَحُسَيْنُ بْنُ عَلِيٍّ، قَالاَ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ . وَقَالَ حُسَيْنٌ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا . - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلاَءِ الزُّبَيْدِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَقِيلِ بْنِ مُدْرِكٍ عَنْ لُقْمَانَ بْنِ عَامِرٍ عَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ قَالَ اسْتَكْسَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَسَانِي خَيْشَتَيْنِ فَلَقَدْ رَأَيْتُنِي وَأَنَا أَكْسَى أَصْحَابِي .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:
Reference	: Sunan Abi Dawud 4032		
In-book reference	: Book 34, Hadith 13		
English translation	: Book 33, Hadith 4021		

Narrated Abu Burdah:

My father said to me: My son, if you had seen us while we were with the Messenger of Allah (ﷺ) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، قَالَ قَالَ لِي أَبِي يَا بُنَىَّ لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ نَبِيِّنَا صلى الله عليه وسلم وَقَدْ أَصَابَتْنَا السَّمَاءُ حَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:
Reference	: Sunan Abi Dawud 4033		
In-book reference	: Book 34, Hadith 14		
English translation	: Book 33, Hadith 4022		

Narrated Anas ibn Malik:

The King Dhu Yazan presented to the apostle of Allah (ﷺ) a suit of clothes which he had purchased for thirty-three camels or thirty-three she-camels. He accepted it.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا عُمَارَةُ بْنُ زَاذَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ مَلِكَ، ذِي يَزَنَ أَهْدَى إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حُلَّةً أَخَذَهَا بِثَلاَثَةٍ وَثَلاَثِينَ بَعِيرًا أَوْ ثَلاَثٍ وَثَلاَثِينَ نَاقَةً فَقَبِلَهَا .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:
Reference	: Sunan Abi Dawud 4034		
In-book reference	: Book 34, Hadith 15		
English translation	: Book 33, Hadith 4023		

Narrated Ishaq ibn Abdullah ibn al-Harith:

The Messenger of Allah (ﷺ) purchased a suit of clothes for twenty she-camels and some more and he presented it to Dhu Yazan.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اشْتَرَى حُلَّةً بِبِضْعَةٍ وَعِشْرِينَ قَلُوصًا فَأَهْدَاهَا إِلَى ذِي يَزَنَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4035
In-book reference : Book 34, Hadith 16
English translation : Book 33, Hadith 4024

(6) Chapter: Wearing Clothes Of Superior Quality (6)

(7) Chapter: Wearing Coarse Clothes (7) باب لِبَاسِ الْغَلِيظِ

Narrated Abu Burdah

I entered upon 'Aishah, and she brought a coarse lower garment that was manufactured in the Yemen and a patched garment called mulabbadah. She swore by Allah that the spirit of the Messenger of Allah (ﷺ) was taken in these two clothes.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُوسَى، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - الْمَعْنَى - عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ - رضى الله عنها - فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ وَكِسَاءً مِنَ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ فَأَقْسَمَتْ بِاللَّهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4036
In-book reference : Book 34, Hadith 17
English translation : Book 33, Hadith 4025

Narrated Abdullah ibn Abbas:

When the Haruriyyah made a revolt, I came to Ali (may Allah be pleased with him). He said: Go to these people. I then put on the best suit of the Yemen.
AbuZumayl (a transmitter) said: Ibn Abbas was handsome and of imposing countenance. Ibn Abbas said: I then came to them and they said: Welcome to you, Ibn Abbas! what is this suit of clothes? I said: Why are you objecting to me? I saw over the Messenger of Allah (ﷺ) the best suit of clothes.

Abu Dawud said: The name of Abu Zumail is Sammak b. al-Walid al-Hanafi.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو ثَوْرٍ الْكَلْبِيُّ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ بْنِ الْقَاسِمِ الْيَمَامِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو زُمَيْلٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ لَمَّا خَرَجَتِ الْحَرُورِيَّةُ أَتَيْتُ عَلِيًّا - رضى الله عنه - فَقَالَ ائْتِ هَؤُلاَءِ الْقَوْمَ . فَلَبِسْتُ أَحْسَنَ مَا يَكُونُ مِنْ حُلَلِ الْيَمَنِ - قَالَ أَبُو زُمَيْلٍ وَكَانَ ابْنُ عَبَّاسٍ رَجُلاً جَمِيلاً جَهِيرًا - قَالَ ابْنُ عَبَّاسٍ فَأَتَيْتُهُمْ فَقَالُوا مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ الْحُلَّةُ قَالَ مَا تَعِيبُونَ عَلَىَّ لَقَدْ رَأَيْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَحْسَنَ مَا يَكُونُ مِنَ الْحُلَلِ . قَالَ أَبُو دَاوُدَ اسْمُ أَبِي زُمَيْلٍ سِمَاكُ بْنُ الْوَلِيدِ الْحَنَفِيُّ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4037
In-book reference : Book 34, Hadith 18
English translation : Book 33, Hadith 4026

(8) Chapter: What Has Been Reported Regarding Khazz

(8) باب مَا جَاءَ فِي الْخَزِّ

Narrated Sa'd:

I saw a man riding on a white mule and he had a black turban of silk and wool. He said: The Messenger of Allah (ﷺ) put it on me. This is the version of Uthman, and there is the word akhbara in his tradition.

حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ الأَنْمَاطِيُّ الْبَصْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّازِيُّ، حَدَّثَنَا أَبِي، أَخْبَرَنِي أَبِي عَبْدُ اللَّهِ بْنُ سَعْدٍ، عَنْ أَبِيهِ، سَعْدٍ قَالَ رَأَيْتُ رَجُلاً بِبُخَارَى عَلَى بَغْلَةٍ بَيْضَاءَ عَلَيْهِ عِمَامَةُ خَزٍّ سَوْدَاءُ فَقَالَ كَسَانِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم . هَذَا لَفْظُ عُثْمَانَ وَالإِخْبَارُ فِي حَدِيثِهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4038
In-book reference : Book 34, Hadith 19
English translation : Book 33, Hadith 4027

Narrated Abdur Rahman ibn Ghanam al-Ash'ari:

Abu Amir or Abu Malik told me--I swear by Allah another oath that he did not believe me that he heard the Messenger of Allah (ﷺ) say: There will be among my community people who will make lawful (the use of) khazz and silk. Some of them will be transformed into apes and swine.

Abu Dawud said: Twenty Companions of the Messenger of Allah (ﷺ) or more put on khazz. Anas and al-Bara' b. 'Azib were among them.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ غَنْمٍ الأَشْعَرِيَّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ، أَوْ أَبُو مَالِكٍ - وَاللَّهِ يَمِينٌ أُخْرَى مَا كَذَبَنِي - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْخَزَّ وَالْحَرِيرَ " . وَذَكَرَ كَلاَمًا قَالَ " يُمْسَخُ مِنْهُمْ آخَرُونَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ " . قَالَ أَبُو دَاوُدَ وَعِشْرُونَ نَفْسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ أَكْثَرُ لَبِسُوا الْخَزَّ مِنْهُمْ أَنَسٌ وَالْبَرَاءُ بْنُ عَازِبٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4039
In-book reference : Book 34, Hadith 20
English translation : Book 33, Hadith 4028

(9) Chapter: What Has Been Reported About Wearing Silk

(9) باب مَا جَاءَ فِي لُبْسِ الْحَرِيرِ

Narrated 'Abd Allaah b. 'Umar:

'Umar b. al-Khattab saw that a striped robe containing silk was being sold at the the gate of the mosque. He said: Messenger of Allah, would that you purchased it and wore it on Friday and when a delegation came to you. The Messenger of Allah (ﷺ) said: Only he who has no portion in the next world wears this (silk). Then the Messenger of Allah (ﷺ) came in possession of some robes made of silk and gave one of them to 'Umar b. al-Khattab. 'Umar said: Messenger of Allah, you are clothing me with it, but you said about the robe of 'Utarid what you said. The Messenger of Allah (ﷺ) said: I did not give it to you so that you may wear it. So 'Umar al-Khattab gave it to his brother who was a polytheist in Mecca to wear it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى حُلَّةً سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ تُبَاعُ فَقَالَ يَا رَسُولَ اللَّهِ لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ " . ثُمَّ جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهَا حُلَلٌ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا " . فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4040
In-book reference : Book 34, Hadith 21
English translation : Book 33, Hadith 4029

The tradition mentioned above has also been narrated by 'Abd Allah b. 'Umar through a different chain of narrators. This version has:

He said: A robe of silk brocade. He then sent him a Jubbah of brocade and said: You may sell it and fulfill your need.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ قَالَ حُلَّةَ إِسْتَبْرَقٍ . وَقَالَ فِيهِ ثُمَّ أَرْسَلَ إِلَيْهِ بِجُبَّةِ دِيبَاجٍ وَقَالَ " تَبِيعُهَا وَتُصِيبُ بِهَا حَاجَتَكَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4041
In-book reference : Book 34, Hadith 22
English translation : Book 33, Hadith 4030

Narrated Abu 'Uthman al-Nahdi:

'Umar wrote to 'Utbah b. Farqad that the Prophet (ﷺ) forbade (wearing) silk except so-and-so, and so-and-so, to the extent of two, three, or four fingers.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ كَتَبَ عُمَرُ إِلَى عُتْبَةَ بْنِ فَرْقَدٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْحَرِيرِ إِلاَّ مَا كَانَ هَكَذَا وَهَكَذَا أُصْبُعَيْنِ وَثَلاَثَةً وَأَرْبَعَةً .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4042
In-book reference : Book 34, Hadith 23
English translation : Book 33, Hadith 4031

Ali said:

A robe containing silk was presented to the Messenger of Allah (ﷺ). He then sent it to me. I wore it and came to him. I saw him looking angry in his face. He then said: I did not send it to you to wear. He ordered me and I divided it among my women.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يُحَدِّثُ عَنْ عَلِيٍّ، رضى الله عنه قَالَ أُهْدِيَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حُلَّةٌ سِيَرَاءُ فَأَرْسَلَ بِهَا إِلَىَّ فَلَبِسْتُهَا فَأَتَيْتُهُ فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ وَقَالَ ‏"‏ إِنِّي لَمْ أُرْسِلْ بِهَا إِلَيْكَ لِتَلْبَسَهَا ‏"‏ ‏.‏ وَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4043
In-book reference : Book 34, Hadith 24
English translation : Book 33, Hadith 4032

(10) Chapter: Whoever Regarded Silk As Disliked (10) باب مَنْ كَرِهَهُ

Narrated 'Ali bin Abi Talib:

The Messenger of Allah (ﷺ) forbade us to wear a Qassi garment, a garment dyed with safflower, gold rings, and reading the Qur'an while bowing.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ الْقَسِّيِّ وَعَنْ لُبْسِ الْمُعَصْفَرِ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4044
In-book reference : Book 34, Hadith 25
English translation : Book 33, Hadith 4033

The tradition mentioned above has also been transmitted by 'Ali b. Abi Talib from the Prophet (ﷺ) through a different chain of narrators. This version has:

(He forbade) reading the Qur'an while bowing and prostrating.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، - يَعْنِي الْمَرْوَزِيَّ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا قَالَ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4045
In-book reference : Book 34, Hadith 26
English translation : Book 33, Hadith 4034

The tradition mentioned above has also been transmitted by Ibrahim b. 'Abd Allah through a different chain of narrators. This version added:

I do not say that he had forbidden you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ، بِهَذَا زَادَ وَلاَ أَقُولُ نَهَاكُمْ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4046
In-book reference : Book 34, Hadith 27
English translation : Book 33, Hadith 4035

Narrated Anas ibn Malik:

The king of Rome presented a fur of silk brocade to the Prophet (ﷺ) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (ﷺ) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ مَلِكَ الرُّومِ، أَهْدَى إِلَى النَّبِيِّ صلى الله عليه وسلم مُسْتَقَةً مِنْ سُنْدُسٍ فَلَبِسَهَا فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تَذَبْذَبَانِ ثُمَّ بَعَثَ بِهَا إِلَى جَعْفَرٍ فَلَبِسَهَا ثُمَّ جَاءَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا " . قَالَ فَمَا أَصْنَعُ بِهَا قَالَ أَرْسِلْ بِهَا إِلَى أَخِيكَ النَّجَاشِيِّ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4047
In-book reference : Book 34, Hadith 28
English translation : Book 33, Hadith 4036

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: I do not ride on purple, or wear a garment dyed with saffron, or wear shirt hemmed with silk.

Pointing to the collar of his shirt al-Hasan (al-Basri) said: The perfume used by men should have an odour but no colour, and the perfume used by women should have a colour but no odour.

Sa'id said: I think he said: They interpreted his tradition about perfume used by women as applying when she comes out. But when she is with her husband, she may use any perfume she wishes.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ أَرْكَبُ الأُرْجُوَانَ وَلاَ أَلْبَسُ الْمُعَصْفَرَ وَلاَ أَلْبَسُ الْقَمِيصَ الْمُكَفَّفَ بِالْحَرِيرِ " . قَالَ وَأَوْمَأَ الْحَسَنُ إِلَى جَيْبِ قَمِيصِهِ . قَالَ وَقَالَ " أَلاَ وَطِيبُ الرِّجَالِ رِيحٌ لاَ لَوْنَ لَهُ أَلاَ وَطِيبُ النِّسَاءِ لَوْنٌ لاَ رِيحَ لَهُ " . قَالَ سَعِيدٌ أُرَاهُ قَالَ إِنَّمَا حَمَلُوا قَوْلَهُ فِي طِيبِ النِّسَاءِ عَلَى أَنَّهَا إِذَا خَرَجَتْ فَأَمَّا إِذَا كَانَتْ عِنْدَ زَوْجِهَا فَلْتَتَطَيَّبْ بِمَا شَاءَتْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4048
In-book reference : Book 34, Hadith 29
English translation : Book 33, Hadith 4037

Narrated Abul Husayn, that is al-Haytham ibn Shafi

I and a companion of mine called Abu 'Amir, a man from al-Ma'afir went to perform prayer in Bayt al-Maqdis (Jerusalem). Their preacher was a man of Azd called AbuRayhanah, who was a companion of the Prophet (ﷺ).

Abul Husayn said:

my companion went to the mosque before me. I went there after him and sat beside him. He asked me: Did you hear the preaching of AbuRayhanah? I said: No. He said: I heard him say: The Messenger of Allah (ﷺ) forbade ten things: Sharpening the ends of the teeth, tattooing, plucking hair, men sleeping together without an under garment, women sleeping together without an under-garment, men putting silk at the hem of their garments like the Persians, or putting silk on their shoulders like the Persians, plundering, riding on panther skins, wearing signet rings, except in the case of one in authority.

Abu Dawud said: The solitary point in this tradition (not supported by other traditions) is the report about the signet-ring.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، أَخْبَرَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ - عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ أَبِي الْحُصَيْنِ، - يَعْنِي الْهَيْثَمَ بْنَ شَفِيٍّ - قَالَ خَرَجْتُ أَنَا وَصَاحِبٌ، لِي يُكْنَى أَبَا عَامِرٍ - رَجُلٌ مِنَ الْمَعَافِرِ - لِنُصَلِّيَ بِإِيلْيَاءَ وَكَانَ قَاصَّهُمْ رَجُلٌ مِنَ الأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ قَالَ أَبُو الْحُصَيْنِ فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ ثُمَّ رَدِفْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَسَأَلَنِي هَلْ أَدْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ قُلْتُ لاَ . قَالَ سَمِعْتُهُ يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَشْرٍ عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَسْفَلِ ثِيَابِهِ حَرِيرًا مِثْلَ الأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكِبَيْهِ حَرِيرًا مِثْلَ الأَعَاجِمِ وَعَنِ النُّهْبَى وَرُكُوبِ النُّمُورِ وَلُبُوسِ الْخَاتَمِ إِلاَّ لِذِي سُلْطَانٍ . قَالَ أَبُو دَاوُدَ الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ ذِكْرُ الْخَاتَمِ .

Grade	: **Da'if** (Al-Albani)	حكم: **ضعيف** (الألباني)
Reference	: Sunan Abi Dawud 4049	
In-book reference	: Book 34, Hadith 30	
English translation	: Book 33, Hadith 4038	

'Ali said:

It is forbidden to use purple saddle-clothes.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ، - رضى الله عنه - أَنَّهُ قَالَ نَهَى عَنْ مَيَاثِرِ الأُرْجُوَانِ .

Grade	: **Sahih** (Al-Albani)	حكم: **صحيح** (الألباني)
Reference	: Sunan Abi Dawud 4050	
In-book reference	: Book 34, Hadith 31	
English translation	: Book 33, Hadith 4039	

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) forbade me to wear a gold ring, or a Qassi garment or the use purple saddle-cloths.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَالْمِيثَرَةِ الْحَمْرَاءِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4051
In-book reference : Book 34, Hadith 32
English translation : Book 33, Hadith 4040

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) once prayed wearing a garment having marks. He looked at its marks. When he saluted, he said: Take this garment of mine to AbuJahm, for it turned my attention just now in my prayer, and bring a simple garment without marks.

Abu Dawud said: The name of Abu Jahm b. Hudhaifah from Banu 'Adi b. Ka'b b. Ghanam

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ فَنَظَرَ إِلَى أَعْلاَمِهَا فَلَمَّا سَلَّمَ قَالَ ‏ "‏ اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ فَإِنَّهَا أَلْهَتْنِي آنِفًا فِي صَلاَتِي وَأْتُونِي بِأَنْبِجَانِيَّتِهِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ أَبُو جَهْمِ بْنُ حُذَيْفَةَ مِنْ بَنِي عَدِيِّ بْنِ كَعْبِ بْنِ غَانِمٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4052
In-book reference : Book 34, Hadith 33
English translation : Book 33, Hadith 4041

A similar tradition has also been transmitted by 'Aishah through a different chain of narrators. But the former is more perfect.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، نَحْوَهُ وَالأَوَّلُ أَشْبَعُ ‏.‏

Reference : Sunan Abi Dawud 4053
In-book reference : Book 34, Hadith 34
English translation : Book 33, Hadith 4042

(11) Chapter: The Concession Allowing Markings And Silk Lines

(11) باب الرُّخْصَةِ فِي الْعَلَمِ وَخَيْطِ الْحَرِيرِ

Narrated Asma:

Abdullah AbuUmar, client of Asma', daughter of AbuBakr, said: I saw Ibn Umar buying a Syrian garment in the market. When he saw that it had red warp, he returned it. I then came to Asma' and mentioned it to her. She said: Bring me, slave-girl, the mantle of the Messenger of Allah (ﷺ). She brought out a mantle of a course ornamented cloth, with its collar, sleeves, front, and back were hemmed with brocade.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ، حَدَّثَنَا عَبْدُ اللَّهِ أَبُو عُمَرَ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ رَأَيْتُ ابْنَ عُمَرَ فِي السُّوقِ اشْتَرَى ثَوْبًا شَامِيًّا فَرَأَى فِيهِ خَيْطًا أَحْمَرَ فَرَدَّهُ فَأَتَيْتُ أَسْمَاءَ فَذَكَرْتُ ذَلِكَ لَهَا فَقَالَتْ يَا جَارِيَةُ نَاوِلِينِي جُبَّةَ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَأَخْرَجَتْ جُبَّةَ طَيَالِسَةٍ مَكْفُوفَةَ الْجَيْبِ وَالْكُمَّيْنِ وَالْفَرْجَيْنِ بِالدِّيبَاجِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4054
In-book reference : Book 34, Hadith 35
English translation : Book 33, Hadith 4043

Ibn 'Abbas said:

It is only a garment wholly made of silk which the Messenger of Allah (ﷺ) forbade, but there is no harm in the ornamented border and the wrap.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا خُصَيْفٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّمَا نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الثَّوْبِ الْمُصْمَتِ مِنَ الْحَرِيرِ فَأَمَّا الْعَلَمُ مِنَ الْحَرِيرِ وَسَدَى الثَّوْبِ فَلاَ بَأْسَ بِهِ ‏.‏

حكم: صحيح دون قوله فأما العلم (الألباني)

Reference : Sunan Abi Dawud 4055
In-book reference : Book 34, Hadith 36
English translation : Book 33, Hadith 4044

(12) Chapter: Regarding Wearing Silk Due To An Excuse

(12) باب فِي لُبْسِ الْحَرِيرِ لِعُذْرٍ

Narrated Anas:

The Messenger of Allah (ﷺ) gave license to 'Abd al-Rahman b. 'Awf and al-Zubair b. al-'Awwam to wear silk shirts during a journey because of an itch which they had.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمُصِ الْحَرِيرِ فِي السَّفَرِ مِنْ حِكَّةٍ كَانَتْ بِهِمَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4056
In-book reference : Book 34, Hadith 37
English translation : Book 33, Hadith 4045

(13) Chapter: Regarding Silk For Women

(13) باب فِي الْحَرِيرِ لِلنِّسَاءِ

Narrated Ali ibn AbuTalib:

The Prophet of Allah (ﷺ) took silk and held it in his right hand, and took gold and held it in his left hand and said: both of these are prohibited to the males of my community.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، - يَعْنِي الْغَافِقِيَّ - أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، - رضى الله عنه - يَقُولُ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ ‏"‏ إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4057
In-book reference : Book 34, Hadith 38

English translation : Book 33, Hadith 4046

Anas b. Malik said that he saw a striped garment over Umm Kulthum, daughter of the Messenger of Allah (ﷺ). He said:

The word "siyara" means striped with silk.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَكَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيَّانِ، قَالاَ حَدَّثَنَا بَقِيَّةُ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُ أَنَّهُ، رَأَى عَلَى أُمِّ كُلْثُومٍ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم بُرْدًا سِيَرَاءَ . قَالَ وَالسِّيَرَاءُ الْمُضَلَّعُ بِالْقَزِّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4058
In-book reference : Book 34, Hadith 39
English translation : Book 33, Hadith 4047

Narrated Jabir ibn Abdullah:

We used to take it away (i.e. silk) from boys, and leave it for girls. Mis'ar said: I asked Amr ibn Dinar about it, but he did not know it.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، - يَعْنِي الزُّبَيْرِيَّ - حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَنْزِعُهُ عَنِ الْغِلْمَانِ، وَنَتْرُكُهُ، عَلَى الْجَوَارِي . قَالَ مِسْعَرٌ فَسَأَلْتُ عَمْرَو بْنَ دِينَارٍ عَنْهُ فَلَمْ يَعْرِفْهُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4059
In-book reference : Book 34, Hadith 40
English translation : Book 33, Hadith 4048

(14) Chapter: Regarding Wearing The Hibarah (14) باب فِي لُبْسِ الْحِبَرَةِ

Narrated Qatadah:

We asked Anas b. Malik: Which cloth was dearer to the Messenger of Allah (ﷺ) ? or Which cloth did the Messenger of Allah (ﷺ) like best to wear ? He replied: The striped cloaks (hibrah).

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ قُلْنَا لأَنَسٍ - يَعْنِي ابْنَ مَالِكٍ - أَىُّ اللِّبَاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ أَعْجَبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ الْحِبَرَةُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4060
In-book reference : Book 34, Hadith 41
English translation : Book 33, Hadith 4049

(15) Chapter: Regarding White Garments (15) باب فِي الْبَيَاضِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid) for it clears the vision and makes the hair sprout.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا خَيْرُ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4061
In-book reference : Book 34, Hadith 42
English translation : Book 33, Hadith 4050

(16) Chapter: Regarding Worn Out Clothes, And Washing Clothes (16) باب فِي غَسْلِ الثَّوْبِ وَفِي الْخُلْقَانِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) paid visit to us, and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ وَكِيعٍ، عَنِ الأَوْزَاعِيِّ، نَحْوَهُ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَأَى رَجُلاً شَعِثًا قَدْ تَفَرَّقَ شَعْرُهُ فَقَالَ " أَمَا كَانَ يَجِدُ هَذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ " . وَرَأَى رَجُلاً آخَرَ وَعَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ " أَمَا كَانَ هَذَا يَجِدُ مَاءً يَغْسِلُ بِهِ ثَوْبَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4062
In-book reference : Book 34, Hadith 43
English translation : Book 33, Hadith 4051

Abu al-Ahwas quoted his father saying:

I came to the Prophet (ﷺ) wearing a poor garment and he said (to me): Have you any property? He replied: Yes. He asked: What kind is it? He said: Allah has given me camels. Sheep, horses and slaves. He then said: When Allah gives you property, let the mark of Allah's favour and honour to you be seen.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي ثَوْبٍ دُونٍ فَقَالَ " أَلَكَ مَالٌ " . قَالَ نَعَمْ . قَالَ " مِنْ أَىِّ الْمَالِ " . قَالَ قَدْ أَتَانِيَ اللَّهُ مِنَ الإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ . قَالَ " فَإِذَا أَتَاكَ اللَّهُ مَالاً فَلْيُرَ أَثَرُ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4063

In-book reference : Book 34, Hadith 44
English translation : Book 33, Hadith 4052

(17) Chapter: Regarding Dyeing With Yellow

(17) باب فِي الْمَصْبُوغِ بِالصُّفْرَةِ

Narrated Zayd ibn Aslam:

Ibn Umar used to dye his beard with yellow colour so much so that his clothes were filled (dyed) with yellowness. He was asked: Why do you dye with yellow colour? He replied: I saw the Messenger of Allah (ﷺ) dyeing with yellow colour, and nothing was dearer to him than it. He would dye all his clothes with it, even his turban.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ زَيْدٍ، - يَعْنِي ابْنَ أَسْلَمَ - أَنَّ ابْنَ عُمَرَ، كَانَ يَصْبُغُ لِحْيَتَهُ بِالصُّفْرَةِ حَتَّى تَمْتَلِئَ ثِيَابُهُ مِنَ الصُّفْرَةِ فَقِيلَ لَهُ لِمَ تَصْبُغُ بِالصُّفْرَةِ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا وَلَمْ يَكُنْ شَىْءٌ أَحَبَّ إِلَيْهِ مِنْهَا وَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4064
In-book reference : Book 34, Hadith 45
English translation : Book 33, Hadith 4053

(18) Chapter: Regarding Green

(18) باب فِي الْخُضْرَةِ

Narrated AbuRimthah:

I went with my father to the Prophet (ﷺ) and saw two green garments over him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ إِيَادٍ - حَدَّثَنَا إِيَادٌ، عَنْ أَبِي رِمْثَةَ، قَالَ انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ صلى الله عليه وسلم فَرَأَيْتُ عَلَيْهِ بُرْدَيْنِ أَخْضَرَيْنِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4065
In-book reference : Book 34, Hadith 46
English translation : Book 33, Hadith 4054

(19) Chapter: Regarding Red

(19) باب فِي الْحُمْرَةِ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather said: We came down with the Messenger of Allah (ﷺ) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ الْغَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ هَبَطْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ ثَنِيَّةٍ فَالْتَفَتَ إِلَىَّ وَعَلَىَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ فَقَالَ ‏"‏ مَا هَذِهِ الرَّيْطَةُ عَلَيْكَ ‏"‏ ‏.‏ فَعَرَفْتُ مَا كَرِهَ

فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورًا لَهُمْ فَقَذَفْتُهَا فِيهِ ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ " يَا عَبْدَ اللَّهِ مَا فَعَلَتِ الرَّيْطَةُ " . فَأَخْبَرْتُهُ فَقَالَ " أَلاَ كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لاَ بَأْسَ بِهِ لِلنِّسَاءِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4066
In-book reference : Book 34, Hadith 47
English translation : Book 33, Hadith 4055

Hisham b. al-Ghaz said:

The word mudarrajah mentioned in the previous tradition means a colour which is neither crimson nor pink.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، حَدَّثَنَا الْوَلِيدُ، قَالَ قَالَ هِشَامٌ - يَعْنِي ابْنَ الْغَازِ - الْمُضَرَّجَةُ الَّتِي لَيْسَتْ بِمُشَبَّعَةٍ وَلاَ الْمُوَرَّدَةُ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 4067
In-book reference : Book 34, Hadith 48
English translation : Book 33, Hadith 4056

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) saw me. The version of AbuAli al-Lula' has: I think I wore a garment dyed with a reddish yellow colour. He asked: What is this? So I went and burnt it. The Prophet (ﷺ) said: What have you done with your garment? I replied: I burnt it. He said: Why did you not give it to one of your women to wear?
Abu Dawud said: Thawr transmitted it from Khalid and said: "Pink (muwarrad)" while Tawus said: "Reddish yellow colour (mu'asfar)".

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ، عَنْ شُفْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ أُرَاهُ - وَعَلَيَّ ثَوْبٌ مَصْبُوغٌ بِعُصْفُرٍ مُوَرَّدٍ فَقَالَ " مَا هَذَا " . فَانْطَلَقْتُ فَأَحْرَقْتُهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا صَنَعْتَ بِثَوْبِكَ " . فَقُلْتُ أَحْرَقْتُهُ . قَالَ " أَفَلاَ كَسَوْتَهُ بَعْضَ أَهْلِكَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ ثَوْرٌ عَنْ خَالِدٍ فَقَالَ مُوَرَّدٌ وَطَاوُسٌ قَالَ مُعَصْفَرٌ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4068
In-book reference : Book 34, Hadith 49
English translation : Book 33, Hadith 4057

Narrated Abdullah ibn Amr ibn al-'As:

A man wearing two red garments passed the Prophet (ﷺ) and gave him a greeting, but he did not respond to his greeting.

حَدَّثَنَا مُحَمَّدُ بْنُ حُزَابَةَ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ مَنْصُورٍ - حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ مَرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم رَجُلٌ عَلَيْهِ ثَوْبَانِ أَحْمَرَانِ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ النَّبِيُّ صلى الله عليه وسلم عَلَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4069
In-book reference : Book 34, Hadith 50
English translation : Book 33, Hadith 4058

Narrated Rafi' ibn Khadij:

We went out with the Messenger of Allah (ﷺ) on a journey, and we had on our saddles and camels garments consisting of red warp of wool. The Messenger of Allah (ﷺ) said: Do I not see that red colour has dominated you. We then got up quickly on account of this saying of the Messenger of Allah (ﷺ) and some of our camels ran away. We then took the garments and withdrew them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ رَجُلٍ، مِنْ بَنِي حَارِثَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَرَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَوَاحِلِنَا وَعَلَى إِبِلِنَا أَكْسِيَةً فِيهَا خُيُوطُ عِهْنٍ حُمْرٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أَرَى هَذِهِ الْحُمْرَةَ قَدْ عَلَتْكُمْ " . فَقُمْنَا سِرَاعًا لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى نَفَرَ بَعْضُ إِبِلِنَا فَأَخَذْنَا الأَكْسِيَةَ فَنَزَعْنَاهَا عَنْهَا .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4070
In-book reference : Book 34, Hadith 51
English translation : Book 33, Hadith 4059

Narrated Hurayth ibn al-Abajj as-Sulayhi:

That a woman of Banu Asad: One day I was with Zaynab, the wife of the Messenger of Allah (ﷺ), and we were dyeing her clothes with red ochre. In the meantime the Messenger of Allah (ﷺ) peeped us. When he saw the red ochre, he returned. When Zaynab saw this, she realised that the Messenger of Allah (ﷺ) disapproved of what she had done. She then took and washed her clothes and concealed all redness. The Messenger of Allah (ﷺ) then returned and peeped, and when he did not see anything, he entered.

حَدَّثَنَا ابْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنِي أَبِي، - قَالَ ابْنُ عَوْفٍ الطَّائِيُّ وَقَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ حَدَّثَنِي ضَمْضَمٌ - يَعْنِي ابْنَ زُرْعَةَ - عَنْ شُرَيْحِ بْنِ عُبَيْدٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنْ حُرَيْثِ بْنِ الأَبَجِّ السَّلِيحِيِّ أَنَّ امْرَأَةً مِنْ بَنِي أَسَدٍ قَالَتْ كُنْتُ يَوْمًا عِنْدَ زَيْنَبَ امْرَأَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَصْبُغُ ثِيَابًا لَهَا بِمَغْرَةٍ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ طَلَعَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَى الْمَغْرَةَ رَجَعَ فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ عَلِمَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَرِهَ مَا فَعَلَتْ فَأَخَذَتْ فَغَسَلَتْ ثِيَابَهَا وَوَارَتْ كُلَّ حُمْرَةٍ ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجَعَ فَاطَّلَعَ فَلَمَّا لَمْ يَرَ شَيْئًا دَخَلَ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4071
In-book reference : Book 34, Hadith 52
English translation : Book 33, Hadith 4060

(20) Chapter: Regarding The Concession Allowing That (Red)

(20) باب فِي الرُّخْصَةِ فِي ذَلِكَ

Narrated Al-Bara' bin 'Azib:

The Messenger of Allah (ﷺ) had hair which reached the lobes of his ears, and I saw him wearing red robe. I did not see anything more beautiful than it.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ وَرَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4072
In-book reference : Book 34, Hadith 53
English translation : Book 33, Hadith 4061

Narrated Amir:

I saw the Messenger of Allah (ﷺ) at Mina giving sermon on a mule and wearing a red garment, while Ali was announcing.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ عَامِرٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمِنًى يَخْطُبُ عَلَى بَغْلَةٍ وَعَلَيْهِ بُرْدٌ أَحْمَرُ وَعَلِيٌّ - رضى الله عنه - أَمَامَهُ يُعَبِّرُ عَنْهُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4073
In-book reference : Book 34, Hadith 54
English translation : Book 33, Hadith 4062

(21) Chapter: Regarding Black

(21) باب فِي السَّوَادِ

Narrated Aisha, Ummul Mu'minin:

I made a black cloak for the Prophet (ﷺ) and he put it on; but when he sweated in it and noticed the odour of the wool, he threw it away. The narrator said: I think he said: He liked good smell.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ صَنَعْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم بُرْدَةً سَوْدَاءَ فَلَبِسَهَا فَلَمَّا عَرَقَ فِيهَا وَجَدَ رِيحَ الصُّوفِ فَقَذَفَهَا . قَالَ وَأَحْسِبُهُ قَالَ وَكَانَ تُعْجِبُهُ الرِّيحُ الطَّيِّبَةُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4074
In-book reference : Book 34, Hadith 55
English translation : Book 33, Hadith 4063

(22) Chapter: Regarding The Fringe (On Clothing)

(22) باب فِي الْهُدْبِ

Narrated Jabir ibn Abdullah:

When I came to the Prophet (ﷺ), he was sitting with his hands round his knees wearing the cloak the fringe of which was over his feet.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُرَشِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدَةَ أَبِي خِدَاشٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ جَابِرٍ، - يَعْنِي ابْنَ سُلَيْمٍ - قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ مُحْتَبٍ بِشَمْلَةٍ وَقَدْ وَقَعَ هُدْبُهَا عَلَى قَدَمَيْهِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4075
In-book reference : Book 34, Hadith 56
English translation : Book 33, Hadith 4064

(23) Chapter: Regarding Turbans

(23) باب فِي الْعَمَائِمِ

Narrated Jabir:

The Prophet (ﷺ) entered Mecca in the year of the Conquest while he had a black turben over him.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالُوا حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4076
In-book reference : Book 34, Hadith 57
English translation : Book 33, Hadith 4065

'Amr b. Huraith quoting his father said:

I saw the Prophet (ﷺ) on the pulpit and he wore a black turban, and he let both the ends hang between his shoulders.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4077
In-book reference : Book 34, Hadith 58
English translation : Book 33, Hadith 4066

Narrated Ali ibn Rukanah:

Ali quoting his father said: Rukanah wrestled with the Prophet (ﷺ) and the Prophet (ﷺ) threw him on the ground. Rukanah said: I heard the Prophet (ﷺ) say: The difference between us and the polytheists is that we wear turbans over caps.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، حَدَّثَنَا أَبُو الْحَسَنِ الْعَسْقَلاَنِيُّ، عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، أَنَّ رُكَانَةَ، صَارَعَ النَّبِيَّ صلى الله عليه وسلم فَصَرَعَهُ النَّبِيُّ صلى الله عليه وسلم قَالَ رُكَانَةُ وَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ فَرْقُ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقَلاَنِسِ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4078
In-book reference : Book 34, Hadith 59
English translation : Book 33, Hadith 4067

Narrated AbdurRahman ibn Awf:

The Messenger of Allah (ﷺ) put a turban on me and let the ends hang in front of him and behind me.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ خَرَّبُوذَ، حَدَّثَنِي شَيْخٌ، مِنْ أَهْلِ الْمَدِينَةِ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، يَقُولُ عَمَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَدَلَهَا بَيْنَ يَدَىَّ وَمِنْ خَلْفِي .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4079
In-book reference : Book 34, Hadith 60
English translation : Book 33, Hadith 4068

(24) Chapter: Regarding Wearing As-Samma' (A Solid Wrap)

(24) باب فِي لِبْسَةِ الصَّمَّاءِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) forbade wearing clothes in two styles: that a man sits in a single garment with his hands round his knees and uncover his private parts towards heaven and that he wears his garment while one of his sides is uncovered, and puts the garment on his shoulders.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ أَنْ يَحْتَبِيَ الرَّجُلُ مُفْضِيًا بِفَرْجِهِ إِلَى السَّمَاءِ وَيَلْبَسَ ثَوْبَهُ وَأَحَدُ جَانِبَيْهِ خَارِجٌ وَيُلْقِي ثَوْبَهُ عَلَى عَاتِقِهِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4080
In-book reference : Book 34, Hadith 61
English translation : Book 33, Hadith 4069

Narrated Jabir:

The Messenger of Allah (ﷺ) forbade that a man should wrap himself completely in a garment with his hands hidden it, or sit in a single garment with his hands round his knees.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الصَّمَّاءِ وَعَنِ الاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4081
In-book reference : Book 34, Hadith 62
English translation : Book 33, Hadith 4070

(25) Chapter: Regarding Leaving Buttons Undone

(25) باب فِي حَلِّ الأَزْرَارِ

Mu'awiyah b. Qurrah quoted his father as saying:

I came to the Messenger of Allah (ﷺ) with a company of Muzainah and we swore allegiance to him. The buttons of his shirt were open. I swore allegiance to him and I put my hand inside the collar of his shirt and felt the seal.
'Urwah said: I always saw Mu'awiyah and his son opening their buttons of the collar during winter and summer. They never closed their buttons.

حَدَّثَنَا النُّفَيْلِيُّ، وَأَحْمَدُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُرْوَةُ بْنُ عَبْدِ اللَّهِ، - قَالَ ابْنُ نُفَيْلٍ ابْنُ قُشَيْرٍ أَبُو مَهَلٍ الْجُعْفِيُّ - حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ، حَدَّثَنِي أَبِي قَالَ، أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ مِنْ مُزَيْنَةَ فَبَايَعْنَاهُ وَإِنَّ قَمِيصَهُ لَمُطْلَقُ الأَزْرَارِ - قَالَ - فَبَايَعْتُهُ ثُمَّ أَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ فَمَسِسْتُ الْخَاتَمَ . قَالَ عُرْوَةُ فَمَا رَأَيْتُ مُعَاوِيَةَ وَلاَ ابْنَهُ قَطُّ إِلاَّ مُطْلِقِي أَزْرَارِهِمَا فِي شِتَاءٍ وَلاَ حَرٍّ وَلاَ يُزَرِّرَانِ أَزْرَارَهُمَا أَبَدًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4082
In-book reference : Book 34, Hadith 63
English translation : Book 33, Hadith 4071

(26) Chapter: Regarding Covering The Head And Most Of The Face With A Cloth

(26) باب فِي التَّقَنُّعِ

Narrated 'Aishah:

We were seated in our house in the noonday heat. Someone said to Abu Bakr: Here is the Messenger of Allah (ﷺ) coming to us shading his head at the hour when he would not generally come. The Messenger of Allah (ﷺ) then came; he asked for permission and he gave him permission and he entered.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ الزُّهْرِيُّ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ رضى الله عنها بَيْنَا نَحْنُ جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لأَبِي بَكْرٍ رضى الله عنه هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُقْبِلاً مُتَقَنِّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4083
In-book reference : Book 34, Hadith 64
English translation : Book 33, Hadith 4072

(27) Chapter: What Has Been Reported Regarding Isbal With The Izar

(27) باب مَا جَاءَ فِي إِسْبَالِ الإِزَارِ

Narrated AbuJurayy Jabir ibn Salim al-Hujaymi:

I saw a man whose opinion was accepted by the people, and whatever he said they submitted to it. I asked: Who is he? They said: This is the Messenger of Allah (ﷺ). I said: On you be peace, Messenger of Allah, twice. He said: Do not say "On you be peace," for "On you be peace" is a greeting for the dead, but say "Peace be upon you".
I asked: You are the Messenger of Allah (may peace be upon you)? He said: I am the Messenger of Allah Whom you call when a calamity befalls you and He removes it; when you suffer from drought and you call Him, He grows food for you; and when you are in a desolate land or in a desert and your she-camel strays and you call Him, He returns it to you.

I said: Give me some advice. He said: Do not abuse anyone. He said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth. He said: Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work. Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit and Allah does not like conceit. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي غِفَارٍ، حَدَّثَنَا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ، - وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ - عَنْ أَبِي جُرَىٍّ، جَابِرِ بْنِ سُلَيْمٍ قَالَ رَأَيْتُ رَجُلاً يَصْدُرُ النَّاسُ عَنْ رَأْيِهِ، لاَ يَقُولُ شَيْئًا إِلاَّ صَدَرُوا عَنْهُ قُلْتُ مَنْ هَذَا قَالُوا هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم . قُلْتُ عَلَيْكَ السَّلاَمُ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ . قَالَ " لاَ تَقُلْ عَلَيْكَ السَّلاَمُ . فَإِنَّ عَلَيْكَ السَّلاَمُ تَحِيَّةُ الْمَيِّتِ قُلِ السَّلاَمُ عَلَيْكَ " . قَالَ قُلْتُ أَنْتَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ وَإِنْ أَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهُ أَنْبَتَهَا لَكَ وَإِذَا كُنْتَ بِأَرْضٍ قَفْرَاءَ أَوْ فَلاَةٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعَوْتَهُ رَدَّهَا عَلَيْكَ " . قُلْتُ اعْهَدْ إِلَىَّ . قَالَ " لاَ تَسُبَّنَّ أَحَدًا " . قَالَ فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلاَ عَبْدًا وَلاَ بَعِيرًا وَلاَ شَاةً . قَالَ " وَلاَ تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لاَ يُحِبُّ الْمَخِيلَةَ وَإِنِ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلاَ تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالُ ذَلِكَ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4084
In-book reference : Book 34, Hadith 65
English translation : Book 33, Hadith 4073

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) as saying: If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abu Bakr said: One of the sides of my lower garment trails, but still I remain careful about it. He said: You are not one of those who do so conceitedly.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " . فَقَالَ أَبُو بَكْرٍ إِنَّ أَحَدَ جَانِبَىْ إِزَارِي يَسْتَرْخِي إِنِّي لأَتَعَاهَدُ ذَلِكَ مِنْهُ . قَالَ " لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلاَءَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4085
In-book reference : Book 34, Hadith 66
English translation : Book 33, Hadith 4074

Narrated Abu Hurairah:

A man was praying with his lower garment hanging down. The Messenger of Allah (ﷺ) said to him: Go and perform ablution. He then went and performed ablution. He then came and he said: Go and perform ablution. Then a man

said to him: Messenger of Allah, what is the matter with you that you commanded him to perform ablution and then you kept silence ? He replied: He was praying while hanging down his lower garments, and Allah does not accept the prayer of a man who hangs down his lower garment.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلاً إِزَارَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْهَبْ فَتَوَضَّأْ " . فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ ثُمَّ قَالَ " اذْهَبْ فَتَوَضَّأْ " . فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ ثُمَّ سَكَتَّ عَنْهُ قَالَ " إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ لاَ يَقْبَلُ صَلاَةَ رَجُلٍ مُسْبِلٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4086
In-book reference : Book 34, Hadith 67
English translation : Book 33, Hadith 4075

Narrated Abu Dharr:

The Prophet (ﷺ) as saying: There are three to whom Allah will not speak and at whom He will not look on the Day of Resurrection, and whom He will not declare pure, and they will have a painful punishment. I asked: Who are they, Messenger of Allah, they are losers and disappointed ? He repeated it three times. I asked: Who are they. Messenger of Allah, they are losers and disappointed ? He replied: The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ " . قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَدْ خَابُوا وَخَسِرُوا أَعَادَهَا ثَلاَثًا . قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ خَابُوا وَخَسِرُوا فَقَالَ " الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ " . أَوِ " الْفَاجِرِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4087
In-book reference : Book 34, Hadith 68
English translation : Book 33, Hadith 4076

The tradition mentioned above has also been transmitted by Abu Dharr though a different chain of narrators, but the former is more perfect. This version has:

Mannan is the one takes account of anything he gives.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا وَالأَوَّلُ أَتَمُّ قَالَ " الْمَنَّانُ الَّذِي لاَ يُعْطِي شَيْئًا إِلاَّ مَنَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4088
In-book reference : Book 34, Hadith 69
English translation : Book 33, Hadith 4077

Narrated Qays ibn Bishr at-Taghlibi:

My father told me that he was a companion of Abu Darda'. There was in Damascus a man from the companions of the Prophet (ﷺ), called Ibn al-Hanzaliyyah. He was a recluse and rarely met the people. He remained engaged in prayer. When he was not praying he was occupied in glorifying Allah and exalting Him until he went to his family. Once he passed us when we were with AbudDarda'.

AbudDarda' said to him: Tell us a word which benefits us and does not harm you.

He said: The Messenger of Allah (ﷺ) sent out a contingent and it came back. One of the men came and sat in the place where the Messenger of Allah (ﷺ) used to sit, and he said to a man beside him: Would that you saw us when we met the enemy and so-and-so attacked and cut through a lance.

He said: Take it from me and I am a boy of the tribe Ghifar. What do you think about his statement?

He replied: I think his reward was lost. Another man heard it and said: I do not think that there is any harm in it. They quarrelled until the Messenger of Allah (ﷺ) heard it, and he said: Glory be to Allah! There is no harm if he is rewarded and praised. I saw that AbudDarda' was pleased with it and began to raise his hand to him and say: Did you hear it from the Messenger of Allah (ﷺ)?

He said: Yes. He continued to repeat it to him so often that I thought he was going to kneel down. He said: On another day he again passed us.

AbudDarda' said to him: (Tell us) a word which benefits us and does not harm you.

He said: The Messenger of Allah (ﷺ) said to us: One who spends on (the maintenance of) horses (for jihad) is like the one who spreads his hand to give alms (sadaqah) and does not withhold it. He then passed us on another day.

AbudDarda' said to him: (Tell us) a word which benefits us and does no harm to you.

He said: The Messenger of Allah (ﷺ) said: Khuraym al-Asadi would be a fine man were it not for the length of his hair, which reaches the shoulders, and the way he lets his lower garment hang down. When Khuraym heard that, he hurriedly, took a knife, cut his hair in line with his ears and raised his lower garment half way up his legs. He then passed us on another day.

AbudDarda' said to him: (tell us) a word which benefits us and does not harm you.

He said: I heard the Messenger of Allah (ﷺ) say: You are coming to your brethren; so tidy your mounts and tidy your dress, until you are like a mole among the people. Allah does not like obscene words or deeds, or do intentional committing of obscenity.

Abu Dawud said: Similarly, Abu Nu'aim narrated from Hisham. He said: Until you will be like a mole among the people.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو - حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ قَيْسِ بْنِ بِشْرٍ التَّغْلِبِيِّ، قَالَ أَخْبَرَنِي أَبِي، - وَكَانَ جَلِيسًا لأَبِي الدَّرْدَاءِ - قَالَ كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يُقَالُ لَهُ ابْنُ الْحَنْظَلِيَّةِ وَكَانَ رَجُلاً مُتَوَحِّدًا قَلَّمَا يُجَالِسُ النَّاسَ إِنَّمَا هُوَ صَلاَةٌ فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِيَ أَهْلَهُ فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً فَقَدِمَتْ فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ لَوْ رَأَيْتَنَا حِينَ الْتَقَيْنَا نَحْنُ وَالْعَدُوُّ فَحَمَلَ فُلاَنٌ فَطَعَنَ فَقَالَ خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الْغِفَارِيُّ كَيْفَ تَرَى فِي قَوْلِهِ قَالَ مَا أُرَاهُ إِلاَّ قَدْ بَطَلَ أَجْرُهُ فَسَمِعَ بِذَلِكَ آخَرُ فَقَالَ مَا أَرَى بِذَلِكَ بَأْسًا فَتَنَازَعَا حَتَّى سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " سُبْحَانَ اللَّهِ لاَ بَأْسَ أَنْ يُؤْجَرَ وَيُحْمَدَ " .

فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ وَيَقُولُ أَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَقُولُ نَعَمْ . فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى إِنِّي لأَقُولُ لَيَبْرُكَنَّ عَلَى رُكْبَتَيْهِ . قَالَ فَمَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُنْفِقُ عَلَى الْخَيْلِ كَالْبَاسِطِ يَدَهُ بِالصَّدَقَةِ لاَ يَقْبِضُهَا " . ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ . قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " نِعْمَ الرَّجُلُ خُرَيْمٌ الأَسَدِيُّ لَوْلاَ طُولُ جُمَّتِهِ وَإِسْبَالُ إِزَارِهِ " . فَبَلَغَ ذَلِكَ خُرَيْمًا فَعَجِلَ فَأَخَذَ شَفْرَةً فَقَطَعَ بِهَا جُمَّتَهُ إِلَى أُذُنَيْهِ وَرَفَعَ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ . ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ فَأَصْلِحُوا رِحَالَكُمْ وَأَصْلِحُوا لِبَاسَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ فَإِنَّ اللَّهَ لاَ يُحِبُّ الْفُحْشَ وَلاَ التَّفَحُّشَ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ قَالَ أَبُو نُعَيْمٍ عَنْ هِشَامٍ قَالَ حَتَّى تَكُونُوا كَالشَّامَةِ فِي النَّاسِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4089
In-book reference : Book 34, Hadith 70
English translation : Book 33, Hadith 4078

(28) Chapter: What Has Been Reported About Pride

(28) باب مَا جَاءَ فِي الْكِبْرِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Allah Most High says: Pride is my cloak and majesty is my lower garment, and I shall throw him who view with me regarding one of them into Hell.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا هَنَّادٌ، - يَعْنِي ابْنَ السَّرِيِّ - عَنْ أَبِي الأَحْوَصِ، - الْمَعْنَى - عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ مُوسَى عَنْ سَلْمَانَ الأَغَرِّ، - وَقَالَ هَنَّادٌ عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، - عَنْ أَبِي هُرَيْرَةَ، - قَالَ هَنَّادٌ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4090
In-book reference : Book 34, Hadith 71
English translation : Book 33, Hadith 4079

Narrated 'Abd Allah (b. Mas'ud):

The Messenger of Allah (ﷺ) as saying: He who has in his heart as much pride as much pride as grain of mustard-seed will not enter paradise. And he who has in his heart as much faith as grain of mustard-seed will not enter Hell. Abu Dawud said: Al-Qasmali has transmitted it from Al-A'mash in a similar way.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عَيَّاشٍ - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ خَرْدَلَةٍ مِنْ إِيمَانٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْقَسْمَلِيُّ عَنِ الأَعْمَشِ مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4091
In-book reference : Book 34, Hadith 72
English translation : Book 33, Hadith 4080

Narrated AbuHurayrah:

A man who was beautiful came to the Prophet (ﷺ). He said: Messenger of Allah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excels me (in respect of beauty). Perhaps he said: "even to the extent of thong of my sandal (shirak na'li)", or he he said: "to the extent of strap of my sandal (shis'i na'li)". Is it pride? He replied: No, pride is disdaining what is true and despising people.

حَدَّثَنَا أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم - وَكَانَ رَجُلاً جَمِيلاً - فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ حُبِّبَ إِلَىَّ الْجَمَالُ وَأُعْطِيتُ مِنْهُ مَا تَرَى حَتَّى مَا أُحِبُّ أَنْ يَفُوقَنِي أَحَدٌ - إِمَّا قَالَ بِشِرَاكِ نَعْلِي . وَإِمَّا قَالَ بِشِسْعِ نَعْلِي - أَفَمِنَ الْكِبْرِ ذَلِكَ قَالَ " لاَ وَلَكِنَّ الْكِبْرَ مَنْ بَطَرَ الْحَقَّ وَغَمَطَ النَّاسَ " .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4092
In-book reference : Book 34, Hadith 73
English translation : Book 33, Hadith 4081

(29) Chapter: To What Extent The Izar Should Be Let Down (29) باب فِي قَدْرِ مَوْضِعِ الإِزَارِ

Narrated Abdur Rahman:

I asked Abu Sa'id al-Khudri about wearing lower garment. He said: You have come to the man who knows it very well. The Messenger of Allah (ﷺ) said: The way for a believer to wear a lower garment is to have it halfway down his legs and he is guilty of no sin if it comes halfway between that and the ankles, but what comes lower than the ankles is in Hell. On the day of Resurrection. Allah will not look at him who trails his lower garment conceitedly.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ الإِزَارِ، فَقَالَ عَلَى الْخَبِيرِ سَقَطْتَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلاَ حَرَجَ - أَوْ لاَ جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ مَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ مَنْ جَرَّ إِزَارَهُ بَطَرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4093
In-book reference : Book 34, Hadith 74
English translation : Book 33, Hadith 4082

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Hanging down is in lower garment, shirt and turban. If anyone trails any of them conceitedly, Allah will not look at him on the Day of Resurrection.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلاَءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4094
In-book reference : Book 34, Hadith 75
English translation : Book 33, Hadith 4083

Narrated Abdullah ibn Umar:

What the Messenger of Allah (ﷺ) said about lower garment also applies to shirt.

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبِي الصَّبَّاحِ، عَنْ يَزِيدَ بْنِ أَبِي سُمَيَّةَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الإِزَارِ فَهُوَ فِي الْقَمِيصِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4095
In-book reference : Book 34, Hadith 76
English translation : Book 33, Hadith 4084

Ikrimah said that he saw Ibn Abbas putting on lower garment, letting the hem on the top of his foot and raising it behind. He said:

Why do you put on the lower garment in this way? He replied: It is how I saw the Messenger of Allah (ﷺ) do it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، قَالَ حَدَّثَنِي عِكْرِمَةُ، أَنَّهُ رَأَى ابْنَ عَبَّاسٍ يَأْتَزِرُ فَيَضَعُ حَاشِيَةَ إِزَارِهِ مِنْ مُقَدَّمِهِ عَلَى ظَهْرِ قَدَمَيْهِ وَيَرْفَعُ مِنْ مُؤَخَّرِهِ . قُلْتُ لِمَ تَأْتَزِرُ هَذِهِ الإِزْرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْتَزِرُهَا .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4096
In-book reference : Book 34, Hadith 77
English translation : Book 33, Hadith 4085

(30) Chapter: Women's Clothing (30) باب لِبَاسِ النِّسَاءِ

Narrated Ibn 'Abbas:

The Prophet (ﷺ) cursed women who imitate men and men who imitate women.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4097
In-book reference : Book 34, Hadith 78
English translation : Book 33, Hadith 4086

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) cursed the man who dressed like a woman and the woman who dressed like a man.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو عَامِرٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4098
In-book reference : Book 34, Hadith 79
English translation : Book 33, Hadith 4087

Ibn AbuMulaykah told that when someone remarked to Aisha that a woman was wearing sandals, she replied:

The Messenger of Allah (ﷺ) cursed mannish women.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، لُوَيْنٌ - وَبَعْضُهُ قِرَاءَةً عَلَيْهِ - عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قِيلَ لِعَائِشَةَ رضى الله عنها إِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ . فَقَالَتْ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّجُلَةَ مِنَ النِّسَاءِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4099
In-book reference : Book 34, Hadith 80
English translation : Book 33, Hadith 4088

(31) Chapter: The Statement Of Allah, Most High: Draw Their Jilbabs (Cloaks) All Over Their Bodies

(31) باب فِي قَوْلِهِ تَعَالَى { يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ }

Safiyyah, daughter of Shaybah, said that Aisha mentioned the women of Ansar, praised them and said good words about them. She then said:

When Surat an-Nur came down, they took the curtains, tore them and made head covers (veils) of them.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّهَا ذَكَرَتْ نِسَاءَ الأَنْصَارِ فَأَثْنَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا وَقَالَتْ لَمَّا نَزَلَتْ سُورَةُ النُّورِ عَمَدْنَ إِلَى حُجُورٍ - أَوْ حُجُوزٍ شَكَّ أَبُو كَامِلٍ - فَشَقَقْنَهُنَّ فَاتَّخَذْنَهُ خُمُرًا .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4100
In-book reference : Book 34, Hadith 81
English translation : Book 33, Hadith 4089

Narrated Umm Salamah, Ummul Mu'minin:

When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ لَمَّا نَزَلَتْ { يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ } خَرَجَ نِسَاءُ الأَنْصَارِ كَأَنَّ عَلَى رُءُوسِهِنَّ الْغِرْبَانُ مِنَ الأَكْسِيَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4101
In-book reference : Book 34, Hadith 82
English translation : Book 33, Hadith 4090

(32) Chapter: Regarding The Statement Of Allah And To Draw Their Khimars Over Juyubihinna

(32) باب فِي قَوْلِهِ تَعَالَى { وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ }

Narrated Aisha, Ummul Mu'minin:

May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، وَابْنُ السَّرْحِ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالُوا أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ الْمَعَافِرِيُّ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الأُوَلَ لَمَّا أَنْزَلَ اللَّهُ { وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ } شَقَقْنَ أَكْنَفَ - قَالَ ابْنُ صَالِحٍ أَكْثَفَ - مُرُوطِهِنَّ فَاخْتَمَرْنَ بِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4102
In-book reference : Book 34, Hadith 83
English translation : Book 33, Hadith 4091

Ibn al-Sarh said:

I saw (this tradition) in the writing of my maternal uncle from 'Aqil, from Ibn Shihab through a different chain of narrators and to the same effect.

حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ رَأَيْتُ فِي كِتَابِ خَالِي عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِهِ وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 4103
In-book reference : Book 34, Hadith 84
English translation : Book 33, Hadith 4091

(33) Chapter: What A Woman May Show Of Her Beauty

(33) باب فِيمَا تُبْدِي الْمَرْأَةُ مِنْ زِينَتِهَا

Narrated Aisha, Ummul Mu'minin:

Asma, daughter of AbuBakr, entered upon the Messenger of Allah (ﷺ) wearing thin clothes. The Messenger of Allah (ﷺ) turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to his face and hands.

Abu Dawud said: This is a mursal tradition (i.e. the narrator who transmitted it from 'Aishah is missing) Khalid b. Duraik did not see 'Aishah.

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الأَنْطَاكِيُّ، وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالاَ حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ خَالِدٍ، - قَالَ يَعْقُوبُ ابْنُ دُرَيْكٍ - عَنْ عَائِشَةَ، رضى الله عنها أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ، دَخَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلاَّ هَذَا وَهَذَا " . وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ . قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ خَالِدُ بْنُ دُرَيْكٍ لَمْ يُدْرِكْ عَائِشَةَ رضى الله عنها .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4104
In-book reference : Book 34, Hadith 85
English translation : Book 33, Hadith 4092

(34) Chapter: A Slave Looking At The Hair Of His Mistress

(34) باب فِي الْعَبْدِ يَنْظُرُ إِلَى شَعْرِ مَوْلاَتِهِ

Narrated Jabir:

Umm Salamah asked the Messenger of Allah (ﷺ) permission for getting herself cupped. He commanded Abu Tibah to cup her. The transmitter said: I think he was her foster-brother or a boy not yet of age.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، مَوْهَبٍ قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ سَلَمَةَ، اسْتَأْذَنَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْحِجَامَةِ فَأَمَرَ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا . قَالَ حَسِبْتُ أَنَّهُ قَالَ كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ أَوْ غُلاَمًا لَمْ يَحْتَلِمْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4105
In-book reference : Book 34, Hadith 86
English translation : Book 33, Hadith 4093

Narrated Anas ibn Malik:

The Prophet (ﷺ) brought Fatimah a slave which he donated to her. Fatimah wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet (ﷺ) saw her struggle, he said: There is no harm to you: Here is only your father and slave.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا أَبُو جُمَيْعٍ، سَالِمُ بْنُ دِينَارٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَى فَاطِمَةَ بِعَبْدٍ قَدْ وَهَبَهُ لَهَا قَالَ وَعَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا ثَوْبٌ إِذَا قَنَّعَتْ بِهِ رَأْسَهَا لَمْ يَبْلُغْ رِجْلَيْهَا وَإِذَا غَطَّتْ بِهِ رِجْلَيْهَا لَمْ يَبْلُغْ رَأْسَهَا فَلَمَّا رَأَى النَّبِيُّ صلى الله عليه وسلم مَا تَلْقَى قَالَ " إِنَّهُ لَيْسَ عَلَيْكِ بَأْسٌ إِنَّمَا هُوَ أَبُوكِ وَغُلاَمُكِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4106
In-book reference : Book 34, Hadith 87
English translation : Book 33, Hadith 4094

(35) Chapter: Regarding The Statement Of Allah: "Old Male Servants Who Lack Vigour"

(35) باب فِي قَوْلِهِ { غَيْرِ أُولِي الإِرْبَةِ }

Narrated Aisha, Ummul Mu'minin:

A mukhannath (eunuch) used to enter upon the wives of Prophet (ﷺ). They (the people) counted him among those who were free of physical needs. One day the Prophet (ﷺ) entered upon us when he was with one of his wives, and was describing the qualities of a woman, saying: When she comes forward, she comes forward with four (folds in her

stomach), and when she goes backward, she goes backward with eight (folds in her stomach). The Prophet (ﷺ) said: Do I not see that this (man) knows what here lies. Then they (the wives) observed veil from him.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم مُخَنَّثٌ فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الإِرْبَةِ فَدَخَلَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً فَقَالَ إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ أَرَى هَذَا يَعْلَمُ مَا هَا هُنَا لاَ يَدْخُلَنَّ عَلَيْكُنَّ هَذَا " . فَحَجَبُوهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4107
In-book reference : Book 34, Hadith 88
English translation : Book 33, Hadith 4095

The tradition mentioned above has also been transmitted by 'Aishah through a different chain of narrators to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 4108
In-book reference : Book 34, Hadith 89
English translation : Book 33, Hadith 4096

The tradition mentioned about has also been transmitted by 'Aishah through a different chain of narrators. This version has:

He (the Prophet) exiled him and he lived in a desert (outside Medina). He would come every Friday asking for food.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ زَادَ وَأَخْرَجَهُ فَكَانَ بِالْبَيْدَاءِ يَدْخُلُ كُلَّ جُمُعَةٍ يَسْتَطْعِمُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4109
In-book reference : Book 34, Hadith 90
English translation : Book 33, Hadith 4097

The tradition mentioned above has also been transmitted by al-Auza'i through a different chain of narrators. This version adds:

He was told: Messenger of Allah, in that case he will of starvation. So he allowed him to visit (the cit) twice a week so that he might ask for food and go back.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا عُمَرُ، عَنِ الأَوْزَاعِيِّ، فِي هَذِهِ الْقِصَّةِ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّهُ إِذًا يَمُوتُ مِنَ الْجُوعِ فَأَذِنَ لَهُ أَنْ يَدْخُلَ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ فَيَسْأَلَ ثُمَّ يَرْجِعَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4110
In-book reference : Book 34, Hadith 91
English translation : Book 33, Hadith 4098

(36) Chapter: Regarding The Statement Of Allah: And Tell The Believing Women To Lower Their Gaze

(36) باب فِي قَوْلِهِ عَزَّ وَجَلَّ { وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ }

Narrated Ibn 'Abbas:

The verse: "And say to the believing women that they should lower gaze was partly abrogated by the verse: "Such elderly women as are past the prospect of marriage."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، { وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ } الآيَةَ فَنُسِخَ وَاسْتُثْنِيَ مِنْ ذَلِكَ { وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللاَّتِي لاَ يَرْجُونَ نِكَاحًا } الآيَةَ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4111
In-book reference : Book 34, Hadith 92
English translation : Book 33, Hadith 4099

Narrated Umm Salamah, Ummul Mu'minin:

I was with the Messenger of Allah (ﷺ) while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe veil (purdah). The Prophet (ﷺ) said: Observe veil from him. We asked: Messenger of Allah! is he not blind? He can neither see us nor recognise us. The Prophet (ﷺ) said: Are both of you blind? Do you not see him? AbuDawud said: This was peculiar to the wives of the Prophet (ﷺ). Do you not see that Fatimah daughter of Qays passed her waiting period with Ibn Umm Maktum. The Prophet (ﷺ) said to Fatimah daughter of Qays: Pass your waiting period with Ibn Umm Maktum, for he is a blind man. You can put off your clothes with him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي نَبْهَانُ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، قَالَتْ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ مَيْمُونَةُ فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ وَذَلِكَ بَعْدَ أَنْ أُمِرْنَا بِالْحِجَابِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " احْتَجِبَا مِنْهُ " . فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَيْسَ أَعْمَى لاَ يُبْصِرُنَا وَلاَ يَعْرِفُنَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَفَعَمْيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ " . قَالَ أَبُو دَاوُدَ هَذَا لأَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم خَاصَّةً أَلاَ تَرَى إِلَى اعْتِدَادِ فَاطِمَةَ بِنْتِ قَيْسٍ عِنْدَ ابْنِ أُمِّ مَكْتُومٍ قَدْ قَالَ النَّبِيُّ صلى الله عليه وسلم لِفَاطِمَةَ بِنْتِ قَيْسٍ " اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ عِنْدَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4112
In-book reference : Book 34, Hadith 93
English translation : Book 33, Hadith 4100

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Prophet (ﷺ) said: When one of you marries his male-slave to his slave-woman, he should not look at her private parts.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمَيْمُونِ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهُ أَمَتَهُ فَلاَ يَنْظُرْ إِلَى عَوْرَتِهَا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4113
In-book reference : Book 34, Hadith 94
English translation : Book 33, Hadith 4101

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Prophet (ﷺ) said: When one of you marries his female servant to his slave or to his employee, he should not look at her private part below the navel and above the knees.
Abu Dawud said: The correct name is Sawwad b. Dawud al-Muzani al-Sairafi (and not Dawud b. Sawwad as mentioned in the chain). The narrator waki' misunderstood it.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنِي دَاوُدُ بْنُ سَوَّارٍ الْمُزَنِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا زَوَّجَ أَحَدُكُمْ خَادِمَهُ عَبْدَهُ أَوْ أَجِيرَهُ فَلاَ يَنْظُرْ إِلَى مَا دُونَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ صَوَابُهُ سَوَّارُ بْنُ دَاوُدَ الْمُزَنِيُّ الصَّيْرَفِيُّ وَهِمَ فِيهِ وَكِيعٌ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4114
In-book reference : Book 34, Hadith 95
English translation : Book 33, Hadith 4102

(37) Chapter: How A Woman Should Wear A Khimar

(37) باب فِي الاِخْتِمَارِ

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (ﷺ) came to visit her when she was veiled, and said: use one fold and not two.

Abu Dawud said: "Use one fold and not two" means: "Do not fold it like the turban of a man. Do not double it up manifolds."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ وَهْبٍ، مَوْلَى أَبِي أَحْمَدَ عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَهِيَ تَخْتَمِرُ فَقَالَ ‏"‏ لَيَّةً لاَ لَيَّتَيْنِ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ مَعْنَى قَوْلِهِ ‏"‏ لَيَّةً لاَ لَيَّتَيْنِ ‏"‏ ‏.‏ يَقُولُ لاَ تَعْتَمَّ مِثْلَ الرَّجُلِ لاَ تُكَرِّرْهُ طَاقًا أَوْ طَاقَيْنِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4115
In-book reference : Book 34, Hadith 96
English translation : Book 33, Hadith 4103

(38) Chapter: Regarding Women Wearing Al-Qabati (Fine Egyptian Linen)

(38) باب فِي لُبْسِ الْقَبَاطِيِّ لِلنِّسَاءِ

Narrated Dihyah ibn Khalifah al-Kalbi:

The Messenger of Allah (ﷺ) was brought some pieces of fine Egyptian linen and he gave me one and said: Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said: And order your wife to wear a garment below it and not show her figure.

Abu Dawud said: Yahya b. Ayyub transmitted it and said: 'Abbas b. 'Ubaid Allah b. 'Abbas

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ لَهِيعَةَ، عَنْ مُوسَى بْنِ جُبَيْرٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبَّاسٍ، حَدَّثَهُ عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، عَنْ دِحْيَةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ، أَنَّهُ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَبَاطِيَّ فَأَعْطَانِي مِنْهَا قُبْطِيَّةً فَقَالَ " اصْدَعْهَا صَدْعَيْنِ فَاقْطَعْ أَحَدَهُمَا قَمِيصًا وَأَعْطِ الآخَرَ امْرَأَتَكَ تَخْتَمِرُ بِهِ " . فَلَمَّا أَدْبَرَ قَالَ " وَأْمُرِ امْرَأَتَكَ أَنْ تَجْعَلَ تَحْتَهُ ثَوْبًا لاَ يَصِفُهَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ فَقَالَ عَبَّاسُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4116
In-book reference : Book 34, Hadith 97
English translation : Book 33, Hadith 4104

(39) Chapter: Regarding The Length Of The Hem For Women (39) باب فِي قَدْرِ الذَّيْلِ

Safiyyah, daughter of AbuUbayd, said:

When the Messenger of Allah (ﷺ) mentioned lower garment, Umm Salamah, wife of the Messenger of Allah (ﷺ), asked him: And a woman, Messenger of Allah? He replied: She may hang down a span. Umm Salamah said: Still it (foot) will be uncovered. He said: Then a forearm's length, nor exceeding it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، أَنَّهَا أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ ذَكَرَ الإِزَارَ فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ . قَالَ " تُرْخِي شِبْرًا " . قَالَتْ أُمُّ سَلَمَةَ إِذًا يَنْكَشِفُ عَنْهَا . قَالَ " فَذِرَاعًا لاَ تَزِيدُ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4117
In-book reference : Book 34, Hadith 98
English translation : Book 33, Hadith 4105

The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet (ﷺ) through a different chain of narrators.

Abu Dawud said:

Ibn Ishaq and Ayyub b. Musa transmitted it from Nafi' from Safiyyah.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ إِسْحَاقَ وَأَيُّوبُ بْنُ مُوسَى عَنْ نَافِعٍ عَنْ صَفِيَّةَ .

Reference : Sunan Abi Dawud 4118
In-book reference : Book 34, Hadith 99
English translation : Book 33, Hadith 4106

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) gave licence to others of the believers (i.e. the wives of the Prophet) to hang down their lower garment a span. Then they asked him to increase it, and he increased one span for them. They would send (the garment) to us and we would measure it one forearm's length for them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، أَخْبَرَنِي زَيْدٌ الْعَمِّيُّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأُمَّهَاتِ الْمُؤْمِنِينَ فِي الذَّيْلِ شِبْرًا ثُمَّ اسْتَزَدْنَهُ فَزَادَهُنَّ شِبْرًا فَكُنَّ يُرْسِلْنَ إِلَيْنَا فَنَذْرَعُ لَهُنَّ ذِرَاعًا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4119
In-book reference : Book 34, Hadith 100
English translation : Book 33, Hadith 4107

(40) Chapter: Skin Of Dead Animals (40) باب فِي أُهُبِ الْمَيْتَةِ

Ibn 'Abbas said - (Musaddad and Wahb transmitted from Maimunah) Maimunah said:

A sheep was given in alms to a female client of ours, but it died. The Prophet (ﷺ) passed it and said: Why did you not tan its skin and get some good out of it ? They replied: Messenger of Allah, it died a natural death. He said: It is only the eating of it that is prohibited.

حَدَّثَنَا مُسَدَّدٌ، وَوَهْبُ بْنُ بَيَانٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي خَلَفٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، - قَالَ مُسَدَّدٌ وَوَهْبٌ - عَنْ مَيْمُونَةَ، قَالَتْ أُهْدِيَ لِمَوْلاَةٍ لَنَا شَاةٌ مِنَ الصَّدَقَةِ فَمَاتَتْ فَمَرَّ بِهَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَلاَ دَبَغْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ " . قَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ . قَالَ " إِنَّمَا حُرِّمَ أَكْلُهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4120
In-book reference : Book 34, Hadith 101
English translation : Book 33, Hadith 4108

The tradition mentioned above has also been transmitted by al-Zuhri who did not mention Maimunah. This version has:

He said: Why did you not make use of it ? He then mentioned the rest of the tradition to the same effect but did not mention tanning.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْحَدِيثِ لَمْ يَذْكُرْ مَيْمُونَةَ قَالَ فَقَالَ " أَلاَ انْتَفَعْتُمْ بِإِهَابِهَا " . ثُمَّ ذَكَرَ مَعْنَاهُ لَمْ يَذْكُرِ الدِّبَاغَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4121
In-book reference : Book 34, Hadith 102
English translation : Book 33, Hadith 4109

Ma'mar said:

Al-Zuhri used to deny tanning and say: Some good can be got out of it in any condition

Abu Dawud said: Al-Auza'i, Yunus and 'Uqail did not mention tanning. al-Zubaidi, Sa'id b. 'Abd al-Aziz and Hafs b. 'Abd al-'Aziz mentioned tanning.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ قَالَ مَعْمَرٌ وَكَانَ الزُّهْرِيُّ يُنْكِرُ الدِّبَاغَ وَيَقُولُ يُسْتَمْتَعُ بِهِ عَلَى كُلِّ حَالٍ . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرِ الأَوْزَاعِيُّ وَيُونُسُ وَعُقَيْلٌ فِي حَدِيثِ الزُّهْرِيِّ الدِّبَاغَ وَذَكَرَهُ الزُّبَيْدِيُّ وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ وَحَفْصُ بْنُ الْوَلِيدِ ذَكَرُوا الدِّبَاغَ .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference	: Sunan Abi Dawud 4122
In-book reference	: Book 34, Hadith 103
English translation	: Book 33, Hadith 4110

Narrated Ibn 'Abbas:

That he heard the Messenger of Allah (ﷺ) say: When a skin is tanned, it is pure.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا دُبِغَ الإِهَابُ فَقَدْ طَهُرَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 4123
In-book reference	: Book 34, Hadith 104
English translation	: Book 33, Hadith 4111

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) ordered that the skins of the animals which had died a natural death should be used when they are tanned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference	: Sunan Abi Dawud 4124
In-book reference	: Book 34, Hadith 105
English translation	: Book 33, Hadith 4112

Narrated Salamah ibn al-Muhabbaq:

On the expedition of Tabuk the Messenger of Allah (ﷺ) came to a household and, seeing a bucket hanging, asked for water. They said: Messenger of Allah, the animal died a natural death. He replied; Its tanning is its purification.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَوْنِ بْنِ قَتَادَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ أَتَى عَلَى بَيْتٍ فَإِذَا قِرْبَةٌ مُعَلَّقَةٌ فَسَأَلَ الْمَاءَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ . فَقَالَ " دِبَاغُهَا طُهُورُهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4125
In-book reference : Book 34, Hadith 106
English translation : Book 33, Hadith 4113

Al-Aliyah, daughter of Subay', said:

I had some sheep at Uhud, and they began to die. I then entered upon Maymunah, wife of the Prophet (ﷺ), and mentioned it to her. Maymunah said to me: If you took their skins and made use of them, (that would be better for you). She asked: Is that lawful? She replied, Yes. Some people of the Quraysh passed by the Messenger of Allah (ﷺ) dragging a sheep of theirs as big as an ass. The Messenger of Allah (ﷺ) said to them: Would that you took its skin. They said: It died a natural death. The Messenger of Allah (ﷺ) said: Water and leaves of the mimosa flava purify it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ حُذَافَةَ، حَدَّثَهُ عَنْ أُمِّهِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ، أَنَّهَا قَالَتْ كَانَ لِي غَنَمٌ بِأُحُدٍ فَوَقَعَ فِيهَا الْمَوْتُ فَدَخَلْتُ عَلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهَا فَقَالَتْ لِي مَيْمُونَةُ لَوْ أَخَذْتِ جُلُودَهَا فَانْتَفَعْتِ بِهَا . فَقَالَتْ أَوَيَحِلُّ ذَلِكَ قَالَتْ نَعَمْ . مَرَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّونَ شَاةً لَهُمْ مِثْلَ الْحِمَارِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَخَذْتُمْ إِهَابَهَا " . قَالُوا إِنَّهَا مَيْتَةٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُطَهِّرُهَا الْمَاءُ وَالْقَرَظُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4126
In-book reference : Book 34, Hadith 107
English translation : Book 33, Hadith 4114

(41) Chapter: Whoever Reported That Skins Of Dead Animals Cannot Be Used

(41) باب مَنْ رَوَى أَنْ لاَ يُنْتَفَعَ بِإِهَابِ الْمَيْتَةِ

Narrated Abdullah ibn Ukaym:

The letter of the Messenger of Allah (ﷺ) was read out to us in the territory of Juhaynah when I was a young boy: Do not make use of the skin or sinew of an animal which died a natural death.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم بِأَرْضِ جُهَيْنَةَ وَأَنَا غُلاَمٌ شَابٌّ " أَنْ لاَ تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4127
In-book reference : Book 34, Hadith 108
English translation : Book 33, Hadith 4115

Al-Hakam ibn Uyaynah said that he went along with some people to Abdullah ibn Ukaym, a man of Juhaynah. al-Hakam said:

They entered and I sat at the door. Then they came out and told me that Abdullah ibn Ukaym had informed them that the Messenger of Allah (ﷺ) had written to Juhaynah one month before his death: Do not make use of the skin or sinew of an animal which died a natural death.

Abu Dawud said: Al-Nadr b. Shumail said: The skin is called ihab when it is not tanned and when it is tanned, it not called ihab but na,es shann and qirbah (tanned skin or leather).

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، أَنَّهُ انْطَلَقَ هُوَ وَنَاسٌ مَعَهُ إِلَى عَبْدِ اللَّهِ بْنِ عُكَيْمٍ - رَجُلٍ مِنْ جُهَيْنَةَ - قَالَ الْحَكَمُ فَدَخَلُوا وَقَعَدْتُ عَلَى الْبَابِ فَخَرَجُوا إِلَىَّ فَأَخْبَرُونِي أَنَّ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى جُهَيْنَةَ قَبْلَ مَوْتِهِ بِشَهْرٍ أَنْ لاَ يَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ . قَالَ أَبُو دَاوُدَ فَإِذَا دُبِغَ لاَ يُقَالُ لَهُ إِهَابٌ إِنَّمَا يُسَمَّى شَنًّا وَقِرْبَةً قَالَ النَّضْرُ بْنُ شُمَيْلٍ يُسَمَّى إِهَابًا مَا لَمْ يُدْبَغْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4128
In-book reference : Book 34, Hadith 109
English translation : Book 33, Hadith 4116

(42) Chapter: Skins Of Leopards And Predators (42) باب فِي جُلُودِ النُّمُورِ وَالسِّبَاعِ

Narrated Mu'awiyah:

The Prophet (ﷺ) said: Do not ride on silk stuff and panther skins. AbuSa'id said to us: AbuDawud said to us: The name of AbulMu'tamir is Yazid ibn Tahman. He lived in al-Hirah.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ أَبِي الْمُعْتَمِرِ، عَنِ ابْنِ سِيرِينَ، عَنْ مُعَاوِيَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَرْكَبُوا الْخَزَّ وَلاَ النِّمَارَ " . قَالَ وَكَانَ مُعَاوِيَةُ لاَ يُتَّهَمُ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ لَنَا أَبُو سَعِيدٍ قَالَ لَنَا أَبُو دَاوُدَ أَبُو الْمُعْتَمِرِ اسْمُهُ يَزِيدُ بْنُ طَهْمَانَ كَانَ يَنْزِلُ الْحِيرَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4129
In-book reference : Book 34, Hadith 110
English translation : Book 33, Hadith 4117

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: The angels do not accompany those fellow travellers who have panther skin.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا جِلْدُ نَمِرٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4130
In-book reference : Book 34, Hadith 111
English translation : Book 33, Hadith 4118

Khalid said:

Al-Miqdam ibn Ma'dikarib and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn AbuSufyan.

Mu'awiyah said to al-Miqdam: Do you know that al-Hasan ibn Ali has died? Al-Miqdam recited the Qur'anic verse "We belong to Allah and to Him we shall return."
A man asked him: Do you think it a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Messenger of Allah (ﷺ) used to take him on his lap, saying: This belongs to me and Husayn belongs to Ali?

The man of Banu Asad said: (He was) a live coal which Allah has extinguished. Al-Miqdam said: Today I shall continue to make you angry and make you hear what you dislike. He then said: Mu'awiyah, if I speak the truth, declare me true, and if I tell a lie, declare me false.
He said: Do so. He said: I adjure you by Allah, did you hear the Messenger of Allah (ﷺ) forbidding use to wear gold?
He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of silk?
He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of the skins of beasts of prey and riding on them?
He said: Yes. He said: I swear by Allah, I saw all this in your house, O Mu'awiyah.
Mu'awiyah said: I know that I cannot be saved from you, O Miqdam.
Khalid said: Mu'awiyah then ordered to give him what he did not order to give to his two companions, and gave a stipend of two hundred (dirhams) to his son. Al-Miqdam then divided it among his companions, and the man of Banu Asad did not give anything to anyone from the property he received. When Mu'awiyah was informed about it, he said: Al-Miqdam is a generous man; he has an open hand (for generosity). The man of Banu Asad withholds his things in a good manner.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، قَالَ وَفَدَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبَ وَعَمْرُو بْنُ الأَسْوَدِ وَرَجُلٌ مِنْ بَنِي أَسَدٍ مِنْ أَهْلِ قِنَّسْرِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَقَالَ مُعَاوِيَةُ لِلْمِقْدَامِ أَعَلِمْتَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ تُوُفِّيَ فَرَجَّعَ الْمِقْدَامُ فَقَالَ لَهُ رَجُلٌ أَتَرَاهَا مُصِيبَةً قَالَ لَهُ وَلِمَ لاَ أَرَاهَا مُصِيبَةً وَقَدْ وَضَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حِجْرِهِ فَقَالَ " هَذَا مِنِّي وَحُسَيْنٌ مِنْ عَلِيٍّ " . فَقَالَ الأَسَدِيُّ جَمْرَةٌ أَطْفَأَهَا اللَّهُ عَزَّ وَجَلَّ . قَالَ فَقَالَ الْمِقْدَامُ أَمَّا أَنَا فَلاَ أَبْرَحُ الْيَوْمَ حَتَّى أُغِيظَكَ وَأُسْمِعَكَ مَا تَكْرَهُ . ثُمَّ قَالَ يَا مُعَاوِيَةُ إِنْ أَنَا صَدَقْتُ فَصَدِّقْنِي وَإِنْ أَنَا كَذَبْتُ فَكَذِّبْنِي قَالَ أَفْعَلُ . قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ الذَّهَبِ قَالَ نَعَمْ . قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ لُبْسِ الْحَرِيرِ قَالَ نَعَمْ . قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ جُلُودِ السِّبَاعِ وَالرُّكُوبِ عَلَيْهَا قَالَ نَعَمْ . قَالَ فَوَاللَّهِ لَقَدْ رَأَيْتُ هَذَا كُلَّهُ فِي بَيْتِكَ يَا مُعَاوِيَةُ . فَقَالَ مُعَاوِيَةُ قَدْ عَلِمْتُ أَنِّي لَنْ أَنْجُوَ مِنْكَ يَا مِقْدَامُ قَالَ خَالِدٌ فَأَمَرَ لَهُ مُعَاوِيَةُ بِمَا لَمْ يَأْمُرْ لِصَاحِبَيْهِ وَفَرَضَ لاِبْنِهِ فِي الْمِائَتَيْنِ فَفَرَّقَهَا الْمِقْدَامُ فِي أَصْحَابِهِ قَالَ وَلَمْ يُعْطِ الأَسَدِيُّ أَحَدًا شَيْئًا مِمَّا أَخَذَ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَالَ أَمَّا الْمِقْدَامُ فَرَجُلٌ كَرِيمٌ بَسَطَ يَدَهُ وَأَمَّا الأَسَدِيُّ فَرَجُلٌ حَسَنُ الإِمْسَاكِ لِشَيْئِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4131
In-book reference : Book 34, Hadith 112
English translation : Book 33, Hadith 4119

Abu al-Malih b. Usamah quoting his father said:

The Messenger of Allah (ﷺ) forbade (the use of) the skins of beasts of prey.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، أَنَّ يَحْيَى بْنَ سَعِيدٍ، وَإِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَاهُمْ - الْمَعْنَى، - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ جُلُودِ السِّبَاعِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4132
In-book reference : Book 34, Hadith 113
English translation : Book 33, Hadith 4120

(43) Chapter: Wearing Sandals (43) باب فِي الاِنْتِعَالِ

Narrated Jabir:

We were with the Prophet (ﷺ) on a journey. He said: Make a general practice of wearing sandals, for a man keeps riding as long as he wears sandals.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَقَالَ " أَكْثِرُوا مِنَ النِّعَالِ فَإِنَّ الرَّجُلَ لاَ يَزَالُ رَاكِبًا مَا انْتَعَلَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4133
In-book reference : Book 34, Hadith 114
English translation : Book 33, Hadith 4121

Narrated Anas:

The sandals of the Prophet (ﷺ) had two thongs.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَعْلَ النَّبِيِّ، صلى الله عليه وسلم كَانَ لَهَا قِبَالاَنِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4134
In-book reference : Book 34, Hadith 115
English translation : Book 33, Hadith 4122

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) forbade that a man should put on sandals while standing.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى، أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4135
In-book reference : Book 34, Hadith 116
English translation : Book 33, Hadith 4123

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: None of you should walk with one sandal, but should wear a pair or should put off both of them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمْشِي أَحَدُكُمْ فِي النَّعْلِ الْوَاحِدَةِ لِيَنْتَعِلْهُمَا جَمِيعًا أَوْ لِيَخْلَعْهُمَا جَمِيعًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4136
In-book reference : Book 34, Hadith 117
English translation : Book 33, Hadith 4124

Narrated Jabir:

The Messenger of Allah (ﷺ) as saying: When the thong (of a sandal) of one of you is cut off, he should not walk with one sandal till he repairs his thongs. He should not walk with one shoe, or eat with his left hand.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ فَلاَ يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَ شِسْعَهُ وَلاَ يَمْشِ فِي خُفٍّ وَاحِدٍ وَلاَ يَأْكُلْ بِشِمَالِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4137
In-book reference : Book 34, Hadith 118
English translation : Book 33, Hadith 4125

Narrated Abdullah ibn Abbas:

It is part of the Sunnah that when a man sits down, he should take off his sandals and place them at his side.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَارُونَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مِنَ السُّنَّةِ إِذَا جَلَسَ الرَّجُلُ أَنْ يَخْلَعَ نَعْلَيْهِ فَيَضَعَهُمَا بِجَنْبِهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4138
In-book reference : Book 34, Hadith 119
English translation : Book 33, Hadith 4126

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) as saying: When one of you puts on sandals, he should put on his right one first, and when he takes them off, he should take off the left one first ; so that the right one should be the first to be put on and the last to be taken off.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُنِ الْيَمِينُ أَوَّلَهُمَا يَنْتَعِلُ وَآخِرَهُمَا يَنْزِعُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4139

In-book reference : Book 34, Hadith 120
English translation : Book 33, Hadith 4127

Narrated 'Aishah:

The Messenger of Allah (ﷺ) liked to begin with the right side as far as possible in all conditions: in his purification, and combing. The narrator Muslim added: "in using tooth-stick," and he did not mention "in all his conditions". Abu Dawud said: Shu'bah transmitted it from Mu'adh, but did not mention "his tooth-stick."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرَجُّلِهِ وَنَعْلِهِ . قَالَ مُسْلِمٌ وَسِوَاكِهِ وَلَمْ يَذْكُرْ فِي شَأْنِهِ كُلِّهِ . قَالَ أَبُو دَاوُدَ رَوَاهُ عَنْ شُعْبَةَ مُعَاذٌ وَلَمْ يَذْكُرْ سِوَاكَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4140
In-book reference : Book 34, Hadith 121
English translation : Book 33, Hadith 4128

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When you put on (a garment) and when you perform ablution, you should begin with your right side.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَابْدَءُوا بِأَيَامِنِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4141
In-book reference : Book 34, Hadith 122
English translation : Book 33, Hadith 4129

(44) Chapter: Regarding Bedding (44) باب فِي الْفُرُشِ

Narrated Jabir bin ‘Abdullah :

The Messenger of Allah (ﷺ) mentioned bedding and said: There should be bedding for a man, bedding for his wife, and third for a guest, but a fourth for the devil.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أَبِي هَانِئٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْفُرُشَ فَقَالَ " فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِلْمَرْأَةِ وَفِرَاشٌ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4142
In-book reference : Book 34, Hadith 123
English translation : Book 33, Hadith 4130

Narrated Jabir ibn Samurah:

When I came to the Prophet (ﷺ) in his house, I saw him sitting reclining on a pillow. The narrator Ibn al-Jarrah added: "on his left side".

Abu Dawud said: Ishaq b. Mansur transmitted it from Isra'il, also mentioning the words "on his left side".

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ وَكِيعٍ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فِي بَيْتِهِ فَرَأَيْتُهُ مُتَّكِئًا عَلَى وِسَادَةٍ - زَادَ ابْنُ الْجَرَّاحِ - عَلَى يَسَارِهِ . قَالَ أَبُو دَاوُدَ رَوَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِسْرَائِيلَ أَيْضًا عَلَى يَسَارِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4143
In-book reference : Book 34, Hadith 124
English translation : Book 33, Hadith 4131

Sa'id ibn Amr al-Qurashi quoting his father said:

Ibn Umar (once) saw some fellow travellers of the Yemen. They had their saddles (on camels) of leather. He said: If anyone likes to see the fellow travellers most resembling to the Companions of the Messenger of Allah (ﷺ), he should see them.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ إِسْحَاقَ بْنِ سَعِيدِ بْنِ عَمْرٍو الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَى رُفْقَةً مِنْ أَهْلِ الْيَمَنِ رِحَالُهُمُ الأَدَمُ فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَشْبَهِ رُفْقَةٍ كَانُوا بِأَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَلْيَنْظُرْ إِلَى هَؤُلاَءِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4144
In-book reference : Book 34, Hadith 125
English translation : Book 33, Hadith 4132

Narrated Jabir:

The Messenger of Allah (ﷺ) said to me: Have you made cushions ? I said: How can we afford cushions ? He said: Soon you will have cushions.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَّخَذْتُمْ أَنْمَاطًا " . قُلْتُ وَأَنَّى لَنَا الأَنْمَاطُ قَالَ " أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4145
In-book reference : Book 34, Hadith 126
English translation : Book 33, Hadith 4133

Narrated 'Aishah:

The pillow of the Messenger of Allah (ﷺ) on which he slept at night (according to the version on Ibn Mani') was of leather stuffed with palm fibre (according to the agreed version).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَأَحْمَدُ بْنُ مَنِيعٍ، قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ وِسَادَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ ابْنُ مَنِيعٍ - الَّتِي يَنَامُ عَلَيْهَا بِاللَّيْلِ - ثُمَّ اتَّفَقَا - مِنْ أَدَمٍ حَشْوُهَا لِيفٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4146
In-book reference : Book 34, Hadith 127
English translation : Book 33, Hadith 4134

Narrated Aisha, Ummul Mu'minin:

The bedding of the Messenger of Allah (ﷺ) consisted of leather stuffed with palm fibre.

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ حَيَّانَ - عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَتْ ضِجْعَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَدَمٍ حَشْوُهَا لِيفٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4147
In-book reference : Book 34, Hadith 128
English translation : Book 33, Hadith 4135

Narrated Umm Salamah, Ummul Mu'minin:

Her bedding was in front of the place of prayer of the Prophet (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَ فِرَاشُهَا حِيَالَ مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4148
In-book reference : Book 34, Hadith 129
English translation : Book 33, Hadith 4136

(45) Chapter: Hanging Curtains (45) باب فِي اتِّخَاذِ السُّتُورِ

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) came to Fatimah and found a curtain hanging at her door, so he did not enter.

Whenever he entered (the house), he would visit her first. Then Ali came and found that Fatimah was grieved.
He asked: What is the matter with you? She replied: The Messenger of Allah (ﷺ) came to me but did not enter (the house).
Ali then came to him and said: Messenger of Allah, Fatimah felt it keenly that you came to visit her but did not go in.
He replied: What have I to do with this world? What have I to do with prints and figures (on the curtain)? He (Ali) then went to Fatimah and informed her of what the Messenger of Allah (ﷺ) had said.

She said: Ask the Messenger of Allah (ﷺ) what he me to do about it.

He (the Prophet) said: Tell her that she must send it to so-and-so.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى فَاطِمَةَ رضى الله عنها فَوَجَدَ عَلَى بَابِهَا سِتْرًا فَلَمْ يَدْخُلْ قَالَ وَقَلَّمَا كَانَ يَدْخُلُ إِلاَّ بَدَأَ بِهَا فَجَاءَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَرَآهَا مُهْتَمَّةً فَقَالَ مَا لَكِ قَالَتْ جَاءَ النَّبِيُّ صلى الله عليه وسلم إِلَيَّ فَلَمْ يَدْخُلْ فَأَتَاهُ عَلِيٌّ رضى الله عنه فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ اشْتَدَّ عَلَيْهَا أَنَّكَ جِئْتَهَا فَلَمْ تَدْخُلْ عَلَيْهَا . قَالَ " وَمَا أَنَا وَالدُّنْيَا وَمَا أَنَا وَالرَّقْمَ " . فَذَهَبَ إِلَى فَاطِمَةَ فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ قُلْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَا يَأْمُرُنِي بِهِ . قَالَ " قُلْ لَهَا فَلْتُرْسِلْ بِهِ إِلَى بَنِي فُلاَنٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4149
In-book reference : Book 34, Hadith 130
English translation : Book 33, Hadith 4137

The tradition mentioned above has also been transmitted through a different chain of narrators by Ibn Fudail on his father's authority. This version has:

"The curtain was embellished."

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الأَسَدِيُّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، بِهَذَا الْحَدِيثِ قَالَ وَكَانَ سِتْرًا مَوْشِيًّا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4150
In-book reference : Book 34, Hadith 131
English translation : Book 33, Hadith 4138

(46) Chapter: Crosses On Cloths

(46) باب فِي الصَّلِيبِ فِي الثَّوْبِ

Narrated 'Aishah:

The Messenger of Allah (ﷺ) never left in his house anything containing the figure of a cross without destroying it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عِمْرَانُ بْنُ حِطَّانَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصْلِيبٌ إِلاَّ قَضَبَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4151
In-book reference : Book 34, Hadith 132
English translation : Book 33, Hadith 4139

(47) Chapter: Images

(47) باب فِي الصُّوَرِ

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: The angels do not enter a house which contains a picture, a dog, or a man who is impure by sexual defilement.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلاَ كَلْبٌ وَلاَ جُنُبٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4152
In-book reference : Book 34, Hadith 133
English translation : Book 33, Hadith 4140

Narrated Abu Talhat al-Ansari:

I heard the Prophet (ﷺ) say: The angels do not enter a house which contains a dog or a picture. Zaid b. Khalid al-Juhani said to Sa'id b. Yasar al-Ansari, the transmitter of this tradition: Go with me to 'Aishah, Mother of Faithful, so that we ask about it. So we went and said to her: Mother of Faithful, Abu Talhah has transmitted to us a tradition so-and-so. Have you heard the Prophet (ﷺ) mentioning that ? She replied: No but I tell what I saw him doing. The Messenger of Allah (ﷺ) went on an expedition and I was waiting for his return. I got a carpet which I hung as a screen on a stick over the door. When he came I received him and said: Peace be upon you, Messenger of Allah, His mercy and His blessings. Praise to be Allah Who gave you dominance and respect. Then he looked at the house and saw the carpet; and he did not respond to me at all. I found (signs of) disapproval in his face. He then came to the carpet and tore it down. He then said: Allah has not commanded us to clothe stones and clay out of the sustenance He has given us. She said: I then cut it to pieces and made two pillows out of it and stuffed them with palm fibre, and he did not disapprove of it to me.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ سُهَيْلٍ، - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنْ سَعِيدِ بْنِ يَسَارٍ الأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الأَنْصَارِيِّ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ تِمْثَالٌ " . وَقَالَ انْطَلِقْ بِنَا إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ نَسْأَلُهَا عَنْ ذَلِكَ . فَانْطَلَقْنَا فَقُلْنَا يَا أُمَّ الْمُؤْمِنِينَ إِنَّ أَبَا طَلْحَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِكَذَا وَكَذَا فَهَلْ سَمِعْتِ النَّبِيَّ صلى الله عليه وسلم يَذْكُرُ ذَلِكَ قَالَتْ لاَ وَلَكِنْ سَأُحَدِّثُكُمْ بِمَا رَأَيْتُهُ فَعَلَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ مَغَازِيهِ وَكُنْتُ أَتَحَيَّنُ قُفُولَهُ فَأَخَذْتُ نَمَطًا كَانَ لَنَا فَسَتَرْتُهُ عَلَى الْعَرَضِ فَلَمَّا جَاءَ اسْتَقْبَلْتُهُ فَقُلْتُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْحَمْدُ لِلَّهِ الَّذِي أَعَزَّكَ وَأَكْرَمَكَ فَنَظَرَ إِلَى الْبَيْتِ فَرَأَى النَّمَطَ فَلَمْ يَرُدَّ عَلَىَّ شَيْئًا وَرَأَيْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ فَأَتَى النَّمَطَ حَتَّى هَتَكَهُ ثُمَّ قَالَ " إِنَّ اللَّهَ لَمْ يَأْمُرْنَا فِيمَا رَزَقَنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَاللَّبِنَ " . قَالَتْ فَقَطَعْتُهُ وَجَعَلْتُهُ وِسَادَتَيْنِ وَحَشَوْتُهُمَا لِيفًا فَلَمْ يُنْكِرْ ذَلِكَ عَلَىَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4153
In-book reference : Book 34, Hadith 134
English translation : Book 33, Hadith 4141

The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators like the previous one. This version has:

I said: Mother, he has told me that the Prophet (ﷺ) has said: He also said the words ; Sa'id b. yasir client of Banu al-Najjar.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، بِإِسْنَادِهِ مِثْلَهُ قَالَ فَقُلْتُ يَا أُمَّهْ إِنَّ هَذَا حَدَّثَنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ وَقَالَ فِيهِ سَعِيدُ بْنُ يَسَارٍ مَوْلَى بَنِي النَّجَّارِ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4154
In-book reference : Book 34, Hadith 135
English translation : Book 33, Hadith 4142

Narrated Abu Talhah:
The Messenger of Allah (ﷺ) as saying: The angels do not enter the house which contains a picture. Busr (b. Sa'id), the transmitter of this tradition, said: Zaid (b. Khalid al-Juhani) then fell it and we paid him a sick visit. There was a curtain with a picture hanging at his door. I then said to 'Ubaid Allah al-Khawlani', the step-son of Maimunah, wife of the Prophet (ﷺ): Did Zaid not tell us about pictures on the first day ? 'Ubaid Allah said: Did you not hear him when he said: Except a figure on a garment.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ " . قَالَ بُسْرٌ ثُمَّ اشْتَكَى زَيْدٌ فَعُدْنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ فَقَالَ عُبَيْدُ اللَّهِ أَلَمْ تَسْمَعْهُ حِينَ قَالَ إِلاَّ رَقْمًا فِي ثَوْبٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4155
In-book reference : Book 34, Hadith 136
English translation : Book 33, Hadith 4143

Narrated Jabir ibn Abdullah:
The Prophet (ﷺ) ordered Umar ibn al-Khattab who was in al-Batha' at the time of the conquest (of Makkah) to visit the Ka'bah and obliterate all images in it. The Prophet (ﷺ) did not enter it until all the images were obliterated.

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، أَنَّ إِسْمَاعِيلَ بْنَ عَبْدِ الْكَرِيمِ، حَدَّثَهُمْ قَالَ حَدَّثَنِي إِبْرَاهِيمُ، - يَعْنِي ابْنَ عَقِيلٍ - عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ عُمَرَ بْنَ الْخَطَّابِ - رضى الله عنه - زَمَنَ الْفَتْحِ وَهُوَ بِالْبَطْحَاءِ أَنْ يَأْتِيَ الْكَعْبَةَ فَيَمْحُوَ كُلَّ صُورَةٍ فِيهَا فَلَمْ يَدْخُلْهَا النَّبِيُّ صلى الله عليه وسلم حَتَّى مُحِيَتْ كُلُّ صُورَةٍ فِيهَا .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4156
In-book reference : Book 34, Hadith 137
English translation : Book 33, Hadith 4144

Narrated Ibn 'Abbas:
Maimunah, wife of the Prophet (ﷺ) reported him as saying: Gabriel (peace be upon him) promised to visit me last night, but he did not visit me. Then it occurred to him that there was a pup under his bed. So he ordered and it was turned out. He then got water in his hand and sprinkled it on its place. When Gabriel (ﷺ) met him, he said: We do not enter a house which contains a dog or a picture. When the morning came, the Prophet (ﷺ) ordered to kill dogs. He ordered to kill the dog which guarded a small orchard, and left the dog which guarded the big orchard.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ كَانَ وَعَدَنِي أَنْ يَلْقَانِيَ اللَّيْلَةَ فَلَمْ يَلْقَنِي " . ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ بِسَاطٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ فَلَمَّا لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ قَالَ إِنَّا لاَ نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ فَأَصْبَحَ النَّبِيُّ صلى الله عليه وسلم فَأَمَرَ بِقَتْلِ الْكِلاَبِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4157
In-book reference : Book 34, Hadith 138
English translation : Book 33, Hadith 4145

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out.

The Messenger of Allah (ﷺ) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out.

Abu Dawud said: Al-Nadd means a thing on which clothes are placed like a couch.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ لِي أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ إِلاَّ أَنَّهُ كَانَ عَلَى الْبَابِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرْ بِرَأْسِ التِّمْثَالِ الَّذِي فِي الْبَيْتِ يُقْطَعُ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ فَلْيُجْعَلْ مِنْهُ وِسَادَتَيْنِ مَنْبُوذَتَيْنِ تُوطَآنِ وَمُرْ بِالْكَلْبِ فَلْيُخْرَجْ " . فَفَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِذَا الْكَلْبُ لِحَسَنٍ أَوْ حُسَيْنٍ كَانَ تَحْتَ نَضَدٍ لَهُمْ فَأَمَرَ بِهِ فَأُخْرِجَ . قَالَ أَبُو دَاوُدَ وَالنَّضَدُ شَىْءٌ تُوضَعُ عَلَيْهِ الثِّيَابُ شِبْهُ السَّرِيرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4158
In-book reference : Book 34, Hadith 139
English translation : Book 33, Hadith 4146

35 - Combing the Hair (Kitab Al-Tarajjul)
كتاب الترجل (4159 - 4213)

(1) Chapter: The Prohibition Of Combing Often (Al-Irfah)

(1) باب النَّهْىِ عَنْ كَثِيرٍ، مِنَ الإِرْفَاهِ

Narrated Abdullah ibn Mughaffal:

The Messenger of Allah (ﷺ) forbade combing the hair except every second day.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ التَّرَجُّلِ إِلاَّ غِبًّا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4159
In-book reference : Book 35, Hadith 1
English translation : Book 34, Hadith 4147

Abdullah ibn Buraydah said:

A man from the companions of the Prophet (ﷺ) travelled to Fudalah ibn Ubayd when he was in Egypt.

He came to him and said: I have not come to you to visit you. But you and I heard a tradition from the Messenger of Allah (ﷺ). I hope you may have some knowledge of it.

He asked: What is it? He replied: So and so. He said: Why do I see you dishevelled when you are the ruler of this land?
He said: The Messenger of Allah (ﷺ) has forbidden us to indulge much in luxury.
He said: Why do I see you unshod? He replied: The Prophet (ﷺ) used to command us to go barefoot at times.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ الْمَازِنِيُّ، أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، أَنَّ رَجُلاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم رَحَلَ إِلَى فَضَالَةَ بْنِ عُبَيْدٍ وَهُوَ بِمِصْرَ فَقَدِمَ عَلَيْهِ فَقَالَ أَمَا إِنِّي لَمْ آتِكَ زَائِرًا وَلَكِنِّي سَمِعْتُ أَنَا وَأَنْتَ حَدِيثًا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجَوْتُ أَنْ يَكُونَ عِنْدَكَ مِنْهُ عِلْمٌ . قَالَ وَمَا هُوَ قَالَ كَذَا وَكَذَا قَالَ فَمَا لِي أَرَاكَ شَعِثًا وَأَنْتَ أَمِيرُ الأَرْضِ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْهَانَا عَنْ كَثِيرٍ مِنَ الإِرْفَاهِ . قَالَ فَمَا لِي لاَ أَرَى عَلَيْكَ حِذَاءً قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْمُرُنَا أَنْ نَحْتَفِيَ أَحْيَانًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4160
In-book reference : Book 35, Hadith 2
English translation : Book 34, Hadith 4148

Narrated AbuUmamah Ilyas ibn Tha'labah:

The Companions of the Messenger of Allah (ﷺ) mentioned this word before him. The Messenger of Allah (ﷺ) said:

Listen, listen! Wearing old clothes is a part of faith, wearing old clothes is a part of faith.
Abu Dawud said: He is Abu Umamah b. Tha'labat al-Ansari

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي أُمَامَةَ، قَالَ ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمًا عِنْدَهُ الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تَسْمَعُونَ أَلاَ تَسْمَعُونَ إِنَّ الْبَذَاذَةَ مِنَ الإِيمَانِ إِنَّ الْبَذَاذَةَ مِنَ الإِيمَانِ " . يَعْنِي التَّقَحُّلَ . قَالَ أَبُو دَاوُدَ هُوَ أَبُو أُمَامَةَ بْنُ ثَعْلَبَةَ الأَنْصَارِيُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4161
In-book reference : Book 35, Hadith 3
English translation : Book 34, Hadith 4149

(2) Chapter: It Is Recommended To Wear Perfume

(2) باب مَا جَاءَ فِي اسْتِحْبَابِ الطِّيبِ

Narrated Anas ibn Malik:

The Prophet (ﷺ) had sikkah with which he perfumed himself.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، عَنْ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَتْ لِلنَّبِيِّ صلى الله عليه وسلم سُكَّةٌ يَتَطَيَّبُ مِنْهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4162
In-book reference : Book 35, Hadith 4
English translation : Book 34, Hadith 4150

(3) Chapter: Taking Care Of One's Hair

(3) باب فِي إِصْلاَحِ الشَّعْرِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He who has hair should honour it.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 4163
In-book reference : Book 35, Hadith 5
English translation : Book 34, Hadith 4151

(4) Chapter: Dye For Women

(4) باب فِي الْخِضَابِ لِلنِّسَاءِ

Narrated Aisha, Ummul Mu'minin:

Karimah, daughter of Hammam, told that a woman came to Aisha (Allah be pleased with her) and asked her about dyeing with henna. She replied: There is no harm, but I do not like it. My beloved, the Messenger of Allah (ﷺ), disliked its odour.

Abu Dawud said: She meant the colour of hair of the head.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَتْنِي كَرِيمَةُ بِنْتُ هَمَّامٍ، أَنَّ امْرَأَةً، أَتَتْ عَائِشَةَ - رضى الله عنها - فَسَأَلَتْهَا عَنْ خِضَابِ الْحِنَّاءِ فَقَالَتْ لاَ بَأْسَ بِهِ وَلَكِنِّي أَكْرَهُهُ كَانَ حَبِيبِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَكْرَهُ رِيحَهُ . قَالَ أَبُو دَاوُدَ تَعْنِي خِضَابَ شَعْرِ الرَّأْسِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4164
In-book reference : Book 35, Hadith 6
English translation : Book 34, Hadith 4152

Narrated Aisha, Ummul Mu'minin:

When Hind, daughter of Utbah, said: Prophet of Allah, accept my allegiance, he replied; I shall not accept your allegiance till you make a difference to the palms of your hands; for they look like the paws of a beast of prey.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَتْنِي غِبْطَةُ بِنْتُ عَمْرٍو الْمُجَاشِعِيَّةُ، قَالَتْ حَدَّثَتْنِي عَمَّتِي أُمُّ الْحَسَنِ، عَنْ جَدَّتِهَا، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ هِنْدًا بِنْتَ عُتْبَةَ، قَالَتْ يَا نَبِيَّ اللَّهِ بَايِعْنِي . قَالَ " لاَ أُبَايِعُكِ حَتَّى تُغَيِّرِي كَفَّيْكِ كَأَنَّهُمَا كَفَّا سَبُعٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4165
In-book reference : Book 35, Hadith 7
English translation : Book 34, Hadith 4153

Narrated Aisha, Ummul Mu'minin:

A woman made a sign from behind a curtain to indicate that she had a letter for the Messenger of Allah (ﷺ). The Prophet (ﷺ) closed his hand, saying: I do not know this is a man's or a woman's hand. She said: No, a woman. He said: If you were a woman, you would make a difference to your nails, meaning with henna.

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ الصُّورِيُّ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ، عَنْ صَفِيَّةَ بِنْتِ عِصْمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ أَوْمَتِ امْرَأَةٌ مِنْ وَرَاءِ سِتْرٍ بِيَدِهَا كِتَابٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبَضَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فَقَالَ " مَا أَدْرِي أَيَدُ رَجُلٍ أَمْ يَدُ امْرَأَةٍ " . قَالَتْ بَلِ امْرَأَةٌ . قَالَ " لَوْ كُنْتِ امْرَأَةً لَغَيَّرْتِ أَظْفَارَكِ " . يَعْنِي بِالْحِنَّاءِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4166
In-book reference : Book 35, Hadith 8
English translation : Book 34, Hadith 4154

(5) Chapter: Hair Extensions

(5) باب فِي صِلَةِ الشَّعْرِ

Narrated Humaid b. 'Adb al-Rahman:

That he heard Mu'awiyah b. Abi Sufyan say during the Hajj when he was on the pulpit and took a lock of hair which was in the hand of the guard, saying: O people of Medina, where are your scholars ? I heard the Messenger of Allah (ﷺ) forbidding such a think as this and said: The children of Isra'il perished when their women practised it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ وَهُوَ عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ " إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4167
In-book reference : Book 35, Hadith 9
English translation : Book 34, Hadith 4155

'Abd Allah said:

The Messenger of Allah (ﷺ) cursed the woman who adds some false hair and the woman who asks for it, the woman who tattoos and the woman who asks for it.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4168
In-book reference : Book 35, Hadith 10
English translation : Book 34, Hadith 4156

'Abd Allah (b. Mas'us) said:

Allah has cursed the woman who tattoo and the women who have themselves tattooed, the women who add false hair (according to the version of Muhammad b. Isa) and the women who pluck hairs from their faces (according to the version on 'Uthman). The agreed version then goes: The women who spaces between their teeth for beauty, changing what Allah has created. When a woman of Banu Asad called Umm Ya'qub, who read the Qur'an (according to the version of 'Uthman) heard it, she came to him (according to the agreed version) and said: I have heard that you have cursed the women who tattoo, those have themselves tattooed, those who add false hair (according to the version of Muhammad), those pluck hairs from their faces, and those who make spaces between their teeth (according to the agreed version), for changing what Allah has created (according to the version of 'Uthman). He said: Why should I not curse those whom the Messenger of Allah (ﷺ) had cursed and those who were mentioned in Allah's Book ? She said: I have read it from cover to cover and have not found in it. He said: I swear by Allah, if you read it, you would have found it. He then read: What the Apostle has brought you accept, and what he has forbidden refrain from it. She said: I find some of these thing in you wife. He said: Enter (the house) and see. She said: I then entered (the house) and came out. He asked: What did you see ? She said: I did not see (anything). He said: Had it been so, she would have not have been with us. This is according to the version of 'Uthman.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ . قَالَ مُحَمَّدٌ وَالْوَاصِلاَتِ وَقَالَ عُثْمَانُ وَالْمُتَنَمِّصَاتِ ثُمَّ اتَّفَقَا وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ عَزَّ وَجَلَّ . فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ . زَادَ عُثْمَانُ كَانَتْ تَقْرَأُ الْقُرْآنَ ثُمَّ اتَّفَقَا فَأَتَتْهُ

فَقَالَتْ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ . قَالَ مُحَمَّدٌ وَالْوَاصِلاَتِ وَقَالَ عُثْمَانُ وَالْمُتَنَمِّصَاتِ ثُمَّ اتَّفَقَا وَالْمُتَفَلِّجَاتِ قَالَ عُثْمَانُ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ تَعَالَى . فَقَالَ وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى قَالَتْ لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُهُ . فَقَالَ وَاللَّهِ لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ ثُمَّ قَرَأَ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } قَالَتْ إِنِّي أَرَى بَعْضَ هَذَا عَلَى امْرَأَتِكَ . قَالَ فَادْخُلِي فَانْظُرِي . فَدَخَلَتْ ثُمَّ خَرَجَتْ فَقَالَ مَا رَأَيْتِ وَقَالَ عُثْمَانُ فَقَالَتْ مَا رَأَيْتُ . فَقَالَ لَوْ كَانَ ذَلِكَ مَا كَانَتْ مَعَنَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4169
In-book reference : Book 35, Hadith 11
English translation : Book 34, Hadith 4157

Narrated Ibn 'Abbas:

The woman who supplies fake hair and the one who asks for it, the woman who pulls out hair for other people and the woman who depilates herself, the woman who tattoos and the one who has it done when there is no disease to justify it have been cursed.
Abu Dawud said: Wasilah means the woman who adds false hair to the hair of women. Mustawsilah means the one who asks for adding the hair to her hair. namisah means a woman who plucks hair from the brow until she makes it thin; mutanammisah means the woman who depilates herself ; washimah is a woman who tattoos in the face with antimony or ink ; mustawshimah is a woman with whom it is done.
حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لُعِنَتِ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ وَالنَّامِصَةُ وَالْمُتَنَمِّصَةُ وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ مِنْ غَيْرِ دَاءٍ . قَالَ أَبُو دَاوُدَ وَتَفْسِيرُ الْوَاصِلَةِ الَّتِي تَصِلُ الشَّعْرَ بِشَعْرِ النِّسَاءِ وَالْمُسْتَوْصِلَةُ الْمَعْمُولُ بِهَا وَالنَّامِصَةُ الَّتِي تَنْقُشُ الْحَاجِبَ حَتَّى تَرِقَّهُ وَالْمُتَنَمِّصَةُ الْمَعْمُولُ بِهَا وَالْوَاشِمَةُ الَّتِي تَجْعَلُ الْخِيلاَنَ فِي وَجْهِهَا بِكُحْلٍ أَوْ مِدَادٍ وَالْمُسْتَوْشِمَةُ الْمَعْمُولُ بِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4170
In-book reference : Book 35, Hadith 12
English translation : Book 34, Hadith 4158

Sa'id b. Jubair said:

There is no harm in fastening the hair with silk or woollen threads.
Abu Dawud said: It appears that he held the view that what is prohibited is the adding of the hair of women.
Abu Dawud said: Ahmad (b. hanbal) used to say: There is no harm in tying the hair with silk or woollen threads.
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، قَالَ حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ لاَ بَأْسَ بِالْقَرَامِلِ . قَالَ أَبُو دَاوُدَ كَأَنَّهُ يَذْهَبُ إِلَى أَنَّ الْمَنْهِيَّ، عَنْهُ شُعُورُ النِّسَاءِ . قَالَ أَبُو دَاوُدَ كَانَ أَحْمَدُ يَقُولُ الْقَرَامِلُ لَيْسَ بِهِ بَأْسٌ .

Grade : **Da'if Maqtu' Munkar** (Al-Albani) حكم: ضعيف مقطوع منكر (الألباني)

Reference : Sunan Abi Dawud 4171

In-book reference : Book 35, Hadith 13
English translation : Book 34, Hadith 4159

(6) Chapter: Refusing Perfume (6) باب فِي رَدِّ الطِّيبِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone is presented some perfume, he should not return it, for it is a thing of good fragrance and light to bear.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، - الْمَعْنَى - أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْمُقْرِئَ، حَدَّثَهُمْ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلاَ يَرُدَّهُ فَإِنَّهُ طَيِّبُ الرِّيحِ خَفِيفُ الْمَحْمَلِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4172
In-book reference : Book 35, Hadith 14
English translation : Book 34, Hadith 4160

(7) Chapter: Women Wearing Perfume When Going Out (7) باب مَا جَاءَ فِي الْمَرْأَةِ تَتَطَيَّبُ لِلْخُرُوجِ

Narrated AbuMusa:

The Prophet (ﷺ) said: If a woman uses perfume and passes the people so that they may get its odour, she is so-and-so, meaning severe remarks.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، أَخْبَرَنَا ثَابِتُ بْنُ عُمَارَةَ، حَدَّثَنِي غُنَيْمُ بْنُ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ كَذَا وَكَذَا " . قَالَ قَوْلاً شَدِيدًا .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4173
In-book reference : Book 35, Hadith 15
English translation : Book 34, Hadith 4161

Narrated AbuHurayrah:

A woman met him and he found the odour of perfume in her. Her clothes were fluttering in the air. He said: O maid-servant of the Almighty, are you coming from the mosque? She replied: Yes. He said: For it did you use perfume? She replied: Yes. He said: I heard my beloved AbulQasim (ﷺ) say: The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath like that of sexual defilement (perfectly).

Abu Dawud said: Al-i'sar means dust.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ، مَوْلَى أَبِي رُهْمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ لَقِيَتْهُ امْرَأَةٌ وَجَدَ مِنْهَا رِيحَ الطِّيبِ يُنْفَحُ وَلِذَيْلِهَا إِعْصَارٌ فَقَالَ يَا أَمَةَ الْجَبَّارِ جِئْتِ مِنَ الْمَسْجِدِ قَالَتْ نَعَمْ . قَالَ وَلَهُ تَطَيَّبْتِ قَالَتْ نَعَمْ . قَالَ إِنِّي سَمِعْتُ حِبِّي أَبَا الْقَاسِمِ صلى الله عليه وسلم يَقُولُ " لاَ تُقْبَلُ صَلاَةٌ لاِمْرَأَةٍ تَطَيَّبَتْ لِهَذَا الْمَسْجِدِ حَتَّى تَرْجِعَ فَتَغْتَسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ " . قَالَ أَبُو دَاوُدَ الإِعْصَارُ غُبَارٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4174
In-book reference : Book 35, Hadith 16
English translation : Book 34, Hadith 4162

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If a woman fumigates herself with perfume, she must not attend the night prayer with us. Ibn Nufayl said: Isha' means night prayer.

حَدَّثَنَا النُّفَيْلِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو عَلْقَمَةَ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلاَ تَشْهَدَنَّ مَعَنَا الْعِشَاءَ " . قَالَ ابْنُ نُفَيْلٍ " عِشَاءَ الآخِرَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4175
In-book reference : Book 35, Hadith 17
English translation : Book 34, Hadith 4163

(8) Chapter: Khaluq for Men (8) باب فِي الْخَلُوقِ لِلرِّجَالِ

Narrated Ammar ibn Yasir:

I came to my family at night (after a journey) with my hands chapped and they perfumed me with saffron. In the morning I went to the Prophet (ﷺ) and gave him a greeting, but he did not respond to me nor did he welcome me.

He said: Go away and wash this off yourself. I then went away and washed it off me. I came to him but there remained a spot of it on me. I give him a greeting, but he did not respond to me nor did he welcome me.

He said: Go away and wash it off yourself. I then went away and washed it off me. I then came and gave him a greeting.

He responded to me and welcomed me, saying: The angels do not attend the funeral of an unbeliever bringing good to it, nor a man who smears himself with saffron, nor a man who is sexually defiled. He said: He permitted the man who was sexually defiled to perform ablution when he slept, ate or drank.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ قَدِمْتُ عَلَى أَهْلِي لَيْلاً وَقَدْ تَشَقَّقَتْ يَدَاىَ فَخَلَّقُونِي بِزَعْفَرَانٍ فَغَدَوْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ وَلَمْ يُرَحِّبْ بِي فَقَالَ " اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ " . فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ وَقَدْ بَقِيَ عَلَىَّ مِنْهُ رَدْعٌ فَسَلَّمْتُ فَلَمْ يَرُدَّ عَلَىَّ وَلَمْ يُرَحِّبْ بِي وَقَالَ " اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ " . فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَىَّ وَرَحَّبَ بِي وَقَالَ " إِنَّ الْمَلاَئِكَةَ لاَ تَحْضُرُ جَنَازَةَ الْكَافِرِ بِخَيْرٍ وَلاَ الْمُتَضَمِّخَ بِالزَّعْفَرَانِ وَلاَ الْجُنُبَ " . قَالَ وَرَخَّصَ لِلْجُنُبِ إِذَا نَامَ أَوْ أَكَلَ أَوْ شَرِبَ أَنْ يَتَوَضَّأَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4176
In-book reference : Book 35, Hadith 18
English translation : Book 34, Hadith 4164

The tradition mentioned above (No. 4164) has also been transmitted by Ammar ibn Yasir through a different chain of narrators.

This version has:

Ammar said: I used khaluq. The first version is more perfect; it mentioned "taking a bath". Ibn Jurayj said: I said to Umar (a transmitter): They might be wearing ihram (robe of pilgrim)? He replied: No, they were residents.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّهُ سَمِعَ يَحْيَى بْنَ يَعْمَرَ، يُخْبِرُ عَنْ رَجُلٍ، أَخْبَرَهُ عَنْ عَمَّارِ بْنِ يَاسِرٍ، - زَعَمَ عُمَرُ أَنَّ يَحْيَى، سَمَّى ذَلِكَ الرَّجُلَ فَنَسِيَ عُمَرُ اسْمَهُ - أَنَّ عَمَّارًا قَالَ تَخَلَّقْتُ بِهَذِهِ الْقِصَّةِ . وَالأَوَّلُ أَتَمُّ بِكَثِيرٍ فِيهِ ذَكَرَ الْغُسْلَ قَالَ قُلْتُ لِعُمَرَ وَهُمْ حُرُمٌ قَالَ لاَ الْقَوْمُ مُقِيمُونَ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 4177
In-book reference : Book 35, Hadith 19
English translation : Book 34, Hadith 4165

Al-Rabi' b. Anas, quoting his two grandfathers, said:

We heard Abu Musa say: The Messenger of Allah (ﷺ) said: Allah does not accept the prayer of a man who has any khaluq (perfume composed of saffron) on his body.

Abu Dawud said: His grandfathers were Zaid and Ziyad.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ الأَسَدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَرْبٍ الأَسَدِيُّ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ جَدَّيْهِ، قَالاَ سَمِعْنَا أَبَا مُوسَى، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقْبَلُ اللَّهُ تَعَالَى صَلاَةَ رَجُلٍ فِي جَسَدِهِ شَىْءٌ مِنْ خَلُوقٍ " . قَالَ أَبُو دَاوُدَ جَدَّاهُ زَيْدٌ وَزِيَادٌ .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 4178
In-book reference : Book 35, Hadith 20
English translation : Book 34, Hadith 4166

Anas said:

The Messenger of Allah (ﷺ) forbade men to use saffron. Isma'il version has: "(forbade) man to use saffron."

حَدَّثَنَا مُسَدَّدٌ، أَنَّ حَمَّادَ بْنَ زَيْدٍ، وَإِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَاهُمْ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ التَّزَعْفُرِ لِلرِّجَالِ وَقَالَ عَنْ إِسْمَاعِيلَ أَنْ يَتَزَعْفَرَ الرَّجُلُ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	**حكم:**

Reference : Sunan Abi Dawud 4179
In-book reference : Book 35, Hadith 21
English translation : Book 34, Hadith 4167

Narrated Ammar ibn Yasir:

The Prophet (ﷺ) said: The angels do not come near three: the dead body of the unbeliever, one who smears himself with khaluq, and the one who is sexually defiled except that he performs ablution.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ لاَ تَقْرَبُهُمُ الْمَلاَئِكَةُ جِيفَةُ الْكَافِرِ وَالْمُتَضَمِّخُ بِالْخَلُوقِ وَالْجُنُبُ إِلاَّ أَنْ يَتَوَضَّأَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4180
In-book reference : Book 35, Hadith 22
English translation : Book 34, Hadith 4168

Narrated Al-Walid ibn Uqbah:

When the Prophet of Allah (ﷺ) conquered Makkah. The people of Makkah began to bring their boys and he would invoke a blessing on them and rub their heads. I was brought, but as I had been perfumed with khaluq, he did not touch me because of the khaluq.

حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ، حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ عَبْدِ اللَّهِ الْهَمْدَانِيِّ، عَنِ الْوَلِيدِ بْنِ عُقْبَةَ، قَالَ لَمَّا فَتَحَ نَبِيُّ اللَّهِ صلى الله عليه وسلم مَكَّةَ جَعَلَ أَهْلُ مَكَّةَ يَأْتُونَهُ بِصِبْيَانِهِمْ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ وَيَمْسَحُ رُءُوسَهُمْ قَالَ فَجِيءَ بِي إِلَيْهِ وَأَنَا مُخَلَّقٌ فَلَمْ يَمَسَّنِي مِنْ أَجْلِ الْخَلُوقِ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 4181
In-book reference : Book 35, Hadith 23
English translation : Book 34, Hadith 4169

Narrated Anas ibn Malik:

A man came to the Messenger of Allah (ﷺ) and he had the mark of yellowness (of saffron). The Prophet (peace be upon him rarely mentioned a thing which he disliked before a man. When he went away, he said: Would that you tell this man that he should wash this off him.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا سَلْمٌ الْعَلَوِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، دَخَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ أَثَرُ صُفْرَةٍ - وَكَانَ النَّبِيُّ صلى الله عليه وسلم قَلَّمَا يُوَاجِهُ رَجُلاً فِي وَجْهِهِ بِشَىْءٍ يَكْرَهُهُ - فَلَمَّا خَرَجَ قَالَ " لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ هَذَا عَنْهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4182
In-book reference : Book 35, Hadith 24
English translation : Book 34, Hadith 4170

(9) Chapter: What Has Been Reported About Hair (9) باب مَا جَاءَ فِي الشَّعْرِ

Narrated Al-Bara' :

I did not see any man with locks hanging down to shoulders in red robe more beautiful than the Messenger of Allah (ﷺ). Muhammad b. Sulaiman added: He had hair which touched his shoulders.

Abu Dawud said: Isra'il also transmitted it in a similar way from Abu Ishaq saying: "(his hair) touched his shoulders". Shu'bah added: (His hair) reached the lobes of his ears.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم زَادَ مُحَمَّدُ بْنُ سُلَيْمَانَ لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ . قَالَ أَبُو دَاوُدَ وَكَذَا رَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ قَالَ يَضْرِبُ مَنْكِبَيْهِ وَقَالَ شُعْبَةُ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4183
In-book reference : Book 35, Hadith 25
English translation : Book 34, Hadith 4171

Narrated Al-Bara' :

The Messenger of Allah (ﷺ) had hair which reached the lobes of his ears.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4184
In-book reference : Book 35, Hadith 26
English translation : Book 34, Hadith 4172

Narrated Anas ibn Malik:

The hair of the Messenger of Allah (ﷺ) were up to the lobes of his ears.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ شَعْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى شَحْمَةِ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4185
In-book reference : Book 35, Hadith 27
English translation : Book 34, Hadith 4173

Narrated Anas bin Malik:

The hair of Messenger of Allah (ﷺ) were halfway down his ears.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ شَعْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى أَنْصَافِ أُذُنَيْهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4186
In-book reference : Book 35, Hadith 28
English translation : Book 34, Hadith 4174

Narrated Aisha, Ummul Mu'minin:

The hair of the Messenger of Allah (ﷺ) were above wafrah and below jummah.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ شَعْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَوْقَ الْوَفْرَةِ وَدُونَ الْجُمَّةِ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4187
In-book reference : Book 35, Hadith 29
English translation : Book 34, Hadith 4175

(10) Chapter: Parting Of Hair

(10) باب مَا جَاءَ فِي الْفَرْقِ

Narrated Ibn 'Abbas:

The people of the Book used to let their hair hand down, and the polytheists used to part their hair. The Messenger of Allah (ﷺ) like to confirm with the People of the Book in the matters about which he had received no command. Hence he Messenger of Allah (ﷺ) let his forelock hang down but afterwards he parted it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ أَهْلُ الْكِتَابِ - يَعْنِي - يَسْدِلُونَ أَشْعَارَهُمْ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم تُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ فَسَدَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4188
In-book reference : Book 35, Hadith 30
English translation : Book 34, Hadith 4176

Narrated Aisha, Ummul Mu'minin:

When I parted the hair of the Messenger of Allah (ﷺ) I made a parting from the crow of his head and let his forelock hang between his eyes.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ إِسْحَاقَ - قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كُنْتُ إِذَا أَرَدْتُ أَنْ أَفْرِقَ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَدَعْتُ الْفَرْقَ مِنْ يَافُوخِهِ وَأُرْسِلُ نَاصِيَتَهُ بَيْنَ عَيْنَيْهِ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 4189
In-book reference : Book 35, Hadith 31
English translation : Book 34, Hadith 4177

(11) Chapter: Regarding Growing Hair Long

(11) باب فِي تَطْوِيلِ الْجُمَّةِ

Narrated Wa'il ibn Hujr:

I came to the Prophet (ﷺ) and I had long hair. When the Messenger of Allah (ﷺ) saw me, he said: Evil, evil! He said: I then returned and cut them off. I then came to him in the morning. He said (to me): I did not intend to do evil to you. This is much better.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، وَسُفْيَانُ بْنُ عُقْبَةَ السُّوَائِيُّ، - هُوَ أَخُو قَبِيصَةَ - وَحُمَيْدُ بْنُ خُوَارٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَلِي شَعْرٌ طَوِيلٌ فَلَمَّا رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " ذُبَابٌ ذُبَابٌ " . قَالَ فَرَجَعْتُ فَجَزَزْتُهُ ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ " إِنِّي لَمْ أَعْنِكَ وَهَذَا أَحْسَنُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4190
In-book reference : Book 35, Hadith 32
English translation : Book 34, Hadith 4178

(12) Chapter: Regarding Men Braiding Their Hair

(12) باب فِي الرَّجُلِ يَعْقِصُ شَعْرَهُ

Narrated Umm Hani:

The Prophet (ﷺ) came to Mecca and he had four plaits of hair.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ قَالَتْ أُمُّ هَانِئٍ قَدِمَ النَّبِيُّ صلى الله عليه وسلم إِلَى مَكَّةَ وَلَهُ أَرْبَعُ غَدَائِرَ تَعْنِي عَقَائِصَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4191
In-book reference : Book 35, Hadith 33
English translation : Book 34, Hadith 4179

(13) Chapter: Shaving The Head

(13) باب فِي حَلْقِ الرَّأْسِ

Narrated Abdullah ibn Ja'far:

The Prophet (ﷺ) gave the children of Ja'far three day' time to visit them. He then came to visit them, and said: Do not weep over my brother after this day. He said: Call to me the children of my brother. We were brought to him as if we were chicken. He said: Call a barber to me. He then ordered and our heads were shaved.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، وَابْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ، يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمْهَلَ آلَ جَعْفَرٍ ثَلاَثًا أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ " لاَ تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ " . ثُمَّ قَالَ " ادْعُوا لِي بَنِي أَخِي " . فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ " ادْعُوا لِي الْحَلاَّقَ " . فَأَمَرَهُ فَحَلَقَ رُءُوسَنَا .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4192
In-book reference : Book 35, Hadith 34
English translation : Book 34, Hadith 4180

(14) Chapter: A Boy With A Lock Of Hair

(14) باب فِي الذُّؤَابَةِ

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) forbade qaza'. Qaza' means having part of a boy's head shaved and leaving part unshaven.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ، - قَالَ أَحْمَدُ كَانَ رَجُلاً صَالِحًا - قَالَ أَخْبَرَنَا عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْقَزَعِ وَالْقَزَعُ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَيُتْرَكَ بَعْضُ شَعْرِهِ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4193
In-book reference : Book 35, Hadith 35
English translation : Book 34, Hadith 4181

Narrated Abdullah ibn Umar:

the Prophet (ﷺ) forbade qaza' which means that the head of a boy is shaved and a lock is left.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْقَزَعِ وَهُوَ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَتُتْرَكَ لَهُ ذُؤَابَةٌ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4194
In-book reference : Book 35, Hadith 36
English translation : Book 34, Hadith 4182

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) saw a boy with part of his head shaved and part left unshaven. He forbade them to do that, saying: Shave it all or leave it all.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِهِ وَتُرِكَ بَعْضُهُ فَنَهَاهُمْ عَنْ ذَلِكَ وَقَالَ " احْلِقُوهُ كُلَّهُ أَوِ اتْرُكُوهُ كُلَّهُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4195
In-book reference : Book 35, Hadith 37
English translation : Book 34, Hadith 4183

(15) Chapter: What Has Been Reported About A Concession For That

(15) باب مَا جَاءَ فِي الرُّخْصَةِ

Narrated Anas ibn Malik:

I had a hanging lock of hair. My mother said to me: I shall not cut it, for the Messenger of Allah (ﷺ) used to stretch it our and hold it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَيْمُونِ بْنِ عَبْدِ اللَّهِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَتْ لِي ذُؤَابَةٌ فَقَالَتْ لِي أُمِّي لاَ أَجُزُّهَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمُدُّهَا وَيَأْخُذُ بِهَا .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4196
In-book reference : Book 35, Hadith 38

English translation : Book 34, Hadith 4184

Narrated Anas ibn Malik:

Al-Hajjaj ibn Hassan said: We entered upon Anas ibn Malik. My sister al-Mughirah said: You were a boy in those days and you had two locks of hair. He (Anas) rubbed your head and invoked blessing on you. He said: Shave them (i.e. the locks) or clip them, for this is the fashion of the Jews.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْحَجَّاجُ بْنُ حَسَّانَ، قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَحَدَّثَتْنِي أُخْتِي الْمُغِيرَةُ، قَالَتْ وَأَنْتَ يَوْمَئِذٍ غُلاَمٌ وَلَكَ قَرْنَانِ أَوْ قُصَّتَانِ فَمَسَحَ رَأْسَكَ وَبَرَّكَ عَلَيْكَ وَقَالَ " احْلِقُوا هَذَيْنِ أَوْ قُصُّوهُمَا فَإِنَّ هَذَا زِيُّ الْيَهُودِ " .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4197
In-book reference : Book 35, Hadith 39
English translation : Book 34, Hadith 4185

(16) Chapter: Trimming The Moustache (16) باب فِي أَخْذِ الشَّارِبِ

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: The inborn characteristics of man are five. Another version says: Five things are of the inborn characteristics of man: circumcision, shaving the pubes, plucking out hair under the armpit, paring the nails and clipping the moustaches.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " الْفِطْرَةُ خَمْسٌ أَوْ خَمْسٌ مِنَ الْفِطْرَةِ الْخِتَانُ وَالاِسْتِحْدَادُ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ وَقَصُّ الشَّارِبِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4198
In-book reference : Book 35, Hadith 40
English translation : Book 34, Hadith 4186

Narrated Abd Allah b. 'Umar:

The Messenger of Allah (ﷺ) commanded to clip the moustaches and grow the beard long.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحَى .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4199
In-book reference : Book 35, Hadith 41
English translation : Book 34, Hadith 4187

Narrated Anas bin Malik:

The Messenger of Allah (ﷺ) fixed forty days to shave the pubes, paring the nails, clipping the moustaches, and plucking the hair under the armpit.
Abu Dawud said: Ja'far b. Sulaiman transmitted it from Abu 'Imran on the authority of Anas. In this version he did not mention the Prophet (ﷺ). He said: Forty days were fixed for us. This is a more correct version.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا صَدَقَةُ الدَّقِيقِيُّ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ وَقَّتَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَلْقَ الْعَانَةِ وَتَقْلِيمَ الأَظْفَارِ وَقَصَّ الشَّارِبِ وَنَتْفَ الإِبْطِ أَرْبَعِينَ يَوْمًا مَرَّةً . قَالَ أَبُو دَاوُدَ رَوَاهُ جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ عَنْ أَنَسٍ لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم قَالَ وُقِّتَ لَنَا وَهَذَا أَصَحُّ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4200
In-book reference : Book 35, Hadith 42
English translation : Book 34, Hadith 4188

Narrated Jabir:

We used to grow beard long except during the Hajj or 'Umrah.
Abu Dawud said: Istihdad means to shave the pubes.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا زُهَيْرٌ، قَرَأْتُ عَلَى عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ وَقَرَأَهُ عَبْدُ الْمَلِكِ عَلَى أَبِي الزُّبَيْرِ وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ كُنَّا نُعْفِي السِّبَالَ إِلاَّ فِي حَجٍّ أَوْ عُمْرَةٍ . قَالَ أَبُو دَاوُدَ الاِسْتِحْدَادُ حَلْقُ الْعَانَةِ .

Grade : **Da'if in chain** (Al-Albani) **ضعيف الإسناد** (الألباني) حكم:

Reference : Sunan Abi Dawud 4201
In-book reference : Book 35, Hadith 43
English translation : Book 34, Hadith 4189

(17) Chapter: Plucking Grey Hairs (17) باب فِي نَتْفِ الشَّيْبِ

'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Messenger of Allah (ﷺ) said:

Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyan's version). Yahya's version says: Allah will record on his behalf a good deed for it, and will blot out a sin for it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، - الْمَعْنَى - عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَنْتِفُوا الشَّيْبَ مَا مِنْ مُسْلِمٍ يَشِيبُ شَيْبَةً فِي الإِسْلاَمِ " . قَالَ عَنْ سُفْيَانَ " إِلاَّ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ " . وَقَالَ فِي حَدِيثِ يَحْيَى " إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4202
In-book reference : Book 35, Hadith 44
English translation : Book 34, Hadith 4190

(18) Chapter: Dyeing Hair

(18) باب فِي الْخِضَابِ

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Jews and Christians do not dye (their beards), so act differently from them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4203
In-book reference : Book 35, Hadith 45
English translation : Book 34, Hadith 4191

Narrated Jabir bin 'Abdullah :

Abu Quhafah was brought on the day of the conquest of Mecca with head and beard while like hyssop. The Messenger of Allah (ﷺ) said: Change this something, but avoid black.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَيِّرُوا هَذَا بِشَىْءٍ وَاجْتَنِبُوا السَّوَادَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4204
In-book reference : Book 35, Hadith 46
English translation : Book 34, Hadith 4192

Narrated AbuDharr:

The Prophet (ﷺ) said: The best things with which grey hair are changed are henna and katam.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَحْسَنَ مَا غُيِّرَ بِهِ هَذَا الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4205
In-book reference : Book 35, Hadith 47
English translation : Book 34, Hadith 4193

Narrated AbuRimthah:

I went with my father to the Prophet (ﷺ). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ إِيَادٍ - قَالَ حَدَّثَنَا إِيَادٌ، عَنْ أَبِي رِمْثَةَ، قَالَ انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ صلى الله عليه وسلم فَإِذَا هُوَ ذُو وَفْرَةٍ بِهَا رَدْعُ حِنَّاءٍ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4206
In-book reference : Book 35, Hadith 48

35 - Combing the Hair (Kitab Al-Tarajjul) (4159 - 4213) كتاب الترجل

English translation : Book 34, Hadith 4194

This version adds (to the previous hadith No 4194):

My father said to him (the Prophet): Show me what is on your back, for I am a physician. He (the Prophet) said: You are only a soother. Its physician is He Who has credit it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ ابْنَ أَبْجَرَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ، فِي هَذَا الْخَبَرِ قَالَ فَقَالَ لَهُ أَبِي أَرِنِي هَذَا الَّذِي بِظَهْرِكَ فَإِنِّي رَجُلٌ طَبِيبٌ . قَالَ " اللَّهُ الطَّبِيبُ بَلْ أَنْتَ رَجُلٌ رَفِيقٌ طَبِيبُهَا الَّذِي خَلَقَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4207
In-book reference : Book 35, Hadith 49
English translation : Book 34, Hadith 4195

Narrated AbuRimthah:

I and my father came to the Prophet (ﷺ). He said to a man or to my father: Who is this? He replied: He is my son. He said: Do not commit a crime on him. He had stained his beard with henna.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم أَنَا وَأَبِي فَقَالَ لِرَجُلٍ أَوْ لأَبِيهِ " مَنْ هَذَا " . قَالَ ابْنِي . قَالَ " لاَ تَجْنِي عَلَيْهِ " . وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4208
In-book reference : Book 35, Hadith 50
English translation : Book 34, Hadith 4196

Thabit said that Anas was asked about the hair-dye of the Prophet (ﷺ). He replied:

He did not dye his hair, but Abu Bakr and 'Umar dyed their hair.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّهُ سُئِلَ عَنْ خِضَابِ النَّبِيِّ، صلى الله عليه وسلم فَذَكَرَ أَنَّهُ لَمْ يَخْضِبْ وَلَكِنْ قَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا .

حكم: صحيح ق دون ذكر العمرين لكن م ذكر أبا بكر (الألباني)

Reference : Sunan Abi Dawud 4209
In-book reference : Book 35, Hadith 51
English translation : Book 34, Hadith 4197

(19) Chapter: Regarding Yellow Dye (19) باب مَا جَاءَ فِي خِضَابِ الصُّفْرَةِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) used to wear tanned leather sandals and dye his beard yellow with wars and saffron, and Ibn 'Umar used to do that too.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ أَبُو سُفْيَانَ، حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4210
In-book reference : Book 35, Hadith 52
English translation : Book 34, Hadith 4198

Narrated Abdullah ibn Abbas:

When a man who had dyed himself with henna passed by the Prophet (ﷺ), he said: How fine this is! When another man who had dyed himself with henna and katam passed by, he said: This is better than that. Then another man who had dyed himself with yellow dye, passed by, he said: This is better than all that.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ حُمَيْدِ بْنِ وَهْبٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ فَقَالَ " مَا أَحْسَنَ هَذَا " . قَالَ فَمَرَّ آخَرُ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ فَقَالَ " هَذَا أَحْسَنُ مِنْ هَذَا " . قَالَ فَمَرَّ آخَرُ قَدْ خَضَبَ بِالصُّفْرَةِ فَقَالَ " هَذَا أَحْسَنُ مِنْ هَذَا كُلِّهِ " .

Grade	: **Da'if** (Al-Albani)	**ضعيف** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4211
In-book reference : Book 35, Hadith 53
English translation : Book 34, Hadith 4199

(20) Chapter: What Has Been Reported About Black Dye

(20) باب مَا جَاءَ فِي خِضَابِ السَّوَادِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: At the end of time there will be people who will use this black dye like the crops of doves who will not experience the fragrance of Paradise.

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لاَ يَرِيحُونَ رَائِحَةَ الْجَنَّةِ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4212
In-book reference : Book 35, Hadith 54
English translation : Book 34, Hadith 4200

(21) Chapter: Using Ivory

(21) باب مَا جَاءَ فِي الاِنْتِفَاعِ بِالْعَاجِ

Narrated Thawban:

When the Messenger of Allah (ﷺ) went on a journey, the last member of his family he saw was Fatimah, and the first he visited on his return was Fatimah. Once when he returned from an expedition she had hung up a hair-cloth, or a curtain, at her door, and adorned al-Hasan and al-Husayn with silver bracelets. So when he arrived, he did not enter.

Thinking that he had been prevented from entering by what he had seen, she tore down the curtain, unfastened the bracelets from the boys and cut them off.
They went weeping to the Messenger of Allah (ﷺ), and when he had taken them from them, he said: Take this to so and so's family. Thawban. In Medina, these are my family, and I did not like them to enjoy their good things in the present life. Buy Fatimah a necklace or asb, Thawban, and two ivory bracelets.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ حُمَيْدٍ الشَّامِيِّ، عَنْ سُلَيْمَانَ الْمَنْبِهِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَافَرَ كَانَ آخِرُ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةَ وَأَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا إِذَا قَدِمَ فَاطِمَةَ فَقَدِمَ مِنْ غَزَاةٍ لَهُ وَقَدْ عَلَّقَتْ مِسْحًا أَوْ سِتْرًا عَلَى بَابِهَا وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلْبَيْنِ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْخُلْ فَظَنَّتْ أَنَّ مَا مَنَعَهُ أَنْ يَدْخُلَ مَا رَأَى فَهَتَكَتِ السِّتْرَ وَفَكَّكَتِ الْقُلْبَيْنِ عَنِ الصَّبِيَّيْنِ وَقَطَعَتْهُ بَيْنَهُمَا فَانْطَلَقَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُمَا يَبْكِيَانِ فَأَخَذَهُ مِنْهُمَا وَقَالَ " يَا ثَوْبَانُ اذْهَبْ بِهَذَا إِلَى آلِ فُلاَنٍ " . أَهْلِ بَيْتٍ بِالْمَدِينَةِ " إِنَّ هَؤُلاَءِ أَهْلُ بَيْتِي أَكْرَهُ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا يَا ثَوْبَانُ اشْتَرِ لِفَاطِمَةَ قِلاَدَةً مِنْ عَصَبٍ وَسِوَارَيْنِ مِنْ عَاجٍ " .

حكم: ضعيف الإسناد منكر (الألباني)

Reference : Sunan Abi Dawud 4213
In-book reference : Book 35, Hadith 55
English translation : Book 34, Hadith 4201

36 - Signet-Rings (Kitab Al-Khatam) (4214 - 4239)

كتاب الخاتم

(1) Chapter: What Has Been Reported About Using A Ring

(1) باب مَا جَاءَ فِي اتِّخَاذِ الْخَاتَمِ

Narrated Anas bin Malik:

The Messenger of Allah (ﷺ) wanted to write to some persian rulers. He was told that they would not read a letter without a seal in the form of a silver ring on which he engraved "Muhammad the Messenger of Allah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّؤَاسِيُّ، حَدَّثَنَا عِيسَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى بَعْضِ الأَعَاجِمِ فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ بِخَاتَمٍ فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَ فِيهِ " مُحَمَّدٌ رَسُولُ اللَّهِ " .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4214
In-book reference : Book 36, Hadith 1
English translation : Book 35, Hadith 4202

The tradition mentioned above has also been transmitted by Anas through a different chain of narrators. This version as transmitted by 'Isa b. Yunus adds:

It remained in his hand until he died, in the hand of 'Abu Bakr until he died, in the hand of 'Umar until he died, and in the hand of 'Uthman. When he was near a well, it fell down in it. He ordered to take it out, but it could not be found.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، بِمَعْنَى حَدِيثِ عِيسَى بْنِ يُونُسَ زَادَ فَكَانَ فِي يَدِهِ حَتَّى قُبِضَ وَفِي يَدِ أَبِي بَكْرٍ حَتَّى قُبِضَ وَفِي يَدِ عُمَرَ حَتَّى قُبِضَ وَفِي يَدِ عُثْمَانَ فَبَيْنَمَا هُوَ عِنْدَ بِئْرٍ إِذْ سَقَطَ فِي الْبِئْرِ فَأَمَرَ بِهَا فَنُزِحَتْ فَلَمْ يُقْدَرْ عَلَيْهِ .

Grade : **Sahih in chain** (Al-Albani) **حكم**: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4215
In-book reference : Book 36, Hadith 2
English translation : Book 35, Hadith 4203

Narrated Anas:

The signet-ring of the Prophet (ﷺ) was of silver with an Abyssinian stone.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ صَالِحٍ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسٌ، قَالَ كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم مِنْ وَرِقٍ فَصُّهُ حَبَشِيٌّ .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4216
In-book reference : Book 36, Hadith 3
English translation : Book 35, Hadith 4204

Narrated Anas:

The signet-ring of the Prophet (ﷺ) was all of silver as was also its stone.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم مِنْ فِضَّةٍ كُلُّهُ فَصُّهُ مِنْهُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4217
In-book reference : Book 36, Hadith 4
English translation : Book 35, Hadith 4205

Narrated Ibn 'Umar:

The Messenger of Allah (ﷺ) took a signet-ring of gold, and put the stone next the palm of his hand. He engraved on it "Muhammad, the Messenger of Allah". The people then took signet-rings of gold. When he saw that they had taken them (like his ring) he threw it away and said: I shall never wear it. He then fashioned a silver ring and engraved on it "Muhammad, the Messenger of Allah". Then Abu Bakr wore it after him, then 'Umar wore it after Abu Bakr, and the 'Uthman wore it after 'Umar till it fell down in a well called Aris.
Abu Dawud said: The people did not disagree on 'Uthman till the signet-rin fell down from his hand.

حَدَّثَنَا نُصَيْرُ بْنُ الْفَرَجِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اتَّخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ وَنَقَشَ فِيهِ ‏"‏ مُحَمَّدٌ رَسُولُ اللَّهِ ‏"‏ ‏.‏ فَاتَّخَذَ النَّاسُ خَوَاتِمَ الذَّهَبِ فَلَمَّا رَآهُمْ قَدِ اتَّخَذُوهَا رَمَى بِهِ وَقَالَ ‏"‏ لاَ أَلْبَسُهُ أَبَدًا ‏"‏ ‏.‏ ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَ فِيهِ ‏"‏ مُحَمَّدٌ رَسُولُ اللَّهِ ‏"‏ ‏.‏ ثُمَّ لَبِسَ الْخَاتَمَ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ لَبِسَهُ بَعْدَ أَبِي بَكْرٍ عُمَرُ ثُمَّ لَبِسَهُ بَعْدَهُ عُثْمَانُ حَتَّى وَقَعَ فِي بِئْرِ أَرِيسَ ‏.‏ قَالَ أَبُو دَاوُدَ وَلَمْ يَخْتَلِفِ النَّاسُ عَلَى عُثْمَانَ حَتَّى سَقَطَ الْخَاتَمُ مِنْ يَدِهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4218
In-book reference : Book 36, Hadith 5
English translation : Book 35, Hadith 4206

The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators from the Prophet (ﷺ). This version adds:

He engraved on it "Muhammad, the Messenger of Allah." and said: "No one must engrave anything in the manner of this signet-ring of mine. He then transmitted the rest of the tradition.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، فِي هَذَا الْخَبَرِ عَنِ النَّبِيِّ صلى الله عليه وسلم فَنَقَشَ فِيهِ ‏"‏ مُحَمَّدٌ رَسُولُ اللَّهِ ‏"‏ ‏.‏ وَقَالَ ‏"‏ لاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هَذَا ‏"‏ ‏.‏ ثُمَّ سَاقَ الْحَدِيثَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4219
In-book reference : Book 36, Hadith 6
English translation : Book 35, Hadith 4207

The tradition mentioned above has also been transmitted by Ibn 'Umar through different chain of narrators from the Prophet (ﷺ). This version adds:

They searched for it but could not find it. 'Uthman then fashioned a signet-ring and engraved on it "Muhammad, the Messenger of Allah". He used to wear it or stamp with it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهَذَا الْخَبَرِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ فَاتَّخَذَ عُثْمَانُ خَاتَمًا وَنَقَشَ فِيهِ " مُحَمَّدٌ رَسُولُ اللَّهِ " . قَالَ فَكَانَ يَخْتِمُ بِهِ أَوْ يَتَخَتَّمُ بِهِ .

حكم: ضعيف الإسناد منكر المتن (الألباني)

Reference : Sunan Abi Dawud 4220
In-book reference : Book 36, Hadith 7
English translation : Book 35, Hadith 4208

(2) Chapter: What Has Been Reported About Not Using A Ring

(2) باب مَا جَاءَ فِي تَرْكِ الْخَاتَمِ

Anas b. Malik said that he saw a silver signet-ring on the hand of the Prophet (ﷺ) only for a day. The people then fashioned and wore (rings). The Prophet (ﷺ) then threw it away and the people also threw (them.)

Abu Dawud said:

Ziyad b. Sa'd, Shu'aib and Ibn Musafir transmitted it from al-Zuhri. 'Ali said in their versions: "of silver".

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، لُوَيْنٌ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ رَأَى فِي يَدِ النَّبِيِّ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا فَصَنَعَ النَّاسُ فَلَبِسُوا وَطَرَحَ النَّبِيُّ صلى الله عليه وسلم فَطَرَحَ النَّاسُ . قَالَ أَبُو دَاوُدَ رَوَاهُ عَنِ الزُّهْرِيِّ زِيَادُ بْنُ سَعْدٍ وَشُعَيْبٌ وَابْنُ مُسَافِرٍ كُلُّهُمْ قَالَ مِنْ وَرِقٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4221
In-book reference : Book 36, Hadith 8
English translation : Book 35, Hadith 4209

(3) Chapter: What Has Been Reported About The Gold Ring

(3) باب مَا جَاءَ فِي خَاتَمِ الذَّهَبِ

Narrated Abdullah ibn Mas'ud:

The Prophet of Allah (ﷺ) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

Abu Dawud said: Only the transmitters of Basrah have transmitted this tradition.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ الرُّكَيْنَ بْنَ الرَّبِيعِ، يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّ ابْنَ مَسْعُودٍ، كَانَ يَقُولُ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَكْرَهُ عَشْرَ خِلاَلٍ الصُّفْرَةَ - يَعْنِي الْخَلُوقَ - وَتَغْيِيرَ الشَّيْبِ وَجَرَّ

الإِزَارِ وَالتَّخَتُّمَ بِالذَّهَبِ وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحِلِّهَا وَالضَّرْبَ بِالْكِعَابِ وَالرُّقَى إِلاَّ بِالْمُعَوِّذَاتِ وَعَقْدَ التَّمَائِمِ وَعَزْلَ الْمَاءِ لِغَيْرِ أَوْ غَيْرِ مَحِلِّهِ أَوْ عَنْ مَحِلِّهِ وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ . قَالَ أَبُو دَاوُدَ انْفَرَدَ بِإِسْنَادِ هَذَا الْحَدِيثِ أَهْلُ الْبَصْرَةِ وَاللَّهُ أَعْلَمُ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 4222
In-book reference : Book 36, Hadith 9
English translation : Book 35, Hadith 4210

(4) Chapter: Iron Rings (4) باب مَا جَاءَ فِي خَاتَمِ الْحَدِيدِ

Narrated Buraydah ibn al-Hasib:

A man came to the Prophet (ﷺ) and he was wearing a signet-ring of yellow copper. He said to him: How is it that I notice the odour of idols in you? So he threw it away, and came wearing an iron signet ring. He (the Prophet) said: What is it that I see you wearing the adornment of the inhabitants of Hell? So he threw it away. He asked: Messenger of Allah, what material I must use? He said: Make it of silver, but do not weigh it as much as a mithqal,
The narrator Muhammad did not say: " 'Abd Allah b. Muslim," and al-Hasan did not say: "al-Sulami al-Marwazi."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، - الْمَعْنَى - أَنَّ زَيْدَ بْنَ حُبَابٍ، أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ السُّلَمِيِّ الْمَرْوَزِيِّ أَبِي طَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَعَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ فَقَالَ لَهُ " مَا لِي أَجِدُ مِنْكَ رِيحَ الأَصْنَامِ " . فَطَرَحَهُ ثُمَّ جَاءَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ " مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ " . فَطَرَحَهُ فَقَالَ يَا رَسُولَ اللَّهِ مِنْ أَىِّ شَىْءٍ أَتَّخِذُهُ قَالَ " اتَّخِذْهُ مِنْ وَرِقٍ وَلاَ تُتِمَّهُ مِثْقَالاً " . وَلَمْ يَقُلْ مُحَمَّدٌ عَبْدَ اللَّهِ بْنِ مُسْلِمٍ . وَلَمْ يَقُلِ الْحَسَنُ السُّلَمِيِّ الْمَرْوَزِيِّ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4223
In-book reference : Book 36, Hadith 10
English translation : Book 35, Hadith 4211

Iyas b. al-Harith b. al-Mu'aiqib quoting his grandfather said and his grandfather from his mother's side was Abu Dhubab:

The signet-ring of the Prophet (ﷺ) was of iron polished with silver. Sometimes it remained in my possession. Al-Mu'ayqib was in charge of the signet-ring of the Prophet (ﷺ).

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَزِيَادُ بْنُ يَحْيَى، وَالْحَسَنُ بْنُ عَلِيٍّ، قَالُوا حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ أَبُو عَتَّابٍ، حَدَّثَنَا أَبُو مَكِينٍ، نُوحُ بْنُ رَبِيعَةَ حَدَّثَنِي إِيَاسُ بْنُ الْحَارِثِ بْنِ الْمُعَيْقِيبِ، وَجَدُّهُ، مِنْ قِبَلِ أُمِّهِ أَبُو ذُبَابٍ عَنْ جَدِّهِ، قَالَ كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم مِنْ حَدِيدٍ مَلْوِيٌّ عَلَيْهِ فِضَّةٌ . قَالَ فَرُبَّمَا كَانَ فِي يَدِهِ قَالَ وَكَانَ الْمُعَيْقِيبُ عَلَى خَاتَمِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4224
In-book reference : Book 36, Hadith 11
English translation : Book 35, Hadith 4212

Narrated Ali:

The Messenger of Allah (ﷺ) said to me: Say: O Allah, guide me, and set me right. Remember by guidance (hidayah) the showing of the straight path, and remember by setting right (sadad) the setting right of an arrow. Then pointing to the middle finger and the one next to it, he said: He forbade me to wear a signet-ring on this finger of mine or on this (Asim was doubtful). He forbade me to wear qassiyyah (qasi garments) and mitharah. Abu Burdah said: We asked 'Ali: What is qasiyyah ? He said: These are garments imported to us from Syria or Egypt. They are stripped and marked like citrons. And mitharah was a thing made by women for their husbands.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ، - رضى الله عنه - قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " قُلِ اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي وَاذْكُرْ بِالْهِدَايَةِ هِدَايَةَ الطَّرِيقِ وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمَ " . قَالَ وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ لِلسَّبَّابَةِ وَالْوُسْطَى - شَكَّ عَاصِمٌ - وَنَهَانِي عَنِ الْقَسِّيَّةِ وَالْمِيثَرَةِ . قَالَ أَبُو بُرْدَةَ فَقُلْنَا لِعَلِيٍّ مَا الْقَسِّيَّةُ قَالَ ثِيَابٌ تَأْتِينَا مِنَ الشَّامِ أَوْ مِنْ مِصْرَ مُضَلَّعَةٌ فِيهَا أَمْثَالُ الأُتْرُجِّ قَالَ وَالْمِيثَرَةُ شَىْءٌ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4225
In-book reference : Book 36, Hadith 12
English translation : Book 35, Hadith 4213

(5) Chapter: What Has Been Related About Wearing A Ring On The Right Hand Or Left

(5) باب مَا جَاءَ فِي التَّخَتُّمِ فِي الْيَمِينِ أَوِ الْيَسَارِ

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) used to wear the signet-ring on his right hand.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، - رضى الله تعالى عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ شَرِيكٌ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4226
In-book reference : Book 36, Hadith 13
English translation : Book 35, Hadith 4214

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) used to wear the signet-ring on his left hand, and put its stone next the palm of his hand.

Abu Dawud said: Ibn Ishaq and Usamah b. Zaid transmitted from Nafi': "On his right hand".

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَسَارِهِ وَكَانَ فَصُّهُ فِي بَاطِنِ كَفِّهِ . قَالَ أَبُو دَاوُدَ قَالَ ابْنُ إِسْحَاقَ وَأُسَامَةَ - يَعْنِي ابْنَ زَيْدٍ - عَنْ نَافِعٍ بِإِسْنَادِهِ فِي يَمِينِهِ .

حكم: شاذ والمحفوظ في يمينه (الألباني)

Reference : Sunan Abi Dawud 4227
In-book reference : Book 36, Hadith 14

English translation : Book 35, Hadith 4215

Nafi' said that Ibn 'Umar used to wear his signet-ring on his left hand.

حَدَّثَنَا هَنَّادٌ، عَنْ عَبْدَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَلْبَسُ خَاتَمَهُ فِي يَدِهِ الْيُسْرَى .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4228
In-book reference : Book 36, Hadith 15
English translation : Book 35, Hadith 4216

Muhammad ibn Ishaq said:

I saw as-Salt ibn Abdullah ibn Nawfal ibn AbdulMuttalib wearing the signet-ring on his right small finger. I asked: What is this? He replied: I saw Ibn Abbas wearing his ring in this manner. He put its stone towards the upper part of his palm. Ibn Abbas also mentioned that the Messenger of Allah (ﷺ) used to wear his signet-ring in his manner.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ رَأَيْتُ عَلَى الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ خَاتَمًا فِي خِنْصَرِهِ الْيُمْنَى فَقُلْتُ مَا هَذَا قَالَ رَأَيْتُ ابْنَ عَبَّاسٍ يَلْبَسُ خَاتَمَهُ هَكَذَا وَجَعَلَ فَصَّهُ عَلَى ظَهْرِهَا . قَالَ وَلاَ يَخَالُ ابْنَ عَبَّاسٍ إِلاَّ قَدْ كَانَ يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَلْبَسُ خَاتَمَهُ كَذَلِكَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4229
In-book reference : Book 36, Hadith 16
English translation : Book 35, Hadith 4217

(6) Chapter: What Has Been Reported About Anklets

(6) باب مَا جَاءَ فِي الْجَلاَجِلِ

Ibn az-Zubayr told that a woman client of theirs took az-Zubayr's daughter to Umar ibn al-Khattab wearing bells on her legs. Umar cut them off and said that he had heard the Messenger of Allah (ﷺ) say:

There is a devil along with each bell.

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ، وَإِبْرَاهِيمُ بْنُ الْحَسَنِ، قَالاَ حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عُمَرُ بْنُ حَفْصٍ، أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ، - قَالَ عَلِيُّ بْنُ سَهْلٍ ابْنِ الزُّبَيْرِ - أَخْبَرَهُ أَنَّ مَوْلاَةً لَهُمْ ذَهَبَتْ بِابْنَةِ الزُّبَيْرِ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَفِي رِجْلِهَا أَجْرَاسٌ فَقَطَعَهَا عُمَرُ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مَعَ كُلِّ جَرَسٍ شَيْطَانًا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4230
In-book reference : Book 36, Hadith 17
English translation : Book 35, Hadith 4218

Bunanah, female client of 'Abd al-Rahman b. Hayyan al-Ansari told that when she was with 'Aishah a girl wearing little tinkling bells was brought in to her. She ordered that they were not to bring her in where she was unless they cut off her little bells. She said:

I heard the Messenger of Allah (ﷺ) say: The angels do not enter a house in which there is a bell.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ بُنَانَةَ، مَوْلاَةِ عَبْدِ الرَّحْمَنِ بْنِ حَسَّانَ الأَنْصَارِيِّ عَنْ عَائِشَةَ، قَالَتْ بَيْنَمَا هِيَ عِنْدَهَا إِذْ دُخِلَ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جَلاَجِلُ يُصَوِّتْنَ فَقَالَتْ لاَ تُدْخِلْنَهَا عَلَىَّ إِلاَّ أَنْ تَقْطَعُوا جَلاَجِلَهَا وَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ جَرَسٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4231
In-book reference : Book 36, Hadith 18
English translation : Book 35, Hadith 4219

(7) Chapter: What Has Been Reported About Bracing Teeth With Gold

(7) باب مَا جَاءَ فِي رَبْطِ الأَسْنَانِ بِالذَّهَبِ

AbdurRahman ibn Tarafah said that his grandfather Arfajah ibn As'ad who had his nose cut off at the battle of al-Kilab got a silver nose, but it developed a stench, so the Prophet (ﷺ) ordered him to get a gold nose.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرَفَةَ، أَنَّ جَدَّهُ، عَرْفَجَةَ بْنَ أَسْعَدَ قُطِعَ أَنْفُهُ يَوْمَ الْكُلاَبِ فَاتَّخَذَ أَنْفًا مِنْ وَرِقٍ فَأَنْتَنَ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ صلى الله عليه وسلم فَاتَّخَذَ أَنْفًا مِنْ ذَهَبٍ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4232
In-book reference : Book 36, Hadith 19
English translation : Book 35, Hadith 4220

The tradition mentioned above (No. 4220) has also been transmitted by Arfajah ibn As'ad through a different chain to the same effect.

Yazid said:

I asked AbulAshhab: Did AbdurRahman ibn Tarafah meet his grandfather Arfajah? He replied: Yes.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَأَبُو عَاصِمٍ قَالاَ حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرَفَةَ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ، بِمَعْنَاهُ . قَالَ يَزِيدُ قُلْتُ لأَبِي الأَشْهَبِ أَدْرَكَ عَبْدُ الرَّحْمَنِ بْنُ طَرَفَةَ جَدَّهُ عَرْفَجَةَ قَالَ نَعَمْ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4233
In-book reference : Book 36, Hadith 20
English translation : Book 35, Hadith 4221

The tradition mentioned above has also been transmitted by 'Arfajah through a different chain of narrators to the same effect.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي الأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرَفَةَ بْنِ عَرْفَجَةَ بْنِ أَسْعَدَ، عَنْ أَبِيهِ، أَنَّ عَرْفَجَةَ، بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 4234
In-book reference : Book 36, Hadith 21
English translation : Book 35, Hadith 4222

(8) Chapter: What Has Been Reported About Gold For Women

(8) باب مَا جَاءَ فِي الذَّهَبِ لِلنِّسَاءِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) got some ornaments presented by Negus as a gift to him. They contained a gold ring with an Abyssinian stone. The Messenger of Allah (ﷺ) turning his attention from it took it by means of a stick or his finger, then called Umamah, daughter of Abul'As and daughter of his daughter Zaynab, and said: Wear it, my dear daughter.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ عَبَّادٍ، عَنْ أَبِيهِ، عَبَّادِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم حِلْيَةٌ مِنْ عِنْدِ النَّجَاشِيِّ أَهْدَاهَا لَهُ فِيهَا خَاتَمٌ مِنْ ذَهَبٍ فِيهِ فَصٌّ حَبَشِيٌّ - قَالَتْ - فَأَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعُودٍ مُعْرِضًا عَنْهُ أَوْ بِبَعْضِ أَصَابِعِهِ ثُمَّ دَعَى أُمَامَةَ ابْنَةَ أَبِي الْعَاصِ ابْنَةَ ابْنَتِهِ زَيْنَبَ فَقَالَ " تَحَلَّىْ بِهَذَا يَا بُنَيَّةُ " .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4235
In-book reference : Book 36, Hadith 22
English translation : Book 35, Hadith 4223

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him: if anyone wants to put a necklace of fire on one he loves, let him put a gold necklace on him, and if anyone wants to put a bracelet of fire on one he loves let him put a gold bracelet on him. Keep to silver and amuse yourselves with it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ أَسِيدِ بْنِ أَبِي أَسِيدٍ الْبَرَّادِ، عَنْ نَافِعِ بْنِ عَيَّاشٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ أَنْ يُحَلِّقَ حَبِيبَهُ حَلْقَةً مِنْ نَارٍ فَلْيُحَلِّقْهُ حَلْقَةً مِنْ ذَهَبٍ وَمَنْ أَحَبَّ أَنْ يُطَوِّقَ حَبِيبَهُ طَوْقًا مِنْ نَارٍ فَلْيُطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ وَمَنْ أَحَبَّ أَنْ يُسَوِّرَ حَبِيبَهُ سِوَارًا مِنْ نَارٍ فَلْيُسَوِّرْهُ سِوَارًا مِنْ ذَهَبٍ وَلَكِنْ عَلَيْكُمْ بِالْفِضَّةِ فَالْعَبُوا بِهَا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4236
In-book reference : Book 36, Hadith 23
English translation : Book 35, Hadith 4224

Narrated A sister of Hudhayfah:

The Prophet (ﷺ) as saying : You women folk, have in silver something with which you adorn yourselves. I assure you that any woman of you who adorns herself with gold which she displays will be punished for it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ امْرَأَتِهِ، عَنْ أُخْتٍ، لِحُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا مَعْشَرَ النِّسَاءِ أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ بِهِ أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلَّى ذَهَبًا تُظْهِرُهُ إِلاَّ عُذِّبَتْ بِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4237
In-book reference : Book 36, Hadith 24
English translation : Book 35, Hadith 4225

Narrated Asma' daughter of Yazid:

The Prophet (ﷺ) as saying: Any woman who wears a gold necklace will have a similar one of fire put on her neck on the Day of Resurrection, and any woman who puts a gold earring in her ear will have a similar one of fire put in her ear on the Day of Resurrection.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، حَدَّثَنَا يَحْيَى، أَنَّ مَحْمُودَ بْنَ عَمْرٍو الأَنْصَارِيَّ، حَدَّثَهُ أَنَّ أَسْمَاءَ بِنْتَ يَزِيدَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا امْرَأَةٍ تَقَلَّدَتْ قِلاَدَةً مِنْ ذَهَبٍ قُلِّدَتْ فِي عُنُقِهَا مِثْلَهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ وَأَيُّمَا امْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا خُرْصًا مِنْ ذَهَبٍ جُعِلَ فِي أُذُنِهَا مِثْلُهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4238
In-book reference : Book 36, Hadith 25
English translation : Book 35, Hadith 4226

Narrated Mu'awiyah ibn AbuSufyan:

The Messenger of Allah (ﷺ) forbade to ride on panther skins and to wear gold except a little.

Abu Dawud said: The narrator Abu Qilabah did not meet Mu'awiyah.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا خَالِدٌ، عَنْ مَيْمُونٍ الْقَنَّادِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ رُكُوبِ النِّمَارِ وَعَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعًا . قَالَ أَبُو دَاوُدَ أَبُو قِلاَبَةَ لَمْ يَلْقَ مُعَاوِيَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4239
In-book reference : Book 36, Hadith 26
English translation : Book 35, Hadith 4227

37 - Trials and Fierce Battles (Kitab Al-Fitan Wa Al-Malahim) (4240 - 4278)

كتاب الفتن والملاحم

(1) Chapter: Mention Of Tribulations And Their Signs

(1) باب ذِكْرِ الْفِتَنِ وَدَلاَئِلِهَا

Narrated Hudhaifa:

The Messenger of Allah (ﷺ) stood among us (to give us an address) and he left out nothing that would happen up to the last hour without telling of it. Some remembered it and some forgot, and these Companions of his have known it. When something of it which I have forgotten happens, I remembered it, just as a man remembers another's face when he is a away and recognizes him when he sees him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمًا فَمَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلاَّ حَدَّثَهُ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابُهُ هَؤُلاَءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّىْءُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَآهُ عَرَفَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4240
In-book reference : Book 37, Hadith 1
English translation : Book 36, Hadith 4228

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: four (majestic) trials (fitnahs) will take place among this community, and in their end there will be destruction.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ عَامِرٍ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَكُونُ فِي هَذِهِ الأُمَّةِ أَرْبَعُ فِتَنٍ فِي آخِرِهَا الْفَنَاءُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف (الألباني)**

Reference : Sunan Abi Dawud 4241
In-book reference : Book 37, Hadith 2
English translation : Book 36, Hadith 4229

Narrated Abdullah ibn Umar:

When we were sitting with the Messenger of Allah (ﷺ), he talked about periods of trial (fitnahs), mentioning many of them.

When he mentioned the one when people should stay in their houses, some asked him: Messenger of Allah, what is the trial (fitnah) of staying at home?

He replied: It will be flight and plunder. Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for

my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next.

حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدٍ الْحِمْصِيُّ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَالِمٍ، حَدَّثَنِي الْعَلاَءُ بْنُ عُتْبَةَ، عَنْ عُمَيْرِ بْنِ هَانِئٍ الْعَنْسِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ كُنَّا قُعُودًا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ الْفِتَنَ فَأَكْثَرَ فِي ذِكْرِهَا حَتَّى ذَكَرَ فِتْنَةَ الأَحْلاَسِ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا فِتْنَةُ الأَحْلاَسِ قَالَ " هِيَ هَرَبٌ وَحَرْبٌ ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَنُهَا مِنْ تَحْتِ قَدَمَىْ رَجُلٍ مِنْ أَهْلِ بَيْتِي يَزْعُمُ أَنَّهُ مِنِّي وَلَيْسَ مِنِّي وَإِنَّمَا أَوْلِيَائِيَ الْمُتَّقُونَ ثُمَّ يَصْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوَرِكٍ عَلَى ضِلَعٍ ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ لاَ تَدَعُ أَحَدًا مِنْ هَذِهِ الأُمَّةِ إِلاَّ لَطَمَتْهُ لَطْمَةً فَإِذَا قِيلَ انْقَضَتْ تَمَادَتْ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا حَتَّى يَصِيرَ النَّاسُ إِلَى فُسْطَاطَيْنِ فُسْطَاطِ إِيمَانٍ لاَ نِفَاقَ فِيهِ وَفُسْطَاطِ نِفَاقٍ لاَ إِيمَانَ فِيهِ فَإِذَا كَانَ ذَاكُمْ فَانْتَظِرُوا الدَّجَّالَ مِنْ يَوْمِهِ أَوْ مِنْ غَدِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4242
In-book reference : Book 37, Hadith 3
English translation : Book 36, Hadith 4230

Narrated Hudhayfah ibn al-Yaman:

I swear by Allah, I do not know whether my companions have forgotten or have pretended to forgot. I swear by Allah that the Messenger of Allah (ﷺ) did not omit a leader of a wrong belief (fitnah)--up to the end of the world--whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا ابْنُ فَرُّوخَ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَخْبَرَنِي ابْنٌ لِقَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِيهِ، قَالَ قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ وَاللَّهِ مَا أَدْرِي أَنَسِيَ أَصْحَابِي أَمْ تَنَاسَوْا وَاللَّهِ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قَائِدِ فِتْنَةٍ إِلَى أَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مَنْ مَعَهُ ثَلاَثَمِائَةٍ فَصَاعِدًا إِلاَّ قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4243
In-book reference : Book 37, Hadith 4
English translation : Book 36, Hadith 4231

Narrated Hudhayfah ibn al-Yaman:

Subay' ibn Khalid said: I came to Kufah at the time when Tustar was conquered. I took some mules from it. When I entered the mosque (of Kufah), I found there some people of moderate stature, and among them was a man whom you could recognize when you saw him that he was from the people of Hijaz.
I asked: Who is he? The people frowned at me and said: Do you not recognize him? This is Hudhayfah ibn al-Yaman, the companion of the Messenger of Allah (ﷺ).

Then Hudhayfah said: People used to ask the Messenger of Allah (ﷺ) about good, and I used to ask him about evil. Then the people stared hard at him.

He said: I know the reason why you dislike it. I then asked: Messenger of Allah, will there be evil as there was before, after this good which Allah has bestowed on us?

He replied: Yes. I asked: Wherein does the protection from it lie? He replied: In the sword. I asked: Messenger of Allah, what will then happen?

He replied: If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree.

I asked: What will come next? He replied: Then the Antichrist (Dajjal) will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him.

I then asked: What will come next? He said: The Last Hour will come.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ سُبَيْعِ بْنِ خَالِدٍ، قَالَ أَتَيْتُ الْكُوفَةَ فِي زَمَنٍ فُتِحَتْ تُسْتَرُ أَجْلُبُ مِنْهَا بِغَالاً فَدَخَلْتُ الْمَسْجِدَ فَإِذَا صَدْعٌ مِنَ الرِّجَالِ وَإِذَا رَجُلٌ جَالِسٌ تَعْرِفُ إِذَا رَأَيْتَهُ أَنَّهُ مِنْ رِجَالِ أَهْلِ الْحِجَازِ قَالَ قُلْتُ مَنْ هَذَا فَتَجَهَّمَنِي الْقَوْمُ وَقَالُوا أَمَا تَعْرِفُ هَذَا هَذَا حُذَيْفَةُ بْنُ الْيَمَانِ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ حُذَيْفَةُ إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ فَأَحْدَقَهُ الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ إِنِّي قَدْ أَرَى الَّذِي تُنْكِرُونَ إِنِّي قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ هَذَا الْخَيْرَ الَّذِي أَعْطَانَا اللَّهُ أَيَكُونُ بَعْدَهُ شَرٌّ كَمَا كَانَ قَبْلَهُ قَالَ " نَعَمْ " . قُلْتُ فَمَا الْعِصْمَةُ مِنْ ذَلِكَ قَالَ " السَّيْفُ " . قُلْتُ يَا رَسُولَ اللَّهِ ثُمَّ مَاذَا يَكُونُ قَالَ " إِنْ كَانَ لِلَّهِ خَلِيفَةٌ فِي الأَرْضِ فَضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَأَطِعْهُ وَإِلاَّ فَمُتْ وَأَنْتَ عَاضٌّ بِجِذْلِ شَجَرَةٍ " . قُلْتُ ثُمَّ مَاذَا قَالَ " ثُمَّ يَخْرُجُ الدَّجَّالُ مَعَهُ نَهْرٌ وَنَارٌ فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ وَمَنْ وَقَعَ فِي نَهْرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ " . قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ " ثُمَّ هِيَ قِيَامُ السَّاعَةِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4244
In-book reference : Book 37, Hadith 5
English translation : Book 36, Hadith 4232

The traditions mentioned above has also been transmitted by Khalid b. Khalid al-Yashkuri through different chain of narrators. This version has:

I (Hudhaifah) asked : Will any be spared after the use of the sword ? He replied: There will be remnant with specks in its eye and an illusory truce. He then transmitted the rest of the tradition. Qatadah applied this to the apostasy during the Caliphate of Abu Bakr.

The word aqdha' (sing. qadhan) means specks, hudnah means truce and dakhan means malice.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ خَالِدِ بْنِ خَالِدٍ الْيَشْكُرِيِّ، بِهَذَا الْحَدِيثِ قَالَ قُلْتُ بَعْدَ السَّيْفِ قَالَ " بَقِيَّةٌ عَلَى أَقْذَاءٍ وَهُدْنَةٌ عَلَى دَخَنٍ " . ثُمَّ سَاقَ الْحَدِيثَ قَالَ كَانَ قَتَادَةُ يَضَعُهُ عَلَى الرِّدَّةِ الَّتِي فِي زَمَنِ أَبِي بَكْرٍ " عَلَى أَقْذَاءٍ " . يَقُولُ قَذًى . " وَهُدْنَةٌ " . يَقُولُ صُلْحٌ " عَلَى دَخَنٍ " . عَلَى ضَغَائِنَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4245
In-book reference : Book 37, Hadith 6
English translation : Book 36, Hadith 4233

Narrated Hudhayfah:

The tradition mentioned above (No. 4232) has also been transmitted through a different chain of narrators by Nasr ibn Asim al-Laythi who said: We came to al-Yashkuri with a group of the people of Banu Layth.
He asked: Who are these people? We replied: Banu Layth. We have come to you to ask you about the tradition of Hudhayfah. He then mentioned the tradition and said: I asked: Messenger of Allah, will there be evil after this good? He replied: There will be trial (fitnah) and evil. I asked: Messenger of Allah, will there be good after this evil? He replied: Learn the Book of Allah, Hudhayfah, and adhere to its contents. He said it three times.
I asked: Messenger of Allah, will there be good after this evil? He replied: An illusory truce and a community with specks in its eye. I asked: Messenger of Allah, what do you mean by an illusory community?
He replied: The hearts of the people will not return to their former condition. I asked: Messenger of Allah, will there be evil after this good? He replied: There will be wrong belief which will blind and deafen men to the truth in which there will be summoners at the gates of Hell. If you, Hudhayfah, die adhering to a stump, it will be better for you than following any of them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ حُمَيْدٍ، عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ، قَالَ أَتَيْنَا الْيَشْكُرِيَّ فِي رَهْطٍ مِنْ بَنِي لَيْثٍ فَقَالَ مَنِ الْقَوْمُ فَقُلْنَا بَنُو لَيْثٍ أَتَيْنَاكَ نَسْأَلُكَ عَنْ حَدِيثِ حُذَيْفَةَ فَذَكَرَ الْحَدِيثَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ " فِتْنَةٌ وَشَرٌّ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " يَا حُذَيْفَةُ تَعَلَّمْ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ " . ثَلاَثَ مِرَارٍ . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " هُدْنَةٌ عَلَى دَخَنٍ وَجَمَاعَةٌ عَلَى أَقْذَاءٍ فِيهَا أَوْ فِيهِمْ " . قُلْتُ يَا رَسُولَ اللَّهِ الْهُدْنَةُ عَلَى الدَّخَنِ مَا هِيَ قَالَ " لاَ تَرْجِعُ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَبَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ " فِتْنَةٌ عَمْيَاءُ صَمَّاءُ عَلَيْهَا دُعَاةٌ عَلَى أَبْوَابِ النَّارِ فَإِنْ تَمُتْ يَا حُذَيْفَةُ وَأَنْتَ عَاضٌّ عَلَى جِذْلٍ خَيْرٌ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4246
In-book reference : Book 37, Hadith 7
English translation : Book 36, Hadith 4234

The tradition mentioned above has also been transmitted by Hudhaifah through a different chain of narrators from the Prophet (ﷺ). This version says:

He said: If you do not find a caliph in those days, then flee away until you die, even of you die holding on (to a stump of a tree). I asked: What will come next ? He replied: If a man wants the mare to bring forth a foal, it will not deliver in till the Last Hour comes.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ صَخْرِ بْنِ بَدْرٍ الْعِجْلِيِّ، عَنْ سُبَيْعِ بْنِ خَالِدٍ، بِهَذَا الْحَدِيثِ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَإِنْ لَمْ تَجِدْ يَوْمَئِذٍ خَلِيفَةً فَاهْرَبْ حَتَّى تَمُوتَ فَإِنْ تَمُتْ وَأَنْتَ عَاضٌّ " . وَقَالَ فِي آخِرِهِ قَالَ قُلْتُ فَمَا يَكُونُ بَعْدَ ذَلِكَ قَالَ " لَوْ أَنَّ رَجُلاً نَتَجَ فَرَسًا لَمْ تُنْتَجْ حَتَّى تَقُومَ السَّاعَةُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4247
In-book reference : Book 37, Hadith 8
English translation : Book 36, Hadith 4235

Narrated Abdullah b. 'Amr:

The Prophet (ﷺ) as saying: If a man takes an oath of allegiance to a leader, and puts his hand on his hand and does it with the sincerity of his heart, he should obey him as much as possible. If another man comes and contests him, then behead the other one. The narrator 'Abd al-Rahman said: I asked: Have you heard this from the Messenger of Allah ? He said: My ears heard it and my heart retained it. I said: Your cousin Mu'awiyah orders us that we should do this and do that. He replied: Obey him in the acts of obedience to Allah, and disobey him in the acts of disobedience to Allah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ مَا اسْتَطَاعَ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا رَقَبَةَ الآخَرِ " . قُلْتُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي . قُلْتُ هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَفْعَلَ وَنَفْعَلَ . قَالَ أَطِعْهُ فِي طَاعَةِ اللَّهِ وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4248
In-book reference : Book 37, Hadith 9
English translation : Book 36, Hadith 4236

Narrated Abu Hurairah:

The Prophet (ﷺ) as saying: Woe to Arabs because of evil which has drawn near! He will escape who restrains his hand.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ أَفْلَحَ مَنْ كَفَّ يَدَهُ " .

حكم: صحيح ق زينب دون قوله أفلح (الألباني)

Reference : Sunan Abi Dawud 4249
In-book reference : Book 37, Hadith 10
English translation : Book 36, Hadith 4237

Abu Dawud said:

Ibn 'Umar reported the Messenger of Allah (ﷺ) as saying: The Muslims will soon be besieged up to Medina, so that their most distant frontier outpost will be Salah.

قَالَ أَبُو دَاوُدَ حُدِّثْتُ عَنِ ابْنِ وَهْبٍ، قَالَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصَرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أَبْعَدُ مَسَالِحِهِمْ سَلاَحَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4250
In-book reference : Book 37, Hadith 11
English translation : Book 36, Hadith 4237

Al-Zuhri said:

Salah is near Khaibar.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، عَنْ عَنْبَسَةَ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ وَسَلاَحُ قَرِيبٌ مِنْ خَيْبَرَ .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4251
In-book reference : Book 37, Hadith 12
English translation : Book 36, Hadith 4238

Narrated Thawban:

The Messenger of Allah (ﷺ) as saying: Allah, the Exalted, folded for me the earth, or he said (the narrator is doubtful): My Lord folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was floded for me. The two treasures, the red and the white, were bestowed on me. I prayed to my Lord that He may not destroy my community by prevailing famine, and not give their control to an enemy who annihilates then en masse except from among themselves. My Lord said to me: Muhammad, If I make a decision, it is not withdrawn ; and I shall not destroy them by prevailing famine, and I shall not give their control to an enemy, except from among themselves, who exterminates them en masse, even if they are stormed from all sides of the earth ; only a section of them will destroy another section, and a section will captive another section. I am afraid about my community of those leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is (Allah's) prophet, where as I am the seal of the Prophet s after whom (me) there will be no prophet ; and a section of my people will continue to hold to the truth - (according to the Ibn Isa's version: (will continue to dominate) - the agreed version goes: "and will not be injured by those who oppose them, till Allah's command comes."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ " . أَوْ قَالَ " إِنَّ رَبِّي زَوَى لِيَ الأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ مُلْكَ أُمَّتِي سَيَبْلُغُ مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ بِعَامَّةٍ وَلاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ لِي يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ وَلاَ أُهْلِكُهُمْ بِسَنَةٍ بِعَامَّةٍ وَلاَ أُسَلِّطُ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا أَوْ قَالَ بِأَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَحَتَّى يَكُونَ بَعْضُهُمْ يَسْبِي بَعْضًا وَإِنَّمَا أَخَافُ عَلَى أُمَّتِي الأَئِمَّةَ الْمُضِلِّينَ وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ وَلاَ تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي

الأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلاَثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي وَلاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ " . قَالَ ابْنُ عِيسَى " ظَاهِرِينَ " . ثُمَّ اتَّفَقَا " لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4252
In-book reference : Book 37, Hadith 13
English translation : Book 36, Hadith 4239

Narrated AbuMalik al-Ash'ari:

The Prophet (ﷺ) said: Allah has protected you from three things: that your Prophet should not invoke a curse on you and should all perish, that those who follow what is false should not prevail over those who follow the truth, and that you should not all agree in an error.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنِي أَبِي، - قَالَ ابْنُ عَوْفٍ وَقَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ، - يَعْنِي الأَشْعَرِيَّ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ أَجَارَكُمْ مِنْ ثَلاَثِ خِلاَلٍ أَنْ لاَ يَدْعُوَ عَلَيْكُمْ نَبِيُّكُمْ فَتَهْلِكُوا جَمِيعًا وَأَنْ لاَ يَظْهَرَ أَهْلُ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ وَأَنْ لاَ تَجْتَمِعُوا عَلَى ضَلاَلَةٍ " .

حكم: ضعيف لكن الجملة الثالثة صحيحة (الألباني)

Reference : Sunan Abi Dawud 4253
In-book reference : Book 37, Hadith 14
English translation : Book 36, Hadith 4240

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: The mill of Islam will go round till the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by.
Abu Dawud said: Those who recorded Khirash, the name of a narrator, are wrong. (The correct name is Hirash)

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَدُورُ رَحَى الإِسْلاَمِ لِخَمْسٍ وَثَلاَثِينَ أَوْ سِتٍّ وَثَلاَثِينَ أَوْ سَبْعٍ وَثَلاَثِينَ فَإِنْ يَهْلِكُوا فَسَبِيلُ مَنْ هَلَكَ وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ يَقُمْ لَهُمْ سَبْعِينَ عَامًا " . قَالَ قُلْتُ أَمِمَّا بَقِيَ أَوْ مِمَّا مَضَى قَالَ " مِمَّا مَضَى " . قَالَ أَبُو دَاوُدَ مَنْ قَالَ خِرَاشٍ فَقَدْ أَخْطَأَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4254
In-book reference : Book 37, Hadith 15
English translation : Book 36, Hadith 4241

Narrated Abu Hurairah :

The Messenger of Allah (ﷺ) as saying: The time will become short, knowledge will be decreased, civil strife (fitan) will appear, niggardliness will be case into people's heart, and harj will be prevalent. He was asked: Messenger of Allah! what is it: He replied: Slaughter, slaughter.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ " . قِيلَ يَا رَسُولَ اللَّهِ أَيَّةُ هُوَ قَالَ " الْقَتْلُ الْقَتْلُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4255
In-book reference : Book 37, Hadith 16
English translation : Book 36, Hadith 4242

(2) Chapter: The Prohibition Of Participating In The Tribulation

(2) باب فِي النَّهْىِ عَنِ السَّعْىِ، فِي الْفِتْنَةِ

Narrated AbuBakrah:

The Messenger of Allah (ﷺ) said: There will be a period of commotion in which the one who lies down will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it).
He asked: What do you command me to do, Messenger of Allah? He replied: He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land.
He asked: If anyone has more of these, (what should he do)?
He replied: He should take his sword, strike its edge on a stone, and then escape if he can.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عُثْمَانَ الشَّحَّامِ، قَالَ حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَجِعُ فِيهَا خَيْرًا مِنَ الْجَالِسِ وَالْجَالِسُ خَيْرًا مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي وَالْمَاشِي خَيْرًا مِنَ السَّاعِي " . قَالَ يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي قَالَ " مَنْ كَانَتْ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ " . قَالَ فَمَنْ لَمْ يَكُنْ لَهُ شَىْءٌ مِنْ ذَلِكَ قَالَ " فَلْيَعْمِدْ إِلَى سَيْفِهِ فَلْيَضْرِبْ بِحَدِّهِ عَلَى حَرَّةٍ ثُمَّ لِيَنْجُ مَا اسْتَطَاعَ النَّجَاءَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4256
In-book reference : Book 37, Hadith 17
English translation : Book 36, Hadith 4243

Narrated Sa'd ibn AbuWaqqas:

I asked: Messenger of Allah! tell me if someone enters my house and extends his hands to kill me (what should I do?) The Messenger of Allah (ﷺ) replied: Be like the two sons of Adam. The narrator Yazid (ibn Khalid) then recited the verse: "If thou dost stretch they hand against me to slay me." [5:28]

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، حَدَّثَنَا مُفَضَّلٌ، عَنْ عَيَّاشٍ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الأَشْجَعِيِّ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذَا الْحَدِيثِ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ دَخَلَ عَلَىَّ بَيْتِي وَبَسَطَ يَدَهُ لِيَقْتُلَنِي قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُنْ كَابْنَىْ آدَمَ " . وَتَلاَ يَزِيدُ { لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ } الآيَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4257
In-book reference : Book 37, Hadith 18
English translation : Book 36, Hadith 4244

Narrated Abdullah ibn Mas'ud ; Khuraym ibn Fatik:

The tradition mentioned above (No. 4243) has also been transmitted by Ibn Mas'ud through a different chain of narrators.
Ibn Mas'ud said: I heard the Prophet (ﷺ) say: He then mentioned a portion of the tradition narrated by AbuBakrah (No. 4243).
This version adds: He (the Prophet) said: All their slain will go to Hell. I (Wabisah) asked: When will this happen Ibn Mas'ud?
He replied: This is the period of turmoil (harj) when a man will not be safe from his associates.
I asked: What do you command me (to do) if I happen to live during that period? He replied: You should restrain your tongue and hand and stay at home.
When Uthman was slain, I recollected this tradition. I then rode (on a camel) and came to Damascus. There I met Khuraym ibn Fatik and mentioned this tradition to him. He swore by Allah, there was no god but He, he had heard it from the Messenger of Allah (ﷺ), as Ibn Mas'ud transmitted it to me (Wabisah).

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبِي، حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ، عَنِ الْقَاسِمِ بْنِ غَزْوَانَ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ الْجَزَرِيِّ، عَنْ سَالِمٍ، حَدَّثَنِي عَمْرُو بْنُ وَابِصَةَ الأَسَدِيُّ، عَنْ أَبِيهِ، وَابِصَةَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فَذَكَرَ بَعْضَ حَدِيثِ أَبِي بَكْرَةَ قَالَ " قَتْلاَهَا كُلُّهُمْ فِي النَّارِ " . قَالَ فِيهِ قُلْتُ مَتَى ذَلِكَ يَا ابْنَ مَسْعُودٍ قَالَ تِلْكَ أَيَّامُ الْهَرْجِ حَيْثُ لاَ يَأْمَنُ الرَّجُلُ جَلِيسَهُ . قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ الزَّمَانُ قَالَ تَكُفُّ لِسَانَكَ وَيَدَكَ وَتَكُونُ حِلْسًا مِنْ أَحْلاَسِ بَيْتِكَ . فَلَمَّا قُتِلَ عُثْمَانُ طَارَ قَلْبِي مَطَارَهُ فَرَكِبْتُ حَتَّى أَتَيْتُ دِمَشْقَ فَلَقِيتُ خُرَيْمَ بْنَ فَاتِكٍ فَحَدَّثْتُهُ فَحَلَفَ بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَسَمِعَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا حَدَّثَنِيهِ ابْنُ مَسْعُودٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4258
In-book reference : Book 37, Hadith 19
English translation : Book 36, Hadith 4245

Narrated AbuMusa al-Ash'ari:

The Messenger of Allah (ﷺ) said: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than

he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي فَكَسِّرُوا قِسِيَّكُمْ وَقَطِّعُوا أَوْتَارَكُمْ وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ فَإِنْ دُخِلَ - يَعْنِي عَلَى أَحَدٍ مِنْكُمْ - فَلْيَكُنْ كَخَيْرِ ابْنَىْ آدَمَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4259
In-book reference : Book 37, Hadith 20
English translation : Book 36, Hadith 4246

Narrated Abdullah ibn Umar:

AbdurRahman ibn Samurah said: I was holding the hand of Ibn Umar on one of the ways of Medina. He suddenly came to a hanging head. He said: Unhappy is the one who killed him. When he proceeded, he said: I do not consider him but unfortunate. I heard the Messenger of Allah (ﷺ) say: If anyone goes to a man of my community in order to kill him, he should say in this way, the one who kills will go to Hell and the one who is killed will go to Paradise.
Abu Dawud said: Al-Thawri has transmitted it from 'Awn from 'Abd al-Rahman b. Sumair or Sumairah ; and Laith b. Abu Sulaim transmitted it from 'Awn from 'Abd al-Rahman b. Sumairah.
Abu Dawud said: Al-Hasan b. 'Ali said to me: Abu al-Walid transmitted this tradition to us from Abu 'Awanah, and said: It (the name Ibn Samurah) is in my notebook Ibn Sabrah. The people also transmitted it as Samurah and Sumairah. These are wordings of Abu al-Walid.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ عَبْدِ الرَّحْمَنِ، - يَعْنِي ابْنَ سَمُرَةَ - قَالَ كُنْتُ آخِذًا بِيَدِ ابْنِ عُمَرَ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ إِذْ أَتَى عَلَى رَأْسٍ مَنْصُوبٍ فَقَالَ شَقِيَ قَاتِلُ هَذَا . فَلَمَّا مَضَى قَالَ وَمَا أُرَى هَذَا إِلاَّ قَدْ شَقِيَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ مَشَى إِلَى رَجُلٍ مِنْ أُمَّتِي لِيَقْتُلَهُ فَلْيَقُلْ هَكَذَا فَالْقَاتِلُ فِي النَّارِ وَالْمَقْتُولُ فِي الْجَنَّةِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الثَّوْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمَيْرٍ أَوْ سُمَيْرَةَ وَرَوَاهُ لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَوْنٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمَيْرَةَ . قَالَ أَبُو دَاوُدَ قَالَ لِي الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا أَبُو الْوَلِيدِ - يَعْنِي بِهَذَا الْحَدِيثِ - عَنْ أَبِي عَوَانَةَ وَقَالَ هُوَ فِي كِتَابِي ابْنُ سَبْرَةَ وَقَالُوا سَمُرَةَ وَقَالُوا سُمَيْرَةَ هَذَا كَلاَمُ أَبِي الْوَلِيدِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4260
In-book reference : Book 37, Hadith 21
English translation : Book 36, Hadith 4247

Narrated AbuDharr:

The Messenger of Allah (ﷺ) said to me: O AbuDharr. I replied: At thy service and at thy pleasure, Messenger of Allah. He then mentioned the tradition in which he said: What will you do when there the death of the people (in Medina) and a house will reach the value of a slave (that is, a grave will be sold for a slave).

I replied: Allah and His Apostle know best. Or he said: What Allah and His Apostle choose for me.
He said: You must show endurance. Or he said; you may endure. He then said to me: What will you do, AbuDharr, when you see the Ahjar az-Zayt covered with blood?
I replied: What Allah and His Apostle choose for me.
He said: You must go to those who are like-minded.
I asked: Should I not take my sword and put it on my shoulder? He replied: you would then associate yourself with the people. I then asked: What do you order me to do? You must stay at home. I asked: (What should I do) if people enter my house and find me?
He replied: If you are afraid the gleam of the sword may dazzle you, put the end of your garment over your face in order that (the one who kills you) may bear the punishment of your sins and his.
Abu Dawud said: No one mentioned al-Mush'ath in the chain of this tradition except Hammad b. Zaid.
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ " . قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ . فَذَكَرَ الْحَدِيثَ قَالَ فِيهِ " كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ أَوْ قَالَ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ . قَالَ " عَلَيْكَ بِالصَّبْرِ " . أَوْ قَالَ " تَصْبِرُ " . ثُمَّ قَالَ لِي " يَا أَبَا ذَرٍّ " . قُلْتُ لَبَّيْكَ وَسَعْدَيْكَ . قَالَ " كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَحْجَارَ الزَّيْتِ قَدْ غَرِقَتْ بِالدَّمِ " . قُلْتُ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ . قَالَ " عَلَيْكَ بِمَنْ أَنْتَ مِنْهُ " . قُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ آخُذُ سَيْفِي وَأَضَعُهُ عَلَى عَاتِقِي قَالَ " شَارَكْتَ الْقَوْمَ إِذًا " . قُلْتُ فَمَا تَأْمُرُنِي قَالَ " تَلْزَمُ بَيْتَكَ " . قُلْتُ فَإِنْ دُخِلَ عَلَىَّ بَيْتِي قَالَ " فَإِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ فَأَلْقِ ثَوْبَكَ عَلَى وَجْهِكَ يَبُوءُ بِإِثْمِكَ وَإِثْمِهِ " . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرِ الْمُشَعَّثَ فِي هَذَا الْحَدِيثِ غَيْرُ حَمَّادِ بْنِ زَيْدٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4261
In-book reference : Book 37, Hadith 22
English translation : Book 36, Hadith 4248

Narrated AbuMusa al-Ash'ari:

The Prophet (ﷺ) said: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses.
حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي كَبْشَةَ، قَالَ سَمِعْتُ أَبَا مُوسَى، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بَيْنَ أَيْدِيكُمْ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي " . قَالُوا فَمَا تَأْمُرُنَا قَالَ " كُونُوا أَحْلاَسَ بُيُوتِكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4262
In-book reference : Book 37, Hadith 23

English translation : Book 36, Hadith 4249

Narrated Al-Miqdad ibn al-Aswad:

I swear by Allah, I heard the Messenger of Allah (ﷺ) say: The happy man is he who avoids dissensions: happy is the man who avoids dissensions; happy is the man who avoids dissensions: but how fine is the man who is afflicted and shows endurance.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجٌ، - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ، حَدَّثَهُ عَنْ أَبِيهِ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، قَالَ ايْمُ اللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ إِنَّ السَّعِيدَ لَمَنْ جُنِّبَ الْفِتَنَ وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4263
In-book reference : Book 37, Hadith 24
English translation : Book 36, Hadith 4250

(3) Chapter: Regarding Restraining The Tongue (3) باب فِي كَفِّ اللِّسَانِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ قَالَ خَالِدُ بْنُ أَبِي عِمْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَتَكُونُ فِتْنَةٌ صَمَّاءُ بَكْمَاءُ عَمْيَاءُ مَنْ أَشْرَفَ لَهَا اسْتَشْرَفَتْ لَهُ وَإِشْرَافُ اللِّسَانِ فِيهَا كَوُقُوعِ السَّيْفِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4264
In-book reference : Book 37, Hadith 25
English translation : Book 36, Hadith 4251

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: There will be civil strife which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

Abu Dawud said: Al-Thawri transmitted it from Laith, from Tawus on the authority of Al-A'jam.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا لَيْثٌ، عَنْ طَاوُسٍ، عَنْ رَجُلٍ، يُقَالُ لَهُ زِيَادٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ قَتْلاَهَا فِي النَّارِ اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الثَّوْرِيُّ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنِ الأَعْجَمِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4265
In-book reference : Book 37, Hadith 26
English translation : Book 36, Hadith 4252

'Abd Allah b. 'Abd al-Quddus mentioned in his version:

Ziyad, one who has white ears.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ، قَالَ زِيَادٌ سِيمِينْ كُوشْ .

Reference : Sunan Abi Dawud 4266
In-book reference : Book 37, Hadith 27
English translation : Book 36, Hadith 4253

(4) Chapter: The Concession Allowing Living As A Bedouin During The Tribulation

(4) باب مَا يُرَخَّصُ فِيهِ مِنَ الْبَدَاوَةِ فِي الْفِتْنَةِ

Narrated Abu Sa’id Al Khudri :

The Messenger of Allah (ﷺ) as saying: A Muslim's best property will soon be sheep which he will take to the tops of the mountains and the places where the rain falls, fleeing with his religion from the civil strife (fitan).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمًا يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4267
In-book reference : Book 37, Hadith 28
English translation : Book 36, Hadith 4254

(5) Chapter: The Prohibition From Fighting During The Tribulation

(5) باب فِي النَّهْىِ عَنِ الْقِتَالِ، فِي الْفِتْنَةِ

Ahnaf b. Qais said:

I came out with the intention of (participating in) fighting. Abu Bakrah met me and said: Go back, for I heard the Messenger of Allah (ﷺ) say: When two Muslims face each other with their swords, the killer and the slain will go to Hell. He asked: Messenger of Allah, this is the killer (so naturally he should go to Hell), but what is the matter with the slain ? He replied: He intended to kill his companion.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ خَرَجْتُ وَأَنَا أُرِيدُ، - يَعْنِي فِي الْقِتَالِ - فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ " . قَالَ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4268
In-book reference : Book 37, Hadith 29
English translation : Book 36, Hadith 4255

The tradition mentioned above has also been transmitted briefly by al-Hasan through a different chain of narrators to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ الْحَسَنِ، بِإِسْنَادِهِ وَمَعْنَاهُ مُخْتَصَرًا . قَالَ أَبُو دَاوُدَ لِمُحَمَّدٍ - يَعْنِي ابْنَ الْمُتَوَكِّلِ - أَخٌ ضَعِيفٌ يُقَالُ لَهُ الْحُسَيْنُ .

Reference : Sunan Abi Dawud 4269
In-book reference : Book 37, Hadith 30
English translation : Book 36, Hadith 4256

(6) Chapter: Regarding The Gravity Of Killing A Believer

(6) باب فِي تَعْظِيمِ قَتْلِ الْمُؤْمِنِ

Narrated AbudDarda' and Ubadah ibn as-Samit:

Khalid ibn Dihqan said: When we were engaged in the battle of Constantinople at Dhuluqiyyah, a man of the people of Palestine, who was one of their nobility and elite and whose rank was known to them, came forward. He was called Hani ibn Kulthum ibn Sharik al-Kinani. He greeted Abdullah ibn Zakariyya who knew his rank.

Khalid said to us: Abdullah ibn AbuZakariyya told us: I heard Umm ad-Darda' say: I heard AbudDarda' say: I heard the Messenger of Allah (ﷺ) say: It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer.

Hani ibn Kulthum ar-Rabi' then said: I heard Mahmud ibn ar-Rabi' transmitting a tradition from Ubadah ibn as-Samit who transmitted from the Messenger of Allah (ﷺ) who said: If a man kills a believer unjustly, Allah will not accept any action or duty of his, obligatory or supererogatory.

Khalid then said to us: Ibn AbuZakariyya transmitted a tradition to us from Umm ad-Darda' on the authority of AbudDarda' from the Messenger of Allah (ﷺ) who said: A believer will continue to go on quickly and well so long as he does not shed unlawful blood; when he sheds unlawful blood, he becomes slow and heavy-footed.

A similar tradition has been transmitted by Hani ibn Kulthum from Mahmud ibn ar-Rabi' on the authority of Ubadah ibn as-Samit from the Messenger of Allah (ﷺ).

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ خَالِدِ بْنِ دِهْقَانَ، قَالَ كُنَّا فِي غَزْوَةِ الْقُسْطَنْطِينِيَّةِ بِذُلُقْيَةَ فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فِلَسْطِينَ - مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ يَعْرِفُونَ ذَلِكَ لَهُ يُقَالُ لَهُ هَانِئُ بْنُ كُلْثُومِ بْنِ شَرِيكٍ الْكِنَانِيُّ - فَسَلَّمَ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَّا وَكَانَ يَعْرِفُ لَهُ حَقَّهُ قَالَ لَنَا خَالِدٌ فَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَكَرِيَّا قَالَ سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلاَّ مَنْ مَاتَ مُشْرِكًا أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا " . فَقَالَ هَانِئُ بْنُ كُلْثُومٍ سَمِعْتُ مَحْمُودَ بْنَ الرَّبِيعِ يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً " . قَالَ لَنَا خَالِدٌ ثُمَّ حَدَّثَنِي ابْنُ أَبِي زَكَرِيَّا عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا مَا لَمْ يُصِبْ دَمًا حَرَامًا فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ " . وَحَدَّثَ هَانِئُ بْنُ كُلْثُومٍ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ سَوَاءً .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4270
In-book reference : Book 37, Hadith 31
English translation : Book 36, Hadith 4257

Khalid b. Dihqan said:

I asked Yahya b. Yahya al-Ghassani about the word i'tabata bi qatlihi spoken by him (as mentioned in the previous tradition). He said: It means those people who fight during the period of commotion (fitnah), and one of them kills (the other people) presuming that he is in the right, so he does not beg pardon of Allah of that (sin).
Abu Dawud said: And he said: The word fa'tabata means "he shed blood profusely"

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ مُبَارَكٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، أَوْ غَيْرُهُ قَالَ قَالَ خَالِدُ بْنُ دِهْقَانَ سَأَلْتُ يَحْيَى بْنَ يَحْيَى الْغَسَّانِيَّ عَنْ قَوْلِهِ "**اعْتَبَطَ بِقَتْلِهِ**" . قَالَ الَّذِينَ يُقَاتِلُونَ فِي الْفِتْنَةِ فَيَقْتُلُ أَحَدُهُمْ فَيَرَى أَنَّهُ عَلَى هُدًى لاَ يَسْتَغْفِرُ اللَّهَ - يَعْنِي - مِنْ ذَلِكَ . قَالَ أَبُو دَاوُدَ وَقَالَ فَاعْتَبَطَ يَصُبُّ دَمَهُ صَبًّا .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4271
In-book reference : Book 37, Hadith 32
English translation : Book 36, Hadith 4258

Narrated Zayd ibn Thabit:

The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause in Surat al-Furqan.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُجَالِدِ بْنِ عَوْفٍ، أَنَّ خَارِجَةَ بْنَ زَيْدٍ، قَالَ سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ، فِي هَذَا الْمَكَانِ يَقُولُ أُنْزِلَتْ هَذِهِ الآيَةُ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا } بَعْدَ الَّتِي فِي الْفُرْقَانِ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ } بِسِتَّةِ أَشْهُرٍ .

Grade : **Munkar** (Al-Albani) منكر (الألباني) حكم:

Reference : Sunan Abi Dawud 4272
In-book reference : Book 37, Hadith 33
English translation : Book 36, Hadith 4259

Sa'id bin Jubair said:

I asked Ibn 'Abbas (about the verse relating to intentional homicide in Surat An-Nisa') He said: When the verse "Those who invoke not with Allah any other god, nor slay such life as Allah had made sacred, except for just cause" was revealed, the polytheists of Mecca said: We have killed the soul prohibited by Allah, invoked another god along with Allah for worship, and committed shameful deeds. So Allah revealed the verse "unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good." This is meant for them. As regards the verse "if a man kills a believer intentionally, his recompense is Hell" He said: If a man knows the command of Islam and intentionally kills a believer, his repentance wil not be accepted. I then mentioned it to Mujahid. He said: "Except the one who is ashamed (of his sin)."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَوْ حَدَّثَنِي الْحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ لَمَّا نَزَلَتِ الَّتِي فِي الْفُرْقَانِ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ } قَالَ مُشْرِكُو أَهْلِ مَكَّةَ قَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ وَأَتَيْنَا الْفَوَاحِشَ . فَأَنْزَلَ اللَّهُ { إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ } فَهَذِهِ لأُولَئِكَ قَالَ وَأَمَّا الَّتِي فِي النِّسَاءِ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ } الآيَةُ قَالَ الرَّجُلُ إِذَا عَرَفَ شَرَائِعَ الإِسْلاَمِ ثُمَّ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ لاَ تَوْبَةَ لَهُ . فَذَكَرْتُ هَذَا لِمُجَاهِدٍ فَقَالَ إِلاَّ مَنْ نَدِمَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4273
In-book reference : Book 37, Hadith 34
English translation : Book 36, Hadith 4260

The tradition mentioned above has also been transmitted by Sa'id b. Jubair from Ibn 'Abbas through a different chain of narrators. Ibn 'Abbas said:

The verse: "Those who invoke not with Allah" applied to polytheists. He said: About them another verse, "Say: O my servants who have transgressed against their souls" was also revealed.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي هَذِهِ الْقِصَّةِ فِي { الَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ } أَهْلُ الشِّرْكِ قَالَ وَنَزَلَ { يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4274
In-book reference : Book 37, Hadith 35
English translation : Book 36, Hadith 4261

Ibn 'Abbas said:

No other verse has repealed the verse "If a man kills a believer intentionally"

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا } قَالَ مَا نَسَخَهَا شَىْءٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4275
In-book reference : Book 37, Hadith 36
English translation : Book 36, Hadith 4262

About the verse "If a man kills a believer intentionally" Abu Mijlaz said:

This is his recompense. If Allah wishes to disregard him, He may do do.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، فِي قَوْلِهِ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ } قَالَ هِيَ جَزَاؤُهُ فَإِنْ شَاءَ اللَّهُ أَنْ يَتَجَاوَزَ عَنْهُ فَعَلَ .

Grade : **Hasan Maqtu'** (Al-Albani) حكم: **حسن مقطوع (الألباني)**

Reference : Sunan Abi Dawud 4276
In-book reference : Book 37, Hadith 37
English translation : Book 36, Hadith 4263

(7) Chapter: Hope Of Forgiveness For Murder (7) باب مَا يُرْجَى فِي الْقَتْلِ

Narrated Sa'id ibn Zayd:

We were with the Prophet (ﷺ). He mentioned civil strife (fitnah) and expressed its gravity. We or the people said: Messenger of Allah, if this happens to us it will destroy us. The Messenger of Allah (ﷺ) said; No. It is enough for you that you would be killed. Sa'id said: I saw that my brethren were killed.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، سَلاَّمُ بْنُ سُلَيْمٍ عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ فِتْنَةً فَعَظَّمَ أَمْرَهَا فَقُلْنَا أَوْ قَالُوا يَا رَسُولَ اللَّهِ لَئِنْ أَدْرَكَتْنَا هَذِهِ لَتُهْلِكَنَّا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **كَلاَّ إِنَّ بِحَسْبِكُمُ الْقَتْلُ** ‏"‏ ‏.‏ قَالَ سَعِيدٌ فَرَأَيْتُ إِخْوَانِي قُتِلُوا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4277
In-book reference : Book 37, Hadith 38
English translation : Book 36, Hadith 4264

Narrated AbuMusa:

The Prophet (ﷺ) said: This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الآخِرَةِ عَذَابُهَا فِي الدُّنْيَا الْفِتَنُ وَالزَّلاَزِلُ وَالْقَتْلُ** ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4278
In-book reference : Book 37, Hadith 39
English translation : Book 36, Hadith 4265

38 - The Promised Deliverer (Kitab Al-Mahdi)

كتاب المهدى (4279 - 4290)

(1) Chapter:

(1) باب

Narrated Jabir ibn Samurah:

The Prophet (ﷺ) said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (ﷺ) some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ، - يَعْنِي ابْنَ أَبِي خَالِدٍ - عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ هَذَا الدِّينُ قَائِمًا حَتَّى يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ تَجْتَمِعُ عَلَيْهِ الأُمَّةُ " . فَسَمِعْتُ كَلاَمًا مِنَ النَّبِيِّ صلى الله عليه وسلم لَمْ أَفْهَمْهُ قُلْتُ لأَبِي مَا يَقُولُ قَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

حكم: صحيح ق دون قوله تجتمع عليه الأمة (الألباني)

Reference : Sunan Abi Dawud 4279
In-book reference : Book 38, Hadith 1
English translation : Book 37, Hadith 4266

Narrated Jabir b. Samurah:

I heard the Messenger of Allah (ﷺ) say: This religion will continue to be strong till the time of twelve caliphs. The people then uttered: Allah is more great and uproared. He then silently a word which I could not understand. So I said to my father: What did he say, father ? He said: All of them will belong to Quraish.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَى اثْنَىْ عَشَرَ خَلِيفَةً " . قَالَ فَكَبَّرَ النَّاسُ وَضَجُّوا ثُمَّ قَالَ كَلِمَةً خَفِيَّةً قُلْتُ لأَبِي يَا أَبَةِ مَا قَالَ قَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Grade : **Sahih** (Al-Albani)   حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4280
In-book reference : Book 38, Hadith 2
English translation : Book 37, Hadith 4267

The tradition mentioned above has also been transmitted by Jabir b. Samurah through a different chain of narrators. This version adds:

When he came back to his home. the Quraish came to him and said: Then what will happen ? He said: Then turmoil will prevail.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ، حَدَّثَنَا الأَسْوَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، عَنْ جَابِرِ بْنِ سَمُرَةَ، بِهَذَا الْحَدِيثِ زَادَ فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ أَتَتْهُ قُرَيْشٌ فَقَالُوا ثُمَّ يَكُونُ مَاذَا قَالَ " ثُمَّ يَكُونُ الْهَرْجُ " .

حكم: صحيح دون قوله فلما رجع (الألباني)

Reference : Sunan Abi Dawud 4281

In-book reference : Book 38, Hadith 3
English translation : Book 37, Hadith 4268

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.
Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ عُمَرَ بْنَ عُبَيْدٍ، حَدَّثَهُمْ ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عَيَّاشٍ ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا زَائِدَةُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ فِطْرٍ، - الْمَعْنَى وَاحِدٌ - كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ يَوْمٌ " . قَالَ زَائِدَةُ فِي حَدِيثِهِ " لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ " . ثُمَّ اتَّفَقُوا " حَتَّى يَبْعَثَ فِيهِ رَجُلاً مِنِّي " . أَوْ " مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمَ أَبِي " . زَادَ فِي حَدِيثِ فِطْرٍ " يَمْلأُ الأَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا " . وَقَالَ فِي حَدِيثِ سُفْيَانَ " لاَ تَذْهَبُ أَوْ لاَ تَنْقَضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي " . قَالَ أَبُو دَاوُدَ لَفْظُ عُمَرَ وَأَبِي بَكْرٍ بِمَعْنَى سُفْيَانَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 4282
In-book reference : Book 38, Hadith 4
English translation : Book 37, Hadith 4269

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا فِطْرٌ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ، - رضى الله تعالى عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلاَّ يَوْمٌ لَبَعَثَ اللَّهُ رَجُلاً مِنْ أَهْلِ بَيْتِي يَمْلأُهَا عَدْلاً كَمَا مُلِئَتْ جَوْرًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4283
In-book reference : Book 38, Hadith 5
English translation : Book 37, Hadith 4270

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (ﷺ) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا أَبُو الْمَلِيحِ الْحَسَنُ بْنُ عُمَرَ، عَنْ زِيَادِ بْنِ بَيَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **الْمَهْدِيُّ مِنْ عِتْرَتِي مِنْ وَلَدِ فَاطِمَةَ** " . قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَسَمِعْتُ أَبَا الْمَلِيحِ يُثْنِي عَلَى عَلِيِّ بْنِ نُفَيْلٍ وَيَذْكُرُ مِنْهُ صَلاَحًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4284
In-book reference : Book 38, Hadith 6
English translation : Book 37, Hadith 4271

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth will equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

حَدَّثَنَا سَهْلُ بْنُ تَمَّامِ بْنِ بَزِيعٍ، حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **الْمَهْدِيُّ مِنِّي أَجْلَى الْجَبْهَةِ أَقْنَى الأَنْفِ يَمْلأُ الأَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا يَمْلِكُ سَبْعَ سِنِينَ** " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4285
In-book reference : Book 38, Hadith 7
English translation : Book 37, Hadith 4272

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (ﷺ) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (ﷺ) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him.

Abu Dawud said: Some transmitted from Hisham "nine years" and some "seven years".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ صَاحِبٍ، لَهُ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَكُونُ اخْتِلاَفٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَيُبْعَثُ إِلَيْهِ بَعْثٌ مِنَ الشَّامِ فَيُخْسَفُ بِهِمْ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَبْدَالُ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَخْوَالُهُ كَلْبٌ فَيَبْعَثُ إِلَيْهِمْ بَعْثًا فَيَظْهَرُونَ عَلَيْهِمْ وَذَلِكَ بَعْثُ كَلْبٍ وَالْخَيْبَةُ لِمَنْ لَمْ

يَشْهَدْ غَنِيمَةَ كَلْبٍ فَيَقْسِمُ الْمَالَ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ صلى الله عليه وسلم وَيُلْقِي الإِسْلاَمُ بِجِرَانِهِ إِلَى الأَرْضِ فَيَلْبَثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ " . قَالَ أَبُو دَاوُدَ قَالَ بَعْضُهُمْ عَنْ هِشَامٍ " تِسْعَ سِنِينَ " . وَقَالَ بَعْضُهُمْ " سَبْعَ سِنِينَ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 4286
In-book reference : Book 38, Hadith 8
English translation : Book 37, Hadith 4273

The tradition mentioned above has also been transmitted by Qatadah through a different chain of narrators. This version has "nine years".

Abu Dawud said:

The other narrators mentioned "nine years" from Hisham except Mu'adh.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، بِهَذَا الْحَدِيثِ وَقَالَ " تِسْعَ سِنِينَ " . قَالَ أَبُو دَاوُدَ وَقَالَ غَيْرُ مُعَاذٍ عَنْ هِشَامٍ " تِسْعَ سِنِينَ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 4287
In-book reference : Book 38, Hadith 9
English translation : Book 37, Hadith 4274

The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet (ﷺ) through a different chain of narrators. The tradition of Mu'adh is more perfect.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا أَبُو الْعَوَّامِ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَحَدِيثُ مُعَاذٍ أَتَمُّ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 4288
In-book reference : Book 38, Hadith 10
English translation : Book 37, Hadith 4275

Umm salamah reported the Prophet (ﷺ) as saying about the swallowing up an army by the earth. I asked:

How will a man who comes against his will (be swallowed up by the earth), Messenger of Allah ? He replied: All will be swallowed up, but each will be raised according to his intention on the Day of Resurrection.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِقِصَّةِ جَيْشِ الْخَسْفِ قُلْتُ يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ كَانَ كَارِهًا قَالَ " **يُخْسَفُ بِهِمْ وَلَكِنْ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ** " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4289

In-book reference : Book 38, Hadith 11
English translation : Book 37, Hadith 4276

Abu Dawud said:

Abu Ishaq told that Ali looked at his son al-Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (ﷺ), and from his loins will come forth a man who will be called by the name of your Prophet (ﷺ) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

الْمُغِيرَةِ، قَالَ حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ شُعَيْبِ بْنِ خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ عَلِيٌّ - رضى الله عنه - وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صلى الله عليه وسلم وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشْبِهُهُ فِي الْخُلُقِ وَلاَ يُشْبِهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةً يَمْلأُ الأَرْضَ عَدْلاً .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4290
In-book reference : Book 38, Hadith 12
English translation : Book 37, Hadith 4276

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: A man called al-Harith ibn Harrath will come forth from Ma Wara an-Nahr. His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah (ﷺ). Every believer must help him, or he said: respond to his sermons.

وَقَالَ هَارُونُ حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنْ أَبِي الْحَسَنِ عَنْ هِلاَلِ بْنِ عَمْرٍو قَالَ سَمِعْتُ عَلِيًّا - رضى الله عنه - يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ الْحَارِثُ بْنُ حَرَّاثٍ عَلَى مُقَدِّمَتِهِ رَجُلٌ يُقَالُ لَهُ مَنْصُورٌ يُوَطِّئُ أَوْ يُمَكِّنُ لآلِ مُحَمَّدٍ كَمَا مَكَّنَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَبَ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ " . أَوْ قَالَ " إِجَابَتُهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4290 b
In-book reference : Book 38, Hadith 13
English translation : Book 37, Hadith 4277

39 - Battles (Kitab Al-Malahim) (4291 - 4350)

كتاب الملاحم

(1) Chapter: Description Of Happenings In Every Century

(1) باب مَا يُذْكَرُ فِي قَرْنِ الْمِائَةِ

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it.

Abu Dawud said: 'Abd al-Rahman bin Shuriah al-Iskandarani has also transmitted this tradition, but he did not exceed Shrahil.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ شَرَاحِيلَ بْنِ يَزِيدَ الْمَعَافِرِيِّ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الإِسْكَنْدَرَانِيُّ لَمْ يَجُزْ بِهِ شَرَاحِيلَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4291
In-book reference : Book 39, Hadith 1
English translation : Book 38, Hadith 4278

(2) Chapter: What was mentioned about war with Rome

(2) باب مَا يُذْكَرُ مِنْ مَلاَحِمِ الرُّومِ

Dhu Mikhbar said:

I heard the Messenger of Allah (ﷺ) say: you will make a secure peace with the Byzantines, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for the battle.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، قَالَ مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ وَمِلْتُ مَعَهُمْ فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ الْهُدْنَةِ، قَالَ قَالَ جُبَيْرٌ انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ - رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم - فَأَتَيْنَاهُ فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُدْنَةِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتُنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدُقُّهُ فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4292
In-book reference : Book 39, Hadith 2
English translation : Book 38, Hadith 4279

The tradition mentioned above has also been transmitted by Hassan b. 'Atiyyah through a different chain of narrators. This version add:

The Muslims will then make for their weapons and will fight, and Allah will honor that body with martryrdom. Abu Dawud said: But al-Walid has narrated this tradition from Dhu Mikhbar from the Prophet (ﷺ).

Abu Dawud said: Rawh, Yahya bin Hamzah and Bishr bin Bakr has also transmitted it from al-Awza'i as mentioned by 'Isa.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو عَمْرٍو، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، بِهَذَا الْحَدِيثِ زَادَ فِيهِ " وَيَثُورُ الْمُسْلِمُونَ إِلَى أَسْلِحَتِهِمْ فَيَقْتَتِلُونَ فَيُكْرِمُ اللَّهُ تِلْكَ الْعِصَابَةَ بِالشَّهَادَةِ " . قَالَ أَبُو دَاوُدَ إِلاَّ أَنَّ الْوَلِيدَ جَعَلَ الْحَدِيثَ عَنْ جُبَيْرٍ عَنْ ذِي مِخْبَرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَرَوَاهُ رَوْحٌ وَيَحْيَى بْنُ حَمْزَةَ وَبِشْرُ بْنُ بَكْرٍ عَنِ الأَوْزَاعِيِّ كَمَا قَالَ عِيسَى .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4293
In-book reference : Book 39, Hadith 3
English translation : Book 38, Hadith 4280

(3) Chapter: Signs Of The Battles (3) باب فِي أَمَارَاتِ الْمَلاَحِمِ

Narrated Mu'adh ibn Jabal:

The Prophet (ﷺ) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mu'adh ibn Jabal).

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ مَالِكِ بْنِ يُخَامِرَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَّالِ " . ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَ - أَوْ مَنْكِبِهِ - ثُمَّ قَالَ إِنَّ هَذَا لَحَقٌّ كَمَا أَنَّكَ هَا هُنَا أَوْ كَمَا أَنَّكَ قَاعِدٌ . يَعْنِي مُعَاذَ بْنَ جَبَلٍ .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 4294
In-book reference : Book 39, Hadith 4
English translation : Book 38, Hadith 4281

(4) Chapter: Order Of The Battles (4) باب فِي تَوَاتُرِ الْمَلاَحِمِ

Narrated Mu'adh ibn Jabal:

The Prophet (ﷺ) said: The greatest war, the conquest of Constantinople and the coming forth of the Dajjal (Antichrist) will take place within a period of seven months.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنِ الْوَلِيدِ بْنِ سُفْيَانَ الْغَسَّانِيِّ، عَنْ يَزِيدَ بْنِ قُتَيْبٍ السَّكُونِيِّ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4295
In-book reference : Book 39, Hadith 5
English translation : Book 38, Hadith 4282

Narrated Abdullah ibn Busr:

The Prophet (ﷺ) said: The time between the great war and the conquest of the city (Constantinople) will be six years, and the Dajjal (Antichrist) will come forth in the seventh.
Abu Dawud said: This is sounder than the tradition narrated by Isa (bin Yunus)

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنِ ابْنِ أَبِي بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ سِتُّ سِنِينَ وَيَخْرُجُ الْمَسِيحُ الدَّجَّالُ فِي السَّابِعَةِ " . قَالَ أَبُو دَاوُدَ هَذَا أَصَحُّ مِنْ حَدِيثِ عِيسَى .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4296
In-book reference : Book 39, Hadith 6
English translation : Book 38, Hadith 4283

(5) Chapter: Nations Summoning One Another To Attack Muslims

(5) باب فِي تَدَاعِي الأُمَمِ عَلَى الإِسْلاَمِ

Narrated Thawban:

The Prophet (ﷺ) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (ﷺ): He replied: Love of the world and dislike of death.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي أَبُو عَبْدِ السَّلاَمِ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الأَكَلَةُ إِلَى قَصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهَنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهَنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4297
In-book reference : Book 39, Hadith 7
English translation : Book 38, Hadith 4284

(6) Chapter: Regarding the Muslim stronghold during the time of the battles

(6) باب فِي الْمَعْقِلِ مِنَ الْمَلاَحِمِ

Narrated Abu al-Darda':

The Prophet (ﷺ) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ، قَالَ سَمِعْتُ جُبَيْرَ بْنَ نُفَيْرٍ، يُحَدِّثُ عَنْ أَبِي الدَّرْدَاءِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْغُوطَةِ إِلَى جَانِبِ مَدِينَةٍ يُقَالُ لَهَا دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4298
In-book reference : Book 39, Hadith 8
English translation : Book 38, Hadith 4285

Abu Dawud said:

Ibn ‘Umar reported the Messenger of Allah (May peace be upon him)As saying: The Muslims will soon be besieged up to Madina so that their most distant frontier outpost will be Salah.

قَالَ أَبُو دَاوُدَ حُدِّثْتُ عَنِ ابْنِ وَهْبٍ، قَالَ حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصَرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أَبْعَدَ مَسَالِحِهِمْ سَلاَحُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4299
In-book reference : Book 39, Hadith 9
English translation : Book 38, Hadith 4286

Al-Zuhri said:

Salah is near Khaibar.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، عَنْ عَنْبَسَةَ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ وَسَلاَحُ قَرِيبٌ مِنْ خَيْبَرَ .

Grade : **Sahih Maqtu'** (Al-Albani) صحيح مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4300
In-book reference : Book 39, Hadith 10
English translation : Book 38, Hadith 4286

(7) Chapter: The End Of Civil Strife Among Muslims During Battles

(7) باب ارْتِفَاعِ الْفِتْنَةِ فِي الْمَلاَحِمِ

Narrated Awf ibn Malik:

The Prophet (ﷺ) said: Allah will not gather two swords upon this community: Its own sword and the sword of its enemy.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا سُلَيْمَانُ بْنُ سُلَيْمٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، - قَالَ هَارُونُ فِي حَدِيثِهِ - عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "لَنْ يَجْمَعَ اللَّهُ عَلَى هَذِهِ الأُمَّةِ سَيْفَيْنِ سَيْفًا مِنْهَا وَسَيْفًا مِنْ عَدُوِّهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4301
In-book reference : Book 39, Hadith 11
English translation : Book 38, Hadith 4287

(8) Chapter: Prohibition Of Agitating The Turks And Abyssinians (8) باب فِي النَّهْىِ عَنْ تَهْيِيجِ التُّرْكِ، وَالْحَبَشَةِ

Narrated from Abi Sukainah One of the Companions:

The Prophet (ﷺ) said: Let the Abyssinians alone as long as they let you alone, and let the Turks alone as long as they leave you alone.

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ، حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ أَبِي سُكَيْنَةَ، - رَجُلٍ مِنَ الْمُحَرَّرِينَ - عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " دَعُوا الْحَبَشَةَ مَا وَدَعُوكُمْ وَاتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4302
In-book reference : Book 39, Hadith 12
English translation : Book 38, Hadith 4288

(9) Chapter: Regarding fighting the Turks (9) باب فِي قِتَالِ التُّرْكِ

Abu Hurairah reported the Prophet (May peace be upon him) as saying:

The last hour will not come before the Muslims fight with the Turks, a people whose faces look as if they were shields covered with skin, and who will wear sandals of hair.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي الإِسْكَنْدَرَانِيَّ - عَنْ سُهَيْلٍ، - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ قَوْمًا وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ يَلْبَسُونَ الشَّعْرَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4303
In-book reference : Book 39, Hadith 13
English translation : Book 38, Hadith 4289

Abu hurairah reported the Prophet (ﷺ) as saying:

The last hour will not come before you fight with a people whose sandals are of hair, and the Last hour will not come before you fight with a people who have small eyes, short noses, and whose faces look as if they were shields covered with skin.

حَدَّثَنَا قُتَيْبَةُ، وَابْنُ السَّرْحِ، وَغَيْرُهُمَا، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً - قَالَ ابْنُ السَّرْحِ - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الأَعْيُنِ ذُلْفَ الآنُفِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4304

In-book reference : Book 39, Hadith 14
English translation : Book 38, Hadith 4290

Buraidah said:

In the tradition telling that people with small eyes, i.e. the Turks, will fight against you, the prophet (ﷺ) said: You will drive them off three times till you catch up with them in Arabia. On the first occasion when you drive them off those who fly will be safe, on the second occasion some will be safe and some will perish, but on the third occasion they will be extirpated, or he said words to that effect.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي حَدِيثِ " يُقَاتِلُكُمْ قَوْمٌ صِغَارُ الأَعْيُنِ " . يَعْنِي التُّرْكَ قَالَ " تَسُوقُونَهُمْ ثَلاَثَ مِرَارٍ حَتَّى تُلْحِقُوهُمْ بِجَزِيرَةِ الْعَرَبِ فَأَمَّا فِي السِّيَاقَةِ الأُولَى فَيَنْجُو مَنْ هَرَبَ مِنْهُمْ وَأَمَّا فِي الثَّانِيَةِ فَيَنْجُو بَعْضٌ وَيَهْلِكُ بَعْضٌ وَأَمَّا فِي الثَّالِثَةِ فَيُصْطَلَمُونَ " . أَوْ كَمَا قَالَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4305
In-book reference : Book 39, Hadith 15
English translation : Book 38, Hadith 4291

(10) Chapter: On The Mention Of Al-Basrah (10) باب فِي ذِكْرِ الْبَصْرَةِ

Narrated Abu Bakrah:

The Messenger of Allah (ﷺ) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called Dajjal (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from AbuMa'mar).

At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنَا سَعِيدُ بْنُ جُمْهَانَ، حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ نَاسٌ مِنْ أُمَّتِي بِغَائِطٍ يُسَمُّونَهُ الْبَصْرَةَ عِنْدَ نَهْرٍ يُقَالُ لَهُ دِجْلَةُ يَكُونُ عَلَيْهِ جِسْرٌ يَكْثُرُ أَهْلُهَا وَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ " . قَالَ ابْنُ يَحْيَى قَالَ أَبُو مَعْمَرٍ " وَتَكُونُ مِنْ أَمْصَارِ الْمُسْلِمِينَ فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ جَاءَ بَنُو قَنْطُورَاءَ عِرَاضُ الْوُجُوهِ صِغَارُ الأَعْيُنِ حَتَّى يَنْزِلُوا عَلَى شَطِّ النَّهْرِ فَيَتَفَرَّقُ أَهْلُهَا ثَلاَثَ فِرَقٍ فِرْقَةٌ يَأْخُذُونَ أَذْنَابَ الْبَقَرِ وَالْبَرِّيَّةِ وَهَلَكُوا وَفِرْقَةٌ يَأْخُذُونَ لأَنْفُسِهِمْ وَكَفَرُوا وَفِرْقَةٌ يَجْعَلُونَ ذَرَارِيَّهُمْ خَلْفَ ظُهُورِهِمْ وَيُقَاتِلُونَهُمْ وَهُمُ الشُّهَدَاءُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4306
In-book reference : Book 39, Hadith 16

English translation : Book 38, Hadith 4292

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah.

If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا مُوسَى الْحَنَّاطُ، - لاَ أَعْلَمُهُ إِلاَّ ذَكَرَهُ - عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ ‏"‏ يَا أَنَسُ إِنَّ النَّاسَ يُمَصِّرُونَ أَمْصَارًا وَإِنَّ مِصْرًا مِنْهَا يُقَالُ لَهُ الْبَصْرَةُ أَوِ الْبُصَيْرَةُ فَإِنْ أَنْتَ مَرَرْتَ بِهَا أَوْ دَخَلْتَهَا فَإِيَّاكَ وَسِبَاخَهَا وَكِلاَءَهَا وَسُوقَهَا وَبَابَ أُمَرَائِهَا وَعَلَيْكَ بِضَوَاحِيهَا فَإِنَّهُ يَكُونُ بِهَا خَسْفٌ وَقَذْفٌ وَرَجْفٌ وَقَوْمٌ يَبِيتُونَ يُصْبِحُونَ قِرَدَةً وَخَنَازِيرَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4307
In-book reference : Book 39, Hadith 17
English translation : Book 38, Hadith 4293

Salih ibn Dirham said:

We went on the pilgrimage and met a man who asked us: Is there a town near you called al-Ubullah? We said: Yes. He said: Is there any of you who will undertake to pray two or four rak'ahs on my behalf in the mosque of al-Ashshar, stating "they are on behalf of AbuHurayrah"?
He (Abu Hurayrah) said: I heard my friend AbulQasim (ﷺ) say: On the Day of Resurrection Allah will raise martyrs from the mosque of al-Ashshar, who will be the only ones to rise with the martyrs of Badr.
Abu Dawud said: This mosque is near the river.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي إِبْرَاهِيمُ بْنُ صَالِحِ بْنِ دِرْهَمٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، انْطَلَقْنَا حَاجِّينَ فَإِذَا رَجُلٌ فَقَالَ لَنَا إِلَى جَنْبِكُمْ قَرْيَةٌ يُقَالُ لَهَا الأُبُلَّةُ قُلْنَا نَعَمْ ‏.‏ قَالَ مَنْ يَضْمَنُ لِي مِنْكُمْ أَنْ يُصَلِّيَ لِي فِي مَسْجِدِ الْعَشَّارِ رَكْعَتَيْنِ أَوْ أَرْبَعًا وَيَقُولَ هَذِهِ لأَبِي هُرَيْرَةَ سَمِعْتُ خَلِيلِي أَبَا الْقَاسِمِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ اللَّهَ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَّارِ يَوْمَ الْقِيَامَةِ شُهَدَاءَ لاَ يَقُومُ مَعَ شُهَدَاءِ بَدْرٍ غَيْرُهُمْ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ هَذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرَ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4308
In-book reference : Book 39, Hadith 18
English translation : Book 38, Hadith 4294

(11) Chapter: Prohibition Of Agitating The Abyssinians

(11) باب النَّهْىِ عَنْ تَهْيِيجِ الْحَبَشَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Leave the Abyssinians alone as long as they leave you alone, for it is only the Abyssinian with short legs who will seek to take out the treasure of the Ka'bah.

حَدَّثَنَا الْقَاسِمُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ جُبَيْرٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اتْرُكُوا الْحَبَشَةَ مَا تَرَكُوكُمْ فَإِنَّهُ لاَ يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلاَّ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4309
In-book reference : Book 39, Hadith 19
English translation : Book 38, Hadith 4295

(12) Chapter: Signs of the hour

(12) باب أَمَارَاتِ السَّاعَةِ

Abu zur'ah said:

A group of people came to Marwan in Medina, and they heard him say that the first of the signs to appear would be the coming forth of the Dajjal (Antichirst). He said: I then went to Abd Allah b. 'Amr and mentioned it to him. He did not say anything(reliable). I heard the Messenger of Allah (ﷺ) say: The first of the signs to appear will be the rising of the sun in its place of setting and the coming forth of the beast against mankind in the forenoon. Whichever of them comes first will soon be followed by the other. 'Abd Allah who used to read the scriptures (Torah, Gospel) said: I think the first of them will be the rising of the sun in its place of setting.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ، قَالَ جَاءَ نَفَرٌ إِلَى مَرْوَانَ بِالْمَدِينَةِ فَسَمِعُوهُ يُحَدِّثُ فِي الآيَاتِ أَنَّ أَوَّلَهَا الدَّجَّالُ قَالَ فَانْصَرَفْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثْتُهُ فَقَالَ عَبْدُ اللَّهِ لَمْ يَقُلْ شَيْئًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوِ الدَّابَّةُ عَلَى النَّاسِ ضُحًى فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالأُخْرَى عَلَى أَثَرِهَا " . قَالَ عَبْدُ اللَّهِ وَكَانَ يَقْرَأُ الْكُتُبَ وَأَظُنُّ أَوَّلَهُمَا خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4310
In-book reference : Book 39, Hadith 20
English translation : Book 38, Hadith 4296

Hudhaifah b. Usaid al-Ansari said :

We were sitting in the shade of the chamber of the Messenger of Allah (ﷺ) discussing (something) and when we mentioned the last hour, our voices rose high. The Messenger of Allah (ﷺ) said: The last hour will not come or happen until there appear ten signs before it : the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the Dajjal (Antichrist), (the descent of) Jesus son of Mary, the smoke, three subsidence's, one in the will issue forth from the Yemen, from the lowest part of Aden, and drive mankind to their place of assembly.

حَدَّثَنَا مُسَدَّدٌ، وَهَنَّادٌ، - الْمَعْنَى - قَالَ مُسَدَّدٌ حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا فُرَاتٌ الْقَزَّازُ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، - وَقَالَ هَنَّادٌ عَنْ أَبِي الطُّفَيْلِ، - عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ كُنَّا قُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرْنَا السَّاعَةَ فَارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ تَكُونَ - أَوْ لَنْ تَقُومَ - السَّاعَةُ حَتَّى يَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ

طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَالدَّجَّالُ وَعِيسَى ابْنُ مَرْيَمَ وَالدُّخَانُ وَثَلاَثُ خُسُوفٍ خَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4311
In-book reference : Book 39, Hadith 21
English translation : Book 38, Hadith 4297

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

The last hour will not come before rising of the sun in its place of setting. When it rises (there) and the people see it, those who are on it (the earth) will believe. This is the time of which the Qur'anic verse says: ". . .no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَاكَ حِينُ { لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا } " . الآيَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4312
In-book reference : Book 39, Hadith 22
English translation : Book 38, Hadith 4298

(13) Chapter: The Euphrates will uncover a treasure

(13) باب حَسْرِ الْفُرَاتِ عَنْ كَنْزٍ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

The Euphrates is soon to uncover a treasure of the gold, but those who are present must not take any of it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4313
In-book reference : Book 39, Hadith 23
English translation : Book 38, Hadith 4299

A similar tradition has also been transmitted by Abu Hurairah from the Prophet (ﷺ) through a different chain of narrators. But this version has:

"Uncover a mountain of gold".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنِي عُقْبَةُ، - يَعْنِي ابْنَ خَالِدٍ - حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " **يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4314
In-book reference : Book 39, Hadith 24
English translation : Book 38, Hadith 4300

(14) Chapter: The appearance of the Dajjal

(14) باب خُرُوجِ الدَّجَّالِ

Hudhaifa and Abu Mas'ud got together and Hudhaifah said:

I know best what the Dajjal (Antichrist) will have with him. He will have with him a sea of water and a river of fire, and what you see as fire will be water and what you sea as water will be fire. If any of you who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water. Abu Mas'ud al-Badri said: I heard the Messenger of Allah (ﷺ) say in this way.

حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُذَيْفَةُ لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ بَحْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَالَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَالَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَى أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً . قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4315
In-book reference : Book 39, Hadith 25
English translation : Book 38, Hadith 4301

Anas b. Malik reported the Prophet (ﷺ) as saying:

No prophet was sent who had not warned his people about the one-eyed. Between his eyes will be written "infidel" (kafir).

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَا بُعِثَ نَبِيٌّ إِلاَّ قَدْ أَنْذَرَ أُمَّتَهُ الدَّجَّالَ الأَعْوَرَ الْكَذَّابَ أَلاَ وَإِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبًا كَافِرٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4316
In-book reference : Book 39, Hadith 26
English translation : Book 38, Hadith 4302

Shu'bah said in his version:

"the letters k, f, r" (are on his forehead).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، ك ف ر .

Reference : Sunan Abi Dawud 4317
In-book reference : Book 39, Hadith 27
English translation : Book 38, Hadith 4303

The tradition mentioned above has also been transmitted by Anas b. Malik through a different chain of narrators, This version adds:

Every Muslim will read it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذَا الْحَدِيثِ قَالَ ‏"‏ يَقْرَؤُهُ كُلُّ مُسْلِمٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4318
In-book reference : Book 39, Hadith 28
English translation : Book 38, Hadith 4304

Narrated Imran ibn Husayn:

The Prophet (ﷺ) said: Let him who hears of the Dajjal (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي الدَّهْمَاءِ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ عَنْهُ فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ أَوْ لِمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ ‏"‏ ‏.‏ هَكَذَا قَالَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4319
In-book reference : Book 39, Hadith 29
English translation : Book 38, Hadith 4305

Narrated Ubadah ibn as-Samit:

The Prophet (ﷺ) said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.
Abu Dawud said: 'Amr bin Al-Aswad was appointed a judge.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنِي بَحِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لاَ تَعْقِلُوا إِنَّ مَسِيحَ الدَّجَّالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَعْوَرُ مَطْمُوسُ الْعَيْنِ لَيْسَ بِنَاتِئَةٍ وَلاَ جَحْرَاءَ فَإِنْ أُلْبِسَ عَلَيْكُمْ فَاعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ عَمْرُو بْنُ الأَسْوَدِ وَلِيَ الْقَضَاءَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4320
In-book reference : Book 39, Hadith 30

English translation : Book 38, Hadith 4306

Al-nawwas b. Sim'an al-Kilabi said:

The Messenger of Allah (ﷺ) mentioned the Dajjal (Antichrist) saying: If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surat al – Kahf, for they are your protection from his trial. We asked: How long will he remain on the earth ? He replied : Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. We asked : Messenger of Allah, will one day's prayer suffice us in this day which will be like a year ? He replied : No, you must make an estimate of its extent. Then Jesus son of Marry will descend at the white minaret to the east of Damascus. He will then catch him up at the date of Ludd and kill him.

حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ الدِّمَشْقِيُّ الْمُؤَذِّنُ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنَا يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلاَبِيِّ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الدَّجَّالَ فَقَالَ " إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ فَإِنَّهَا جِوَارُكُمْ مِنْ فِتْنَتِهِ " . قُلْنَا وَمَا لُبْثُهُ فِي الأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . فَقُلْنَا يَا رَسُولَ اللَّهِ هَذَا الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ وَلَيْلَةٍ قَالَ " لاَ اقْدُرُوا لَهُ قَدْرَهُ ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ فَيُدْرِكُهُ عِنْدَ بَابِ لُدٍّ فَيَقْتُلُهُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 4321
In-book reference : Book 39, Hadith 31
English translation : Book 38, Hadith 4307

A similar tradition has been transmitted by Abu Umamah from the prophet (ﷺ) through a different chain of narrators. In this version he mentioned the prayers to the same effect.

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ، حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ وَذَكَرَ الصَّلَوَاتِ مِثْلَ مَعْنَاهُ .

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره (الألباني)** حكم:

Reference : Sunan Abi Dawud 4322
In-book reference : Book 39, Hadith 32
English translation : Book 38, Hadith 4308

Abu al-Darda' reported the prophet (ﷺ) as saying :

If anyone memorizes ten verses from the beginning of surat al-Kahf, he will be protected from the trial of Dajjal (Antichrist).
Abu Dawud said: In this way Hashim al-dastawa'I transmitted it from Qatadah, but he said : "If anyone memorizes the closing verses of surat al-Kahf." Shu'bah narrated from Qatadah the words "from the end of al-Kahf.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ، يَرْوِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ " . قَالَ أَبُو دَاوُدَ وَكَذَا قَالَ هِشَامٌ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ إِلاَّ أَنَّهُ قَالَ " مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ " . وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ " مِنْ آخِرِ الْكَهْفِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4323
In-book reference : Book 39, Hadith 33
English translation : Book 38, Hadith 4309

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth).

When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ فَيُقَاتِلُ النَّاسَ عَلَى الإِسْلاَمِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلاَّ الإِسْلاَمَ وَيُهْلِكُ الْمَسِيحَ الدَّجَّالَ فَيَمْكُثُ فِي الأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4324
In-book reference : Book 39, Hadith 34
English translation : Book 38, Hadith 4310

(15) Chapter: Regarding narrations about Al-Jassasah (15) باب فِي خَبَرِ الْجَسَّاسَةِ

Narrated Fatimah, daughter of Qays:

The Messenger of Allah (ﷺ) once delayed the congregational night prayer.

He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who was on of of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you?
She said: I am the Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron collars, and leaping between Heaven and Earth.
I asked: Who are you? He replied: I am the Dajjal (Antichrist). Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَّرَ الْعِشَاءَ الآخِرَةَ ذَاتَ لَيْلَةٍ ثُمَّ خَرَجَ فَقَالَ " إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمٌ الدَّارِيُّ عَنْ رَجُلٍ كَانَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا أَنَا بِامْرَأَةٍ تَجُرُّ شَعْرَهَا قَالَ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ اذْهَبْ إِلَى ذَلِكَ الْقَصْرِ فَأَتَيْتُهُ فَإِذَا رَجُلٌ يَجُرُّ شَعْرَهُ مُسَلْسَلٌ فِي الأَغْلاَلِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالأَرْضِ فَقُلْتُ مَنْ أَنْتَ قَالَ أَنَا الدَّجَّالُ خَرَجَ نَبِيُّ الأُمِّيِّينَ بَعْدُ قُلْتُ نَعَمْ . قَالَ أَطَاعُوهُ أَمْ عَصَوْهُ قُلْتُ بَلْ أَطَاعُوهُ . قَالَ ذَاكَ خَيْرٌ لَهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4325
In-book reference : Book 39, Hadith 35
English translation : Book 38, Hadith 4311

Fatimah, daughter of Qais, said:

I heard the crier of the Messenger of Allah (ﷺ) calling : Assemble for the prayer. I Then came out and prayed along with the Messenger of Allah (ﷺ): When the Messenger of Allah (ﷺ) finished his prayer, he sat on the pulpit laughing, and he said : Everyone should remain where he had said his prayer. He then asked : Do you know why I have assembled you because Tamim al-Dari, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about Lakhm and judhism and that they were storm-tossed for a month. They drew near to an island when the sun was setting. They sat in a boat nearest to them and entered the island where they were met by a very hairy beast. They said: Woe to you! What can you be ? It repled : I am the Jassasah. Go to this man in the monastery, for he is anxious to get news of you. He said : When it named a man to us we were afraid of it least it should be a she-devil. So we went off quickly and entered the monastery, where we found a man with the hugest and strongest frame we had ever seen with his hand joined to his neck. He then narrated the rest of the tradition. He asked them about the palm-trees of Baisan and the spring of Zughar and about the unlettered prophet. He said: I am the messiah (the Antichrist) and will be soon Syrian sea or the Yemen sea: No, on the contrary, it is towards the east that he is. He said it twice and pointed his hand to the east. She said: I memorized this (tradition) from the Messenger of Allah (ﷺ), and she narrated the tradition.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ حُسَيْنًا الْمُعَلِّمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، حَدَّثَنَا عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ سَمِعْتُ مُنَادِيَ، رَسُولِ اللَّهِ صلى الله عليه وسلم يُنَادِي أَنَّ الصَّلاَةَ جَامِعَةٌ . فَخَرَجْتُ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ قَالَ " لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلاَّهُ " . ثُمَّ قَالَ " هَلْ تَدْرُونَ لِمَ جَمَعْتُكُمْ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " إِنِّي مَا جَمَعْتُكُمْ لِرَهْبَةٍ وَلاَ رَغْبَةٍ وَلَكِنْ جَمَعْتُكُمْ أَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلاً نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامٍ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ وَأَرْفَئُوا إِلَى جَزِيرَةٍ حِينَ مَغْرِبِ الشَّمْسِ فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرَةُ الشَّعْرِ قَالُوا وَيْلَكِ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي هَذَا الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالأَشْوَاقِ . قَالَ لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدُّهُ وَثَاقًا مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ " .

فَذَكَرَ الْحَدِيثَ وَسَأَلَهُمْ عَنْ نَخْلِ بَيْسَانَ وَعَنْ عَيْنِ زُغَرَ وَعَنِ النَّبِيِّ الأُمِّيِّ قَالَ إِنِّي أَنَا الْمَسِيحُ وَإِنَّهُ يُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ قَالَ النَّبِيُّ صلى الله عليه وسلم " وَإِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ " . مَرَّتَيْنِ وَأَوْمَأَ بِيَدِهِ قِبَلَ الْمَشْرِقِ قَالَتْ حَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4326
In-book reference : Book 39, Hadith 36
English translation : Book 38, Hadith 4312

Fatimah, daughter of Qais, said:

The prophet (ﷺ) offered the noon prayer and ascended the pulpit. Before this day he did not ascend it except on Friday. He then narrated this story. Abu Dawud said: Ibn Sudran belongs to Basrah. He was drowned in the sea along with Ibn Miswar, and no one could escape except him.

حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ، عَنْ عَامِرٍ، قَالَ حَدَّثَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ ثُمَّ صَعِدَ الْمِنْبَرَ وَكَانَ لاَ يَصْعَدُ عَلَيْهِ إِلاَّ يَوْمَ جُمُعَةٍ قَبْلَ يَوْمَئِذٍ ثُمَّ ذَكَرَ هَذِهِ الْقِصَّةَ . قَالَ أَبُو دَاوُدَ وَابْنُ صُدْرَانَ بَصْرِيٌّ غَرِقَ فِي الْبَحْرِ مَعَ ابْنِ مِسْوَرٍ لَمْ يَسْلَمْ مِنْهُمْ غَيْرُهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4327
In-book reference : Book 39, Hadith 37
English translation : Book 38, Hadith 4313

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) said one day from the pulpit: When some people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking bread. They were met by the Jassasah (the Antichrist's spy).

I said to AbuSalamah: What is the Jassasah? He replied: A woman trailing the hair of her skin and of her head. She said: In this castle. He then narrated the rest of the (No. 4311) tradition. He asked about the palm-trees of Baysan and the spring of Zughar. He said: He is the Antichrist. Ibn Salamah said to me: There is something more in this tradition, which I could not remember. He said: Jabir testified that it was he who was Ibn Sayyad.

I said: He died. He said: Let him die. I said: He accepted Islam. He said: Let him accept Islam. I said: He entered Medina. He said: Let him enter Medina.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، أَخْبَرَنَا ابْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ " إِنَّهُ بَيْنَمَا أُنَاسٌ يَسِيرُونَ فِي الْبَحْرِ فَنَفِدَ طَعَامُهُمْ فَرُفِعَتْ لَهُمْ جَزِيرَةٌ فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمُ الْجَسَّاسَةُ " . قُلْتُ لأَبِي سَلَمَةَ وَمَا الْجَسَّاسَةُ قَالَ امْرَأَةٌ تَجُرُّ شَعْرَ جِلْدِهَا وَرَأْسِهَا . قَالَتْ فِي هَذَا الْقَصْرِ فَذَكَرَ الْحَدِيثَ وَسَأَلَ عَنْ نَخْلِ بَيْسَانَ وَعَنْ عَيْنِ زُغَرَ قَالَ هُوَ الْمَسِيحُ فَقَالَ لِي ابْنُ أَبِي سَلَمَةَ إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا

مَا حَفِظْتُهُ قَالَ شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابْنُ صَيَّادٍ قُلْتُ فَإِنَّهُ قَدْ مَاتَ . قَالَ وَإِنْ مَاتَ . قُلْتُ فَإِنَّهُ أَسْلَمَ . قَالَ وَإِنْ أَسْلَمَ . قُلْتُ فَإِنَّهُ قَدْ دَخَلَ الْمَدِينَةَ . قَالَ وَإِنْ دَخَلَ الْمَدِينَةَ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4328
In-book reference : Book 39, Hadith 38
English translation : Book 38, Hadith 4314

(16) Chapter: Reports regarding Ibn As-Sa'id

(16) باب فِي خَبَرِ ابْنِ صَائِدٍ

Ibn ‘Umar said :

The prophet (ﷺ) passed by Ibn Sa’Id along with some of his companions. ‘Umar b. al-Kattab was among them. He was playing with boys near the fortress of Banu Maghalah. He was near the age of puberty (i.e. a boy). Before he was aware, the Messenger of Allah (ﷺ) gave him a pat on the back and said : Do you testify that you are the Messenger of Allah Ibn Sayyad then looked at him and said: I testify that you are the Apostle of Gentiles. Ibn Sayyad then said the prophet (ﷺ) then asked him : What comes to you ? He replied: One who speaks the truth and one who lies come to me. The prophet (may peace upon him) said: You are confused. The Messenger of Allah (may peace upon him) said to him: I have concealed something (in my hand) and he concealed the verse “the day when the sky will bring forth smoke (dukhan) clearly visible Ibn Sayyad said: It is smoke (dukhan) .The Messenger of Allah (ﷺ) said: Away with you, You cannot get farther than your rank. ‘Umar said: “Messenger of Allah, permit me to cut off his head. The Messenger of Allah (ﷺ) said: If he is the one (the Dajjal), you will not be given power over him, and if he is not, you will not do well in killing him.

حَدَّثَنَا أَبُو عَاصِمٍ، خُشَيْشُ بْنُ أَصْرَمَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِابْنِ صَائِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلاَمٌ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . قَالَ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ . ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " آمَنْتُ بِاللَّهِ وَرُسُلِهِ " . ثُمَّ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَا يَأْتِيكَ " . قَالَ يَأْتِينِي صَادِقٌ وَكَاذِبٌ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي قَدْ خَبَّأْتُ لَكَ خَبِيئَةً " . وَخَبَّأَ لَهُ { يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ } قَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنْ فَلَنْ تُسَلَّطَ عَلَيْهِ " . يَعْنِي الدَّجَّالَ " وَإِلاَّ يَكُنْ هُوَ فَلاَ خَيْرَ فِي قَتْلِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4329
In-book reference : Book 39, Hadith 39
English translation : Book 38, Hadith 4315

Narrated Abdullah ibn Umar:

Nafi' told that Ibn Umar used to say: I swear by Allah that I do not doubt that Antichrist is Ibn Sayyad.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يَقُولُ وَاللَّهِ مَا أَشُكُّ أَنَّ الْمَسِيحَ الدَّجَّالَ ابْنُ صَيَّادٍ .

حكم: صحيح الإسناد موقوف (الألباني)

Reference	: Sunan Abi Dawud 4330
In-book reference	: Book 39, Hadith 40
English translation	: Book 38, Hadith 4316

Muhammad ibn al-Munkadir told that he saw Jabir ibn Abdullah swearing by Allah that Ibn as-Sa'id was the Dajjal (Antichrist). I expressed my surprise by saying:

You swear by Allah! He said: I heard Umar swearing to that in the presence of the Messenger of Allah (ﷺ), but the Messenger of Allah (ﷺ) did not make any objection to it.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ، فَقُلْتُ تَحْلِفُ بِاللَّهِ فَقَالَ إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يُنْكِرْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 4331
In-book reference	: Book 39, Hadith 41
English translation	: Book 38, Hadith 4317

Narrated Jabir ibn Abdullah:

We saw the last of Ibn Sayyad at the battle of the Harrah.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ مُوسَى - حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ جَابِرٍ، قَالَ فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference	: Sunan Abi Dawud 4332
In-book reference	: Book 39, Hadith 42
English translation	: Book 38, Hadith 4318

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: The Last Hour will not come before there come forth thirty Dajjals (fraudulents), everyone presuming himself that he is an apostle of Allah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلاَثُونَ دَجَّالُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 4333

In-book reference : Book 39, Hadith 43
English translation : Book 38, Hadith 4319

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: The Last Hour will not come before there come forth thirty liar Dajjals (fraudulents) lying on Allah and His Apostle.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلاَثُونَ كَذَّابًا دَجَّالاً كُلُّهُمْ يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ " .

Grade : **Hasan in chain** (Al-Albani) حكم: حسن الإسناد (الألباني)

Reference : Sunan Abi Dawud 4334
In-book reference : Book 39, Hadith 44
English translation : Book 38, Hadith 4320

A similar tradition has also been transmitted by Ibrahim (al-Nakha'l) through a different chain if narrators. I (Ibrahim) said to 'Ubaidat al-Salmant :

Do you think that his one of them, that is al-Mukhtar (al-Thaqaff)? He said : He is from the leaders.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ قَالَ عَبِيدَةُ السَّلْمَانِيُّ بِهَذَا الْخَبَرِ قَالَ فَذَكَرَ نَحْوَهُ فَقُلْتُ لَهُ أَتَرَى هَذَا مِنْهُمْ - يَعْنِي الْمُخْتَارَ - فَقَالَ عَبِيدَةُ أَمَا إِنَّهُ مِنَ الرُّءُوسِ .

Grade : **Da'if Maqtu'** (Al-Albani) حكم: ضعيف مقطوع (الألباني)

Reference : Sunan Abi Dawud 4335
In-book reference : Book 39, Hadith 45
English translation : Book 38, Hadith 4321

(17) Chapter: Command And Prohibition (17) باب الأَمْرِ وَالنَّهْىِ

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (ﷺ) said: The first defect that permeated Banu Isra'il was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did so. Allah mingled their hearts with each other.

He then recited the verse: "curses were pronounced on those among the children of Isra'il who rejected Faith, by the tongue of David and of Jesus the son of Mary"...up to "wrongdoers".

He then said: By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لاَ يَحِلُّ لَكَ ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلاَ يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ " . ثُمَّ قَالَ { لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ } إِلَى قَوْلِهِ { فَاسِقُونَ } ثُمَّ قَالَ "

" كَلاَّ وَاللَّهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَلَتَأْخُذُنَّ عَلَى يَدَىِ الظَّالِمِ وَلَتَأْطُرُنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4336
In-book reference : Book 39, Hadith 46
English translation : Book 38, Hadith 4322

A similar tradition (to the No. 4322) has also been transmitted by Ibn Mas'ud through a different chain of narrators to the same effect.

This version adds:

"Or Allah will mingle your hearts together and curse you as He cursed them."

Abu Dawud said: This tradition has been transmitted by al-Muharibi, from al-'Ala bin al-Musayyab, from 'Abd Allah bin 'Amr bin Murrah, from Salim al-Aftas, from Abu Ubaidah, from 'Abd Allah; and it is been transmitted by Khalid al-Tahhan, from al-'Ala, from 'Amr bin Murrah from Abu 'Ubaidah.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا أَبُو شِهَابٍ الْحَنَّاطُ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ زَادَ " أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْمُحَارِبِيُّ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمٍ الأَفْطَسِ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ رَوَاهُ خَالِدٌ الطَّحَّانُ عَنِ الْعَلاَءِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4337
In-book reference : Book 39, Hadith 47
English translation : Book 38, Hadith 4323

Narrated Abu Bakr:

You people recite this verse "You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly-guided," and put it in its improper place.

Khalid's version has: We heard the Prophet (ﷺ) say: When the people see a wrongdoer and do not prevent him, Allah will soon punish them all. Amr ibn Hushaym's version has: I heard the Messenger of Allah (ﷺ) say: If acts of disobedience are done among any people and do not change them though the are able to do so, Allah will soon punish them all.

Adu Dawud said: This tradition has also been transmitted by Abu Usamah and a group transmitters similar to the version narrated by Khalid. The version of Shu'bah has: "If acts of obedience are done among any people who are more numerous than those who do them...."

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، - الْمَعْنَى - عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ قَالَ أَبُو بَكْرٍ بَعْدَ أَنْ حَمِدَ اللَّهَ، وَأَثْنَى، عَلَيْهِ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الآيَةَ وَتَضَعُونَهَا عَلَى غَيْرِ مَوَاضِعِهَا { عَلَيْكُمْ أَنْفُسَكُمْ لاَ يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } قَالَ عَنْ خَالِدٍ وَإِنَّا سَمِعْنَا النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ

يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابٍ " . وَقَالَ عَمْرٌو عَنْ هُشَيْمٍ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي ثُمَّ يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا ثُمَّ لاَ يُغَيِّرُوا إِلاَّ يُوشِكُ أَنْ يَعُمَّهُمُ اللَّهُ مِنْهُ بِعِقَابٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ كَمَا قَالَ خَالِدٌ أَبُو أُسَامَةَ وَجَمَاعَةٌ . وَقَالَ شُعْبَةُ فِيهِ " مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَكْثَرُ مِمَّنْ يَعْمَلُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4338
In-book reference : Book 39, Hadith 48
English translation : Book 38, Hadith 4324

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If any man is among a people in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not change, Allah will smite them with punishment before they die.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَبُو إِسْحَاقَ، - أَظُنُّهُ - عَنِ ابْنِ جَرِيرٍ، عَنْ جَرِيرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلاَ يُغَيِّرُوا إِلاَّ أَصَابَهُمُ اللَّهُ بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4339
In-book reference : Book 39, Hadith 49
English translation : Book 38, Hadith 4325

Abu sa'Id al-Khudri said:

I head the Messenger of Allah (ﷺ) say: If any one you sees something objectionable, he should change it with his hand if he can change it with his hand. (The narrator Hammad broke the rest of the tradition which was completed by Ibn al-'Ala'.) But if he cannot (do so), he should do it with his tongue, and if he cannot (do so with) his tongue he should do it in his heart, that being the weakest form of faith.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ " . وَقَطَعَ هَنَّادٌ بَقِيَّةَ الْحَدِيثِ - وَفَّاهُ ابْنُ الْعَلاَءِ - " فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4340
In-book reference : Book 39, Hadith 50
English translation : Book 38, Hadith 4326

Abu Umayyah ash-Sha'bani said:

I asked AbuTha'labah al-Khushani: What is your opinion about the verse "Care for yourselves".

He said: I swear by Allah, I asked the one who was well informed about it; I asked the Messenger of Allah (ﷺ) about it.

He said: No, enjoin one another to do what is good and forbid one another to do what is evil.

But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.

Another version has: He said (The hearers asked:) Messenger of Allah, the reward of fifty of them?

He replied: The reward of fifty of you.

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُتْبَةَ بْنِ أَبِي حَكِيمٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ، حَدَّثَنِي أَبُو أُمَيَّةَ الشَّعْبَانِيُّ، قَالَ سَأَلْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ فَقُلْتُ يَا أَبَا ثَعْلَبَةَ كَيْفَ تَقُولُ فِي هَذِهِ الآيَةِ { عَلَيْكُمْ أَنْفُسَكُمْ } قَالَ أَمَا وَاللَّهِ لَقَدْ سَأَلْتَ عَنْهَا خَبِيرًا سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " بَلِ ائْتَمِرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤْثَرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ - يَعْنِي بِنَفْسِكَ - وَدَعْ عَنْكَ الْعَوَامَّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلاً يَعْمَلُونَ مِثْلَ عَمَلِهِ " . وَزَادَنِي غَيْرُهُ قَالَ يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِنْهُمْ قَالَ " أَجْرُ خَمْسِينَ مِنْكُمْ " .

حكم: ضعيف لكن فقرة أيام الصبر ثابتة (الألباني)

Reference : Sunan Abi Dawud 4341
In-book reference : Book 39, Hadith 51
English translation : Book 38, Hadith 4327

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: How will you do when that time will come? Or he said: A time will soon come when the people are sifted and only dregs of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, interwining his fingers. They asked: What do you order us to do, Messenger of Allah? He replied: Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality.

Abu dawud said: A similar tradition has been transmitted by 'Abd Allah bin 'Amr from the Prophet (ﷺ) through different chain.

حَدَّثَنَا الْقَعْنَبِيُّ، أَنَّ عَبْدَ الْعَزِيزِ بْنَ أَبِي حَازِمٍ، حَدَّثَهُمْ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَيْفَ بِكُمْ وَبِزَمَانٍ " . أَوْ " يُوشِكُ أَنْ يَأْتِيَ زَمَانٌ يُغَرْبَلُ النَّاسُ فِيهِ غَرْبَلَةً تَبْقَى حُثَالَةٌ مِنَ النَّاسِ قَدْ مَرِجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ وَاخْتَلَفُوا فَكَانُوا هَكَذَا " . وَشَبَّكَ بَيْنَ أَصَابِعِهِ فَقَالُوا وَكَيْفَ بِنَا يَا رَسُولَ اللَّهِ قَالَ " تَأْخُذُونَ مَا تَعْرِفُونَ وَتَذَرُونَ مَا تُنْكِرُونَ وَتُقْبِلُونَ عَلَى أَمْرِ خَاصَّتِكُمْ وَتَذَرُونَ أَمْرَ عَامَّتِكُمْ " . قَالَ أَبُو دَاوُدَ هَكَذَا رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم مِنْ غَيْرِ وَجْهٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4342
In-book reference : Book 39, Hadith 52
English translation : Book 38, Hadith 4328

Narrated Abdullah ibn Amr ibn al-'As:

When we were around the Messenger of Allah (ﷺ), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ أَبِي الْعَلاَءِ، قَالَ حَدَّثَنِي عِكْرِمَةُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، قَالَ بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ ذَكَرَ الْفِتْنَةَ فَقَالَ " إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرِجَتْ عُهُودُهُمْ وَخَفَّتْ أَمَانَاتُهُمْ وَكَانُوا هَكَذَا " . وَشَبَّكَ بَيْنَ أَصَابِعِهِ قَالَ فَقُمْتُ إِلَيْهِ فَقُلْتُ كَيْفَ أَفْعَلُ عِنْدَ ذَلِكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ " الْزَمْ بَيْتَكَ وَامْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ بِمَا تَعْرِفُ وَدَعْ مَا تُنْكِرُ وَعَلَيْكَ بِأَمْرِ خَاصَّةِ نَفْسِكَ وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4343
In-book reference : Book 39, Hadith 53
English translation : Book 38, Hadith 4329

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ الْوَاسِطِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ هَارُونَ - أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ " . أَوْ " أَمِيرٍ جَائِرٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4344
In-book reference : Book 39, Hadith 54
English translation : Book 38, Hadith 4330

Narrated Al-'Urs bin 'Amirat al-Kindi:

The Prophet (ﷺ) said: When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا أَبُو بَكْرٍ، حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ الْمَوْصِلِيُّ، عَنْ عَدِيِّ بْنِ عَدِيٍّ، عَنِ الْعُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا " . وَقَالَ مَرَّةً " أَنْكَرَهَا " . " كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 4345
In-book reference : Book 39, Hadith 55
English translation : Book 38, Hadith 4331

A similar tradition has also been transmitted by 'Adl from the prophet (ﷺ) though a different chain of narrators. This version has :

He who sees it and disapproves of it will be like him who was not present.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَدِيِّ بْنِ عَدِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ قَالَ " مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 4346
In-book reference : Book 39, Hadith 56
English translation : Book 38, Hadith 4332

A man from among the companions of the prophet (ﷺ) reported him as saying:

The people will not perish until their sins and faults become abundant, and there remains no excuse for them.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ حَدَّثَنَا شُعْبَةُ، - وَهَذَا لَفْظُهُ - عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ أَخْبَرَنِي مَنْ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ وَقَالَ سُلَيْمَانُ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4347
In-book reference : Book 39, Hadith 57
English translation : Book 38, Hadith 4333

(18) Chapter: The onset of the hour (18) باب قِيَامِ السَّاعَةِ

'Abd Allah b. 'Umar said :

The Messenger of Allah (ﷺ) led us in the night prayer one night towards the end of his life. When he uttered the salutation, he got up and said : Have you seen this night of yours ? No one of those who are on the surface of the earth will survive at the ends of one hundred years. Ibn 'Umar said: The people fell into fallacy by this statement of the Messenger of Allah (ﷺ) about the traditions they used to narrate concerning one hundred years. The Messenger of Allah (ﷺ) said: No one of those who are present today on the surface of the earth will survive, meaning when that century comes to and end.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ صَلاَةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ فَقَالَ " أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ " . قَالَ ابْنُ عُمَرَ فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم تِلْكَ فِيمَا يَتَحَدَّثُونَ عَنْ هَذِهِ الأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ يُرِيدُ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4348
In-book reference : Book 39, Hadith 58
English translation : Book 38, Hadith 4334

Narrated Abu Tha'labat al-Khushani:

The Prophet (ﷺ) said: Allah will not fail to detain this community for less than half a day.

حَدَّثَنَا مُوسَى بْنُ سَهْلٍ، حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يُعْجِزَ اللَّهُ هَذِهِ الأُمَّةَ مِنْ نِصْفِ يَوْمٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4349
In-book reference : Book 39, Hadith 59
English translation : Book 38, Hadith 4335

Narrated Sa'd ibn AbuWaqqas:

The Prophet (ﷺ) said: I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day. Sa'd was asked: How long is half a day? He said: It is five hundred years.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنِي صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنِّي لأَرْجُو أَنْ لاَ تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ " . قِيلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسُمِائَةِ سَنَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4350
In-book reference : Book 39, Hadith 60
English translation : Book 38, Hadith 4336

40 - Prescribed Punishments (Kitab Al-Hudud)

كتاب الحدود (4351 - 4493)

(1) Chapter: Ruling on one who apostatizes

(1) باب الْحُكْمِ فِيمَنِ ارْتَدَّ

‘Ikrimah said:

‘Ali burned some people who retreated from islam. When Ibn ‘Abbas was informed of it, he said: If it had been I, I would not have then burned , for the Messenger of Allah (ﷺ) said: Do not inflict Allah’s punishment on anyone , but would have had killed them on account of the statement of the Messenger of Allah (ﷺ). The Apostle said: Kill those who change their religion. When ‘All was informed about it he said: How truly Ibn ‘Abbas said!

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، أَنَّ عَلِيًّا، عَلَيْهِ السَّلاَمُ أَحْرَقَ نَاسًا ارْتَدُّوا عَنِ الإِسْلاَمِ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَمْ أَكُنْ لأَحْرِقَهُمْ بِالنَّارِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُعَذِّبُوا بِعَذَابِ اللَّهِ " . وَكُنْتُ قَاتِلَهُمْ بِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ " . فَبَلَغَ ذَلِكَ عَلِيًّا عَلَيْهِ السَّلاَمُ فَقَالَ وَيْحَ ابْنَ عَبَّاسٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4351
In-book reference : Book 40, Hadith 1
English translation : Book 39, Hadith 4337

`Abd Allah (b. Mas`ud) reported the Messenger of Allah (peace be upon him) as saying:

The blood of a Muslim man who testifies that there is no god but Allah and that I am the Messenger of Allah should not be lawfully shed but only for one of three reasons: married fornicator, soul for soul, and one who deserts his religion separating himself from the community.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلاَّ بِإِحْدَى ثَلاَثٍ الثَّيِّبُ الزَّانِي وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4352
In-book reference : Book 40, Hadith 2
English translation : Book 39, Hadith 4338

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِلاَّ بِإِحْدَى ثَلاَثٍ رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ فَإِنَّهُ يُرْجَمُ وَرَجُلٌ خَرَجَ مُحَارِبًا لِلَّهِ وَرَسُولِهِ فَإِنَّهُ يُقْتَلُ أَوْ يُصْلَبُ أَوْ يُنْفَى مِنَ الأَرْضِ أَوْ يَقْتُلُ نَفْسًا فَيُقْتَلُ بِهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4353
In-book reference : Book 40, Hadith 3
English translation : Book 39, Hadith 4339

Abu Burdah said on the authority of Abu Musa :

I went to the Prophet (ﷺ) while two men who were Ash' arIs were with me. One of them was on my right and the other on my left side. Bothe of them asked him for employment. The prophet (ﷺ) was silent. He asked : What do you say Abu Musa, or 'Abd Allah b. Qais (Abu Musa's name)? I replied: By him who has sent you with truth, they did not inform me of what they had in their hearts, and I did not know that they would ask for an employment. He said : I have the scene before my eyes that he had his toothstick below his lip which receded. He (the prophet) said: We will never or will not put in charge of our work anyone who asks for it. But go, ye, Abu Musa, or 'Abd Allah b. Qais. He then sent him as a Governor of the Yemen, After him he sent Muadh b. Jabal. When Muadh came to him, he said: come down , and he put a cushion for him. He saw that a man was chained with him. He asked : What is this? He replied: He was a Jew and he accepted Islam. He then converted to his religion, an evil religion. He said: I will not sit until he is killed according to the decision of Allah and his Apostle (ﷺ). He said: Yes, be seated. He said: I will not sit until he is killed according to the decision of Allah and his Apostle (peace be upon him). He said it three times. He then commanded for it and he was killed. Both of them then discussed the question of prayer and vigilance at night. One of them, probably Muadh, said : So far as I am concerned, I sleep and I keep vigilance: I keep vigilance and I sleep: I hope for the same reward for my sleep as for my vigilance.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - قَالَ مُسَدَّدٌ - حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبُو بُرْدَةَ، قَالَ قَالَ أَبُو مُوسَى أَقْبَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي فَكِلاَهُمَا سَأَلَ الْعَمَلَ وَالنَّبِيُّ صلى الله عليه وسلم سَاكِتٌ فَقَالَ " مَا تَقُولُ يَا أَبَا مُوسَى " . أَوْ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ " . قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ . قَالَ وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ قَالَ " لَنْ نَسْتَعْمِلَ - أَوْ لاَ نَسْتَعْمِلُ - عَلَى عَمَلِنَا مَنْ أَرَادَهُ وَلَكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ " . فَبَعَثَهُ عَلَى الْيَمَنِ ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ قَالَ فَلَمَّا قَدِمَ عَلَيْهِ مُعَاذٌ قَالَ انْزِلْ . وَأَلْقَى لَهُ وِسَادَةً فَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ قَالَ مَا هَذَا قَالَ هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ رَاجَعَ دِينَهُ دِينَ السُّوءِ . قَالَ لاَ أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ وَرَسُولِهِ . قَالَ اجْلِسْ نَعَمْ . قَالَ لاَ أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ وَرَسُولِهِ . ثَلاَثَ مَرَّاتٍ فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ فَقَالَ أَحَدُهُمَا مُعَاذُ بْنُ جَبَلٍ أَمَّا أَنَا فَأَنَامُ وَأَقُومُ - أَوْ أَقُومُ وَأَنَامُ - وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4354
In-book reference : Book 40, Hadith 4
English translation : Book 39, Hadith 4340

Narrated Mu'adh ibn Jabal:

AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا الْحِمَّانِيُّ، - يَعْنِي عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ - عَنْ طَلْحَةَ بْنِ يَحْيَى، وَبُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَدِمَ عَلَىَّ مُعَاذٌ وَأَنَا بِالْيَمَنِ، وَرَجُلٌ، كَانَ يَهُودِيًّا فَأَسْلَمَ فَارْتَدَّ عَنِ الإِسْلاَمِ، فَلَمَّا قَدِمَ مُعَاذٌ قَالَ لاَ أَنْزِلُ عَنْ دَابَّتِي حَتَّى يُقْتَلَ . فَقُتِلَ . قَالَ أَحَدُهُمَا وَكَانَ قَدِ اسْتُتِيبَ قَبْلَ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4355
In-book reference : Book 40, Hadith 5
English translation : Book 39, Hadith 4341

Abu Burdah said:

A man who turned back from Islam was brought to Abu Musa. He invited him to repent for twenty days or about so. Muadh then came and invited him (to embrace Islam) but he refused. So he was beheaded.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصٌ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ، بِهَذِهِ الْقِصَّةِ قَالَ فَأُتِيَ أَبُو مُوسَى بِرَجُلٍ قَدِ ارْتَدَّ عَنِ الإِسْلاَمِ، فَدَعَاهُ عِشْرِينَ لَيْلَةً أَوْ قَرِيبًا مِنْهَا فَجَاءَ مُعَاذٌ فَدَعَاهُ فَأَبَى فَضُرِبَ عُنُقُهُ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي بُرْدَةَ لَمْ يَذْكُرِ الاِسْتِتَابَةَ وَرَوَاهُ ابْنُ فُضَيْلٍ عَنِ الشَّيْبَانِيِّ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى وَلَمْ يَذْكُرْ فِيهِ الاِسْتِتَابَةَ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4356
In-book reference : Book 40, Hadith 6
English translation : Book 39, Hadith 4342

The tradition mention above has also been transmitted by Abu Musa through a different chain if narrators. But there is no mention of demand of repentance.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْمَسْعُودِيُّ، عَنِ الْقَاسِمِ، بِهَذِهِ الْقِصَّةِ قَالَ فَلَمْ يَنْزِلْ حَتَّى ضُرِبَ عُنُقُهُ وَمَا اسْتَتَابَهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4357
In-book reference : Book 40, Hadith 7
English translation : Book 39, Hadith 4343

Narrated Abdullah ibn Abbas:

Abdullah ibn AbuSarh used to write (the revelation) for the Messenger of Allah (ﷺ). Satan made him slip, and he joined the infidels. The Messenger of Allah (ﷺ) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Messenger of Allah (ﷺ) gave him protection.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ يَكْتُبُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَزَلَّهُ الشَّيْطَانُ فَلَحِقَ بِالْكُفَّارِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ فَاسْتَجَارَ لَهُ عُثْمَانُ بْنُ عَفَّانَ فَأَجَارَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4358
In-book reference : Book 40, Hadith 8
English translation : Book 39, Hadith 4345

Narrated Sa'd ibn AbuWaqqas:

On the day of the conquest of Mecca, Abdullah ibn Sa'd ibn AbuSarh hid himself with Uthman ibn Affan.
He brought him and made him stand before the Prophet (ﷺ), and said: Accept the allegiance of Abdullah, Messenger of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time.
Then turning to his companions, he said: Was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him?
They said: We did not know what you had in your heart, Messenger of Allah! Why did you not give us a signal with your eye?
He said: It is not advisable for a Prophet to play deceptive tricks with the eyes.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، قَالَ زَعَمَ السُّدِّيُّ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ اخْتَبَأَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ فَجَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ بَايِعْ عَبْدَ اللَّهِ . فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلاَثًا كُلُّ ذَلِكَ يَأْبَى فَبَايَعَهُ بَعْدَ ثَلاَثٍ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ " أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَآنِي كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلَهُ " . فَقَالُوا مَا نَدْرِي يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ أَلاَّ أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ قَالَ " إِنَّهُ لاَ يَنْبَغِي لِنَبِيٍّ أَنْ تَكُونَ لَهُ خَائِنَةُ الأَعْيُنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4359
In-book reference : Book 40, Hadith 9
English translation : Book 39, Hadith 4346

Jarir reported the prophet (ﷺ) as saying:

When a slave runs away and reverts to polytheism, he may lawfully be killed.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا أَبَقَ الْعَبْدُ إِلَى الشِّرْكِ فَقَدْ حَلَّ دَمُهُ " .

حكم: ضعيف وصح بلفظ فقد برئت منه الذمة م (الألباني)

Reference : Sunan Abi Dawud 4360
In-book reference : Book 40, Hadith 10
English translation : Book 39, Hadith 4347

(2) Chapter: The ruling regarding one who reviles the prophet (pbuh)

(2) باب الْحُكْمِ فِيمَنْ سَبَّ النَّبِيَّ صلى الله عليه وسلم

Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (ﷺ) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (ﷺ) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (ﷺ) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.
He sat before the Prophet (ﷺ) and said: Messenger of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.
Thereupon the Prophet (ﷺ) said: Oh be witness, no retaliation is payable for her blood.

حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الْخُتَّلِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ الشَّحَّامِ، عَنْ عِكْرِمَةَ، قَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ أَعْمَى، كَانَتْ لَهُ أُمُّ وَلَدٍ تَشْتُمُ النَّبِيَّ صلى الله عليه وسلم وَتَقَعُ فِيهِ فَيَنْهَاهَا فَلاَ تَنْتَهِي وَيَزْجُرُهَا فَلاَ تَنْزَجِرُ - قَالَ - فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعَلَتْ تَقَعُ فِي النَّبِيِّ صلى الله عليه وسلم وَتَشْتِمُهُ فَأَخَذَ الْمِغْوَلَ فَوَضَعَهُ فِي بَطْنِهَا وَاتَّكَأَ عَلَيْهَا فَقَتَلَهَا فَوَقَعَ بَيْنَ رِجْلَيْهَا طِفْلٌ فَلَطَخَتْ مَا هُنَاكَ بِالدَّمِ فَلَمَّا أَصْبَحَ ذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَجَمَعَ النَّاسَ فَقَالَ " أَنْشُدُ اللَّهَ رَجُلاً فَعَلَ مَا فَعَلَ لِي عَلَيْهِ حَقٌّ إِلاَّ قَامَ " . فَقَامَ الأَعْمَى يَتَخَطَّى النَّاسَ وَهُوَ يَتَزَلْزَلُ حَتَّى قَعَدَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا كَانَتْ تَشْتِمُكَ وَتَقَعُ فِيكَ فَأَنْهَاهَا فَلاَ تَنْتَهِي وَأَزْجُرُهَا فَلاَ تَنْزَجِرُ وَلِي مِنْهَا ابْنَانِ مِثْلُ اللُّؤْلُؤَتَيْنِ وَكَانَتْ بِي رَفِيقَةً فَلَمَّا كَانَتِ الْبَارِحَةَ جَعَلَتْ تَشْتِمُكَ وَتَقَعُ فِيكَ فَأَخَذْتُ الْمِغْوَلَ فَوَضَعْتُهُ فِي بَطْنِهَا وَاتَّكَأْتُ عَلَيْهَا حَتَّى قَتَلْتُهَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ اشْهَدُوا أَنَّ دَمَهَا هَدَرٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4361
In-book reference : Book 40, Hadith 11
English translation : Book 39, Hadith 4348

Narrated Ali ibn AbuTalib:

A Jewess used to abuse the Prophet (ﷺ) and disparage him. A man strangled her till she died. The Messenger of Allah (ﷺ) declared that no recompense was payable for her blood.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ يَهُودِيَّةً، كَانَتْ تَشْتِمُ النَّبِيَّ صلى الله عليه وسلم وَتَقَعُ فِيهِ فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم دَمَهَا ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4362
In-book reference : Book 40, Hadith 12
English translation : Book 39, Hadith 4349

Narrated AbuBakr:

AbuBarzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Messenger of Allah (ﷺ), that I cut off his neck? These words of mine removed his anger; he stood and went in. He then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (ﷺ).

Abu Dawud said: This is Yazid's version. Ahmad bin Hanbal said: That is, Abu Bakr has no powers to slay a man except for three reasons which the Messenger of Allah (ﷺ) had mentioned: disbelief after belief, fornication after marriage, or killing a man without (murdering) any man by him. The Prophet (ﷺ) had powers to kill.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَنُصَيْرُ بْنُ الْفَرَجِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ يَزِيدَ بْنِ زُرَيْعٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ، عَنْ أَبِي بَرْزَةَ، قَالَ كُنْتُ عِنْدَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَتَغَيَّظَ عَلَى رَجُلٍ فَاشْتَدَّ عَلَيْهِ فَقُلْتُ تَأْذَنُ لِي يَا خَلِيفَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَضْرِبُ عُنُقَهُ قَالَ فَأَذْهَبَتْ كَلِمَتِي غَضَبَهُ فَقَامَ فَدَخَلَ فَأَرْسَلَ إِلَىَّ فَقَالَ مَا الَّذِي قُلْتَ آنِفًا قُلْتُ ائْذَنْ لِي أَضْرِبْ عُنُقَهُ ‏.‏ قَالَ أَكُنْتَ فَاعِلاً لَوْ أَمَرْتُكَ قُلْتُ نَعَمْ ‏.‏ قَالَ لاَ وَاللَّهِ مَا كَانَتْ لِبَشَرٍ بَعْدَ مُحَمَّدٍ صلى الله عليه وسلم ‏.‏ قَالَ أَبُو دَاوُدَ هَذَا لَفْظُ يَزِيدَ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ أَىْ لَمْ يَكُنْ لأَبِي بَكْرٍ أَنْ يَقْتُلَ رَجُلاً إِلاَّ بِإِحْدَى الثَّلاَثِ الَّتِي قَالَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم كُفْرٌ بَعْدَ إِيمَانٍ أَوْ زِنًا بَعْدَ إِحْصَانٍ أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ وَكَانَ لِلنَّبِيِّ صلى الله عليه وسلم أَنْ يَقْتُلَ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4363
In-book reference : Book 40, Hadith 13
English translation : Book 39, Hadith 4350

(3) Chapter: What has been reported concerning Al-Muharibah (3) باب مَا جَاءَ فِي الْمُحَارِبَةِ

Anas b. Malik said:

Some people of ‘Ukl or ‘Urainah’ came to the Messenger of Allah (ﷺ) and found Madinah unhealthy. So the Messenger of Allah (ﷺ) ordered them to go to the camels (of the sadaqah) and ordered them to drink some of their urine and milk. They went there when they became well, they killed the herdsman of the Messenger of Allah (ﷺ) and drove off the camels. The news about them reached the prophet (ﷺ) early in the morning. So he sent people in pursuit of them, and they were brought when they day had risen high. He ordered and their hands and feet were cut

off and nails were drawn into their eyes, and they were thrown out of Harrah. They begged for water but were not supplied water. Abu Qilabah said: They were people who had stolen, killed, apostatized after their faith and fought against Allah and his Apostle (ﷺ).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ قَوْمًا، مِنْ عُكْلٍ - أَوْ قَالَ مِنْ عُرَيْنَةَ - قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَاجْتَوَوُا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِلِقَاحٍ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاسْتَاقُوا النَّعَمَ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم خَبَرُهُمْ مِنْ أَوَّلِ النَّهَارِ فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم فِي آثَارِهِمْ فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِّرَ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ . قَالَ أَبُو قِلاَبَةَ فَهَؤُلاَءِ قَوْمٌ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ وَحَارَبُوا اللَّهَ وَرَسُولَهُ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4364
In-book reference : Book 40, Hadith 14
English translation : Book 39, Hadith 4351

The tradition mentioned above has also been transmitted by the narrator Ayyub through different chain. This version has :

So he (the prophet) order nails to be heated and had them blinded with them, and he had their hands and feet cut off, and did not cauterise them to stop the flow of blood.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ فِيهِ فَأَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ وَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4365
In-book reference : Book 40, Hadith 15
English translation : Book 39, Hadith 4352

The tradition mentioned above has also been transmitted by Anas. B. Malik through a different chain of narrators. This version says :

The Messenger of Allah (ﷺ) sent some people who were experts in tracking in pursuit of them and they were brought (to him). Allah , the Exalted, then revealed the verse about it : " The punishment of those who wage war against Allah and his Apostle and strive for mischief through the land.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى، - يَعْنِي ابْنَ أَبِي كَثِيرٍ - عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طَلَبِهِمْ قَافَةً فَأُتِيَ بِهِمْ . قَالَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي ذَلِكَ { إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا } الآيَةَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4366

In-book reference : Book 40, Hadith 16
English translation : Book 39, Hadith 4353

The tradition mentioned above has also been transmitted by Anas. B. Malik through a different chain of narrators. This version has :

Anas said : I saw one of them biting the earth with this mouth (teeth) on account of thirst and this they died.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، وَقَتَادَةُ، وَحُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، ذَكَرَ هَذَا الْحَدِيثَ قَالَ أَنَسٌ فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْدِمُ الأَرْضَ بِفِيهِ عَطَشًا حَتَّى مَاتُوا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4367
In-book reference : Book 40, Hadith 17
English translation : Book 39, Hadith 4354

A similar tradition has also been transmitted by Anas bin Malik through a different chain of narrators. This version adds:

He then forbade disfiguring. This version does not mention the words “ from opposite sides” . This tradition has been narrated by Shu’bah from Qatadah and Salam bin Miskin from Thabit on the authority of Anas. They did not mention the words “from opposite side”. I did not find these words “their hands and feet were cut off from opposite sides”. In any version except in the version of Hammad bin Salamah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهَذَا الْحَدِيثِ نَحْوَهُ زَادَ ثُمَّ نَهَى عَنِ الْمُثْلَةِ وَلَمْ يَذْكُرْ مِنْ خِلاَفٍ . وَرَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ وَسَلاَّمِ بْنِ مِسْكِينٍ عَنْ ثَابِتٍ جَمِيعًا عَنْ أَنَسٍ لَمْ يَذْكُرَا مِنْ خِلاَفٍ . وَلَمْ أَجِدْ فِي حَدِيثِ أَحَدٍ قَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ مِنْ خِلاَفٍ . إِلاَّ فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4368
In-book reference : Book 40, Hadith 18
English translation : Book 39, Hadith 4355

Narrated Abdullah ibn Umar:

Some people raided the camels of the Prophet (ﷺ), drove them off, and apostatised. They killed the herdsman of the Messenger of Allah (ﷺ) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (ﷺ) was then revealed. These were the people about whom Anas ibn Malik informed al-Hajjaj when he asked him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ، - قَالَ أَحْمَدُ هُوَ يَعْنِي عَبْدَ اللَّهِ بْنَ عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - عَنِ ابْنِ عُمَرَ أَنَّ نَاسًا أَغَارُوا عَلَى إِبِلِ النَّبِيِّ صلى الله عليه وسلم فَاسْتَاقُوهَا وَارْتَدُّوا عَنِ الإِسْلاَمِ وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُؤْمِنًا فَبَعَثَ فِي آثَارِهِمْ فَأُخِذُوا

فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ . قَالَ وَنَزَلَتْ فِيهِمْ آيَةُ الْمُحَارَبَةِ وَهُمُ الَّذِينَ أَخْبَرَ عَنْهُمْ أَنَسُ بْنُ مَالِكٍ الْحَجَّاجَ حِينَ سَأَلَهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4369
In-book reference : Book 40, Hadith 19
English translation : Book 39, Hadith 4356

Narrated AbuzZinad:

When the Messenger of Allah (ﷺ) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ الْعَجْلاَنِ، عَنْ أَبِي الزِّنَادِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَطَعَ الَّذِينَ سَرَقُوا لِقَاحَهُ وَسَمَلَ أَعْيُنَهُمْ بِالنَّارِ عَاتَبَهُ اللَّهُ تَعَالَى فِي ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى { إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا } الآيَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4370
In-book reference : Book 40, Hadith 20
English translation : Book 39, Hadith 4357

Muhammad bin Sirin said :

This happened before the prescribed punishments(hudud) were revealed, meaning the tradition of Anas.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ كَانَ هَذَا قَبْلَ أَنْ تَنْزِلَ الْحُدُودُ يَعْنِي حَدِيثَ أَنَسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4371
In-book reference : Book 40, Hadith 21
English translation : Book 39, Hadith 4358

Narrated Abdullah ibn Abbas:

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلاَفٍ أَوْ يُنْفَوْا

مِنَ الأَرْضِ } إِلَى قَوْلِهِ { غَفُورٌ رَحِيمٌ } نَزَلَتْ هَذِهِ الآيَةُ فِي الْمُشْرِكِينَ فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقْدَرَ عَلَيْهِ لَمْ يَمْنَعْهُ ذَلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4372
In-book reference : Book 40, Hadith 22
English translation : Book 39, Hadith 4359

(4) Chapter: Regarding interceding about a legal punishment (4) باب فِي الْحَدِّ يُشْفَعُ فِيهِ

'A'ishah said:

The Quraish were anxious about the Makhzumi woman who had committed theft, They said : Who will speak to the Messenger of Allah(ﷺ) about her ? Then they said: Who will be bold enough for it but Uasmah bin Zaid, the prophet's (ﷺ) friend! So Usamah spoke to him, and the Messenger of Allah(ﷺ) said : Are you interceding regarding one of the punishments prescribed by Allah ? He then got up and gave an address, saying : What destroyed your predecessors was just that when a person of rank among them committed a theft, They left him alone , and when a weak one of them committed a theft, they inflicted the prescribed punishment on him . I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، قَالَ حَدَّثَنِي ح، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ قُرَيْشًا، أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا تَعْنِي رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالُوا وَمَنْ يَجْتَرِئُ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أُسَامَةُ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ " . ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ " إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4373
In-book reference : Book 40, Hadith 23
English translation : Book 39, Hadith 4360

'A'ishah said:

A Makhzumi woman used to borrow goods and deny having received them, so the prophet (ﷺ) gave orders that her hand should be cut off. The narrator than transmitted the rest of the tradition like that of al-laith, saying : So the prophet (ﷺ) had her hand cut off.

Abu dawud said: Ibn Wahb transmitted this tradition from Yunus on the authority of al-Zuhri, and in this version he said al-Laith has said: A woman committed theft during the lifetime of the Prophet (ﷺ) on the occasion of the Conquest (of Mecca). It has been transmitted by al-Laith from Yunus on the authority of Ibn Shihab through his chain of narrators. He said in this version: A woman borrowed goods. Mas'ud bin al-Aswad also transmitted a similar tradition from the Prophet (ﷺ) and said: A velvet was stolen from the house of the Messenger of Allah (ﷺ).

Abu Dawud said: Abu al-Zubair reported on the authority of Jabir: A woman committed theft and took refuge with Zainab daughter of Prophet (ﷺ).

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِقَطْعِ يَدِهَا وَقَصَّ نَحْوَ حَدِيثِ اللَّيْثِ قَالَ فَقَطَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهَا . قَالَ أَبُو دَاوُدَ رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ وَقَالَ فِيهِ كَمَا قَالَ اللَّيْثُ إِنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةِ الْفَتْحِ . وَرَوَاهُ اللَّيْثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ فَقَالَ اسْتَعَارَتِ امْرَأَةٌ . وَرَوَى مَسْعُودُ بْنُ الأَسْوَدِ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ هَذَا الْخَبَرِ قَالَ سُرِقَتْ قَطِيفَةٌ مِنْ بَيْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ امْرَأَةً سَرَقَتْ فَعَاذَتْ بِزَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4374
In-book reference : Book 40, Hadith 24
English translation : Book 39, Hadith 4361

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، قَالاَ أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ، - نَسَبَهُ جَعْفَرٌ إِلَى سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ - عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ إِلاَّ الْحُدُودَ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4375
In-book reference : Book 40, Hadith 25
English translation : Book 39, Hadith 4362

(5) Chapter: Pardoning in cases of hadd (punishment) that do not reach the sultan

(5) باب الْعَفْوِ عَنِ الْحُدُودِ، مَا لَمْ تَبْلُغِ السُّلْطَانَ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ ابْنَ جُرَيْجٍ، يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَعَافَوُا الْحُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4376

In-book reference : Book 40, Hadith 26
English translation : Book 39, Hadith 4363

(6) Chapter: Concealing those who have committed deeds for which had punishments are prescribed

(6) باب فِي السَّتْرِ عَلَى أَهْلِ الْحُدُودِ

Narrated Nu'aym:

Ma'iz came to the Prophet (ﷺ) and admitted (having committed adultery) four times in his presence so he ordered him to be stoned to death, but said to Huzzal: If you had covered him with your garment, it would have been better for you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ يَزِيدَ بْنِ نُعَيْمٍ، عَنْ أَبِيهِ، أَنَّ مَاعِزًا، أَتَى النَّبِيَّ صلى الله عليه وسلم فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ فَأَمَرَ بِرَجْمِهِ وَقَالَ لِهَزَّالٍ " لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4377
In-book reference : Book 40, Hadith 27
English translation : Book 39, Hadith 4364

Ibn al-Muakadir said:

Huzzal had ordered Ma'iz to go to the prophet (ﷺ) and tell him(about his having committed adultery).

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ الْمُنْكَدِرِ، أَنَّ هَزَّالاً، أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبِيَّ صلى الله عليه وسلم فَيُخْبِرَهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4378
In-book reference : Book 40, Hadith 28
English translation : Book 39, Hadith 4365

(7) Chapter: Regarding one deserving of the punishment coming to confess

(7) باب فِي صَاحِبِ الْحَدِّ يَجِيءُ فَيُقِرُّ

Narrated Wa'il ibn Hujr:

When a woman went out in the time of the Prophet (ﷺ) for prayer, a man attacked her and overpowered (raped) her.

She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her.

She said: Yes, this is he. Then they brought him to the Messenger of Allah (ﷺ).

When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Messenger of Allah, I am the man who did it to her.

He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (AbuDawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death.

He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.

Abu Dawud said: Asbat bin Nasr has also transmitted it from Simak.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً، خَرَجَتْ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم تُرِيدُ الصَّلاَةَ فَتَلَقَّاهَا رَجُلٌ فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ وَانْطَلَقَ فَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ إِنَّ ذَاكَ فَعَلَ بِي كَذَا وَكَذَا وَمَرَّتْ عِصَابَةٌ مِنَ الْمُهَاجِرِينَ فَقَالَتْ إِنَّ ذَلِكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا . فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَّتْ أَنَّهُ وَقَعَ عَلَيْهَا فَأَتَوْهَا بِهِ فَقَالَتْ نَعَمْ هُوَ هَذَا . فَأَتَوْا بِهِ النَّبِيَّ صلى الله عليه وسلم فَلَمَّا أَمَرَ بِهِ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا . فَقَالَ " اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكِ " . وَقَالَ لِلرَّجُلِ قَوْلاً حَسَنًا . قَالَ أَبُو دَاوُدَ يَعْنِي الرَّجُلَ الْمَأْخُوذَ وَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا " ارْجُمُوهُ " . فَقَالَ " لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ لَقُبِلَ مِنْهُمْ " . قَالَ أَبُو دَاوُدَ رَوَاهُ أَسْبَاطُ بْنُ نَصْرٍ أَيْضًا عَنْ سِمَاكٍ .

حكم: **حسن دون قوله ارجموه والأرجح أنه لم يرجم** (الألباني)

Reference : Sunan Abi Dawud 4379
In-book reference : Book 40, Hadith 29
English translation : Book 39, Hadith 4366

(8) Chapter: Prompting with regard to hadd (8) باب فِي التَّلْقِينِ فِي الْحَدِّ

Narrated AbuUmayyah al-Makhzumi:

A thief who had accepted (having committed theft) was brought to the Prophet (ﷺ), but no good were found with him. The Messenger of Allah (ﷺ), said to him: I do not think you have stolen. He said: Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said: Ask Allah's pardon and turn to Him in repentance. He said: I ask Allah's pardon and turn to Him in repentance. He (the Prophet) then said: O Allah, accept his repentance.

Abu Dawud said: It has been transmitted by 'Amr b. Asim, from Hammam, from Ishaq b. 'Abd Allah from Abu Ummayyah, a man of the Ansar from the Prophet (ﷺ).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْمُنْذِرِ، مَوْلَى أَبِي ذَرٍّ عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِلِصٍّ قَدِ اعْتَرَفَ اعْتِرَافًا وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا إِخَالُكَ سَرَقْتَ " . قَالَ بَلَى . فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا فَأَمَرَ بِهِ فَقُطِعَ وَجِيءَ بِهِ فَقَالَ " اسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ " . فَقَالَ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فَقَالَ " اللَّهُمَّ تُبْ عَلَيْهِ " . ثَلاَثًا . قَالَ أَبُو دَاوُدَ رَوَاهُ عَمْرُو بْنُ عَاصِمٍ عَنْ هَمَّامٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ قَالَ عَنْ أَبِي أُمَيَّةَ رَجُلٍ مِنَ الأَنْصَارِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4380
In-book reference : Book 40, Hadith 30
English translation : Book 39, Hadith 4367

(9) Chapter: Regarding the case of a man who admits he committed a punishable offense, but does not specify what it was

(9) باب فِي الرَّجُلِ يَعْتَرِفُ بِحَدٍّ وَلاَ يُسَمِّيهِ

Abu 'Umamah said :

A man came to the prophet (ﷺ) and said : Messenger of Allah ! I have committed a crime which involves prescribed punishment so inflict it on me . He said : Have you not performed ablution when you came? He said : Yes, He said: Have you not prayed with us when we prayed ? He said : Yes .He then said : Go off, for Allah, the Exalted, forgave you.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي أَبُو عَمَّارٍ، حَدَّثَنِي أَبُو أُمَامَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ . قَالَ " تَوَضَّأْتَ حِينَ أَقْبَلْتَ " . قَالَ نَعَمْ . قَالَ " هَلْ صَلَّيْتَ مَعَنَا حِينَ صَلَّيْنَا " . قَالَ نَعَمْ . قَالَ " اذْهَبْ فَإِنَّ اللَّهَ تَعَالَى قَدْ عَفَا عَنْكَ " .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4381
In-book reference : Book 40, Hadith 31
English translation : Book 39, Hadith 4368

(10) Chapter: Testing by means of beating

(10) باب فِي الاِمْتِحَانِ بِالضَّرْبِ

Azhar ibn Abdullah al-Harari said:

Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet (ﷺ). He confined them for some days and then set them free.

They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle (ﷺ).

Abu Dawud said: By this statement he frightened them ; that is, beating is not necessary except after acknowledgement.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا صَفْوَانُ، حَدَّثَنَا أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ، أَنَّ قَوْمًا، مِنَ الْكَلاَعِيِّينَ سُرِقَ لَهُمْ مَتَاعٌ فَاتَّهَمُوا أُنَاسًا مِنَ الْحَاكَةِ فَأَتَوُا النُّعْمَانَ بْنَ بَشِيرٍ صَاحِبَ النَّبِيِّ صلى الله عليه وسلم فَحَبَسَهُمْ أَيَّامًا ثُمَّ خَلَّى سَبِيلَهُمْ فَأَتَوُا النُّعْمَانَ فَقَالُوا خَلَّيْتَ سَبِيلَهُمْ بِغَيْرِ ضَرْبٍ وَلاَ امْتِحَانٍ . فَقَالَ النُّعْمَانُ مَا شِئْتُمْ إِنْ شِئْتُمْ أَنْ أَضْرِبَهُمْ فَإِنْ خَرَجَ مَتَاعُكُمْ فَذَاكَ وَإِلاَّ أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَ مَا أَخَذْتُ مِنْ ظُهُورِهِمْ . فَقَالُوا هَذَا حُكْمُكَ فَقَالَ هَذَا حُكْمُ اللَّهِ وَحُكْمُ رَسُولِهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ إِنَّمَا أَرْهَبَهُمْ بِهَذَا الْقَوْلِ أَىْ لاَ يَجِبُ الضَّرْبُ إِلاَّ بَعْدَ الاِعْتِرَافِ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4382
In-book reference : Book 40, Hadith 32
English translation : Book 39, Hadith 4369

(11) Chapter: For what the hand of a thief is to be cut off

(11) باب مَا يُقْطَعُ فِيهِ السَّارِقُ

'A'ishah said:

The prophet (ﷺ) used to cut off a thief’s hand for a quarter of a dinar and upwards.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُهُ مِنْهُ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْطَعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4383
In-book reference : Book 40, Hadith 33
English translation : Book 39, Hadith 4370

‘A’ishah reported the prophet (ﷺ) as saying :

A thief’s hand should be cut off for a quarter of a dinar and upwards.
Ahmed b. Salih said: The amputation (of a thief’s hand) is for a quarter of a dinar and upwards.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَوَهْبُ بْنُ بَيَانٍ، قَالاَ حَدَّثَنَا ح، وَحَدَّثَنَا ابْنُ السَّرْحِ، قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا " . قَالَ أَحْمَدُ بْنُ صَالِحٍ الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4384
In-book reference : Book 40, Hadith 34
English translation : Book 39, Hadith 4371

Ibn ‘Umar’ said:

The Messenger of Allah (ﷺ) had thief’s hand cut off for a shield worth three dirhams.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4385
In-book reference : Book 40, Hadith 35
English translation : Book 39, Hadith 4372

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) had a man's hand cut off who had stolen from the place reserved for women a shield whose price was three dirhams.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّ نَافِعًا، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَطَعَ يَدَ رَجُلٍ سَرَقَ تُرْسًا مِنْ صُفَّةِ النِّسَاءِ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4386

In-book reference : Book 40, Hadith 36
English translation : Book 39, Hadith 4373

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) had a man's hand cut off for (stealing) a shield whose price was a dinar or ten dirhams.

Abu Dawud said: Muhammad bin Salamah and Sa'dan bin Yahya have transmitted it from Ibn Ishaq through his chain of narrators.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ، - وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ - قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَطَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَ رَجُلٍ فِي مِجَنٍّ قِيمَتُهُ دِينَارٌ أَوْ عَشْرَةُ دَرَاهِمَ . قَالَ أَبُو دَاوُدَ رَوَاهُ مُحَمَّدُ بْنُ سَلَمَةَ وَسَعْدَانُ بْنُ يَحْيَى عَنِ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ .

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4387
In-book reference : Book 40, Hadith 37
English translation : Book 39, Hadith 4374

(12) Chapter: For what the thief's hand is not to be cut off

(12) باب مَا لاَ قَطْعَ فِيهِ

Narrated Rafi' ibn Khadij:

Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it.
He told him that he had heard the Messenger of Allah (ﷺ) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree.
The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Messenger of Allah (ﷺ). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam.
Rafi' said to him: I heard the Messenger of Allah (ﷺ) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released.
Abu Dawud said: Kathar means pith of the palm-tree.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، أَنَّ عَبْدًا، سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ فَغَرَسَهُ فِي حَائِطِ سَيِّدِهِ فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهُ فَوَجَدَهُ فَاسْتَعْدَى عَلَى الْعَبْدِ مَرْوَانَ بْنَ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ يَوْمَئِذٍ فَسَجَنَ مَرْوَانُ الْعَبْدَ وَأَرَادَ قَطْعَ يَدِهِ فَانْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بْنِ خَدِيجٍ فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ " . فَقَالَ الرَّجُلُ إِنَّ مَرْوَانَ أَخَذَ غُلاَمِي وَهُوَ يُرِيدُ قَطْعَ يَدِهِ وَأَنَا أُحِبُّ أَنْ تَمْشِيَ مَعِي إِلَيْهِ فَتُخْبِرَهُ بِالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَشَى مَعَهُ رَافِعُ بْنُ خَدِيجٍ حَتَّى أَتَى مَرْوَانَ بْنَ

الْحَكَمِ فَقَالَ لَهُ رَافِعٌ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ " . فَأَمَرَ مَرْوَانُ بِالْعَبْدِ فَأُرْسِلَ . قَالَ أَبُو دَاوُدَ الْكَثَرُ الْجُمَّارُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4388
In-book reference : Book 40, Hadith 38
English translation : Book 39, Hadith 4375

This tradition has also been transmitted by Muhammad bin Yahya bin Hibban through a different chain of narrators. This version adds :

Marwan gave him some lashes and let him go.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَذَا الْحَدِيثِ قَالَ فَجَلَدَهُ مَرْوَانُ جَلَدَاتٍ وَخَلَّى سَبِيلَهُ .

Grade : **Shadh** (Al-Albani) **شاذ** (الألباني) حكم:

Reference : Sunan Abi Dawud 4389
In-book reference : Book 40, Hadith 39
English translation : Book 39, Hadith 4376

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) was asked about fruit which was bung up and said: If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his hand cut off if their value reaches the value of a shield. If he steals a thing less in value than it, he is to be find twice the value and punished.
Abu Dawud said: Jarin means the place where dates are dried.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ فَقَالَ " مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلاَ شَىْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَىْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ وَمَنْ سَرَقَ دُونَ ذَلِكَ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ " . قَالَ أَبُو دَاوُدَ الْجَرِينُ الْجُوخَانُ .

Grade : **Hasan** (Al-Albani) **حسن** (الألباني) حكم:

Reference : Sunan Abi Dawud 4390
In-book reference : Book 40, Hadith 40
English translation : Book 39, Hadith 4377

(13) Chapter: Cutting off the hand for snatching and treachery

(13) باب الْقَطْعِ فِي الْخُلْسَةِ وَالْخِيَانَةِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Cutting of hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ قَالَ أَبُو الزُّبَيْرِ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ عَلَى الْمُنْتَهِبِ قَطْعٌ وَمَنِ انْتَهَبَ نُهْبَةً مَشْهُورَةً فَلَيْسَ مِنَّا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4391
In-book reference : Book 40, Hadith 41
English translation : Book 39, Hadith 4378

Narrated Jabir ibn Abdullah:

He also said through this chain: The Messenger of Allah (ﷺ) said: Cutting of the hand is not to be inflicted on one who is treacherous.

وَبِهَذَا الإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ عَلَى الْخَائِنِ قَطْعٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4392
In-book reference : Book 40, Hadith 42
English translation : Book 39, Hadith 4378

The tradition mentioned above has also been transmitted by Jabir through a different chain of narrators. This version adds :

Cutting of the hand is not be inflicted on one who snatches something.
Abu Dawud said : Ibn Juraij did not hear these two traditions from Abu al-Zubair, I have been informed by Ahmad. B. Hanbal saving : Ibn Juraij heard them from Yasin al-Zayyat.
Aby Dawud said: Al-Mughirah b. Muslim has transmitted it from Abu al-Zubair from Jabir From the prophet(ﷺ).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ " وَلاَ عَلَى الْمُخْتَلِسِ قَطْعٌ " . قَالَ أَبُو دَاوُدَ هَذَانِ الْحَدِيثَانِ لَمْ يَسْمَعْهُمَا ابْنُ جُرَيْجٍ مِنْ أَبِي الزُّبَيْرِ وَبَلَغَنِي عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ إِنَّمَا سَمِعَهُمَا ابْنُ جُرَيْجٍ مِنْ يَاسِينَ الزَّيَّاتِ . قَالَ أَبُو دَاوُدَ وَقَدْ رَوَاهُمَا الْمُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4393
In-book reference : Book 40, Hadith 43
English translation : Book 39, Hadith 4379

(14) Chapter: One who steals a thing from a place where it is protected

(14) باب مَنْ سَرَقَ مِنْ حِرْزٍ

Narrated Safwan bin Umayyah:

I was sleeping in the mosque on a cloak mine whose price was thirty dirhams. A man came and pinched it away from me. The man was seized and brought to the Messenger of Allah (ﷺ). He ordered that his hand should be cut off. I

came to him and said: Do you cut off only for thirty dirhams ? I sell it to him and make the payment of its price a loan ? He said: Why did you not do so before bringing him to me ?

Abu Dawud said: Za'idah has also transmitted it from Simak from Ju'ayd ibn Hujayr. He said: Safwan slept. Mujahid and Tawus said: While he was sleeping a thief came and stole the cloak from beneath his head. The version of AbuSalamah ibn AbdurRahman has: He snatched it away from beneath his head and he awoke. He cried and he (the thief) was seized. Az-Zuhri narrated from Safwan ibn Abdullah. His version has: He slept in the mosque and used his cloak as pillow. A thief came and took his cloak. The thief was seized and brought to the Prophet (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَمْرُو بْنُ حَمَّادِ بْنِ طَلْحَةَ، حَدَّثَنَا أَسْبَاطٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حُمَيْدِ ابْنِ أُخْتِ، صَفْوَانَ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ، قَالَ كُنْتُ نَائِمًا فِي الْمَسْجِدِ عَلَى خَمِيصَةٍ لِي ثَمَنُ ثَلاَثِينَ دِرْهَمًا فَجَاءَ رَجُلٌ فَاخْتَلَسَهَا مِنِّي فَأُخِذَ الرَّجُلُ فَأُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهِ لِيُقْطَعَ . قَالَ فَأَتَيْتُهُ فَقُلْتُ أَتَقْطَعُهُ مِنْ أَجْلِ ثَلاَثِينَ دِرْهَمًا أَنَا أَبِيعُهُ وَأُنْسِئُهُ ثَمَنَهَا قَالَ " فَهَلاَّ كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ زَائِدَةُ عَنْ سِمَاكٍ عَنْ جُعَيْدِ بْنِ جُحَيْرٍ قَالَ نَامَ صَفْوَانُ . وَرَوَاهُ مُجَاهِدٌ وَطَاوُسٌ أَنَّهُ كَانَ نَائِمًا فَجَاءَ سَارِقٌ فَسَرَقَ خَمِيصَةً مِنْ تَحْتِ رَأْسِهِ . وَرَوَاهُ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ فَاسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ فَاسْتَيْقَظَ فَصَاحَ بِهِ فَأُخِذَ . وَرَوَاهُ الزُّهْرِيُّ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ قَالَ فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ فَجَاءَهُ سَارِقٌ فَأَخَذَ رِدَاءَهُ فَأُخِذَ السَّارِقُ فَجِيءَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4394
In-book reference : Book 40, Hadith 44
English translation : Book 39, Hadith 4380

(15) Chapter: Cutting off the hand for a loan if he denies borrowing it (15) باب فِي الْقَطْعِ فِي الْعَارِيَةِ إِذَا جُحِدَتْ

Ibn 'Umar said:

A Makhzuml woman used to borrow goods and deny having received them, so the prophet (ﷺ) gave orders and her hand was cut off.

Abu Dawud said: Juwairiyyah has transmitted it from Nafi from Ibn 'Umar or from Safiyyah daughter of Abu 'Ubaid. This version adds: The prophet (ﷺ) got up and gave an address saying : Is there any woman who repents to Allah, the Exalted, and to his Apostle? He said it three times, That(woman) was present there but she did not get up and speak. Ibn Ghunj transmitted it from Nafi from Safiyyah daughter of Abu 'Ubaid. This version has : He witnessed to her.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمَخْلَدُ بْنُ خَالِدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، - قَالَ مَخْلَدٌ عَنْ مَعْمَرٍ، - عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ امْرَأَةً، مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِهَا فَقُطِعَتْ يَدُهَا . قَالَ أَبُو دَاوُدَ رَوَاهُ جُوَيْرِيَةُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَوْ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ زَادَ فِيهِ وَأَنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ خَطِيبًا فَقَالَ " هَلْ مِنِ امْرَأَةٍ تَائِبَةٍ إِلَى اللَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ " . ثَلاَثَ مَرَّاتٍ وَتِلْكَ شَاهِدَةٌ فَلَمْ تَقُمْ وَلَمْ تَتَكَلَّمْ . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ غَنْجٍ عَنْ نَافِعٍ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ قَالَ فِيهِ فَشَهِدَ عَلَيْهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4395
In-book reference : Book 40, Hadith 45
English translation : Book 39, Hadith 4381

Narrated Aisha, Ummul Mu'minin:

A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was seized and brought to the Prophet (ﷺ). He gave orders that her hand should be cut off. It is this woman about whom Usamah interceded and of her the Messenger of Allah (ﷺ) said whatever he said.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو صَالِحٍ، عَنِ اللَّيْثِ، قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ كَانَ عُرْوَةُ يُحَدِّثُ أَنَّ عَائِشَةَ رضى الله عنها قَالَتِ اسْتَعَارَتِ امْرَأَةٌ - تَعْنِي - حُلِيًّا عَلَى أَلْسِنَةِ أُنَاسٍ يُعْرَفُونَ وَلاَ تُعْرَفُ هِيَ فَبَاعَتْهُ فَأُخِذَتْ فَأُتِيَ بِهَا النَّبِيُّ صلى الله عليه وسلم فَأَمَرَ بِقَطْعِ يَدِهَا وَهِيَ الَّتِي شَفَعَ فِيهَا أُسَامَةُ بْنُ زَيْدٍ وَقَالَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَالَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4396
In-book reference : Book 40, Hadith 46
English translation : Book 39, Hadith 4382

'A'ishah said :

A Makhzuml woman used to borrow goods and deny having received them. The prophet (ﷺ) gave orders that her hand should be cut off. He (the narrator) then narrated the tradition similar to the one transmitted by Qutaibah from al-Laith from Ibn Shahib. This version adds: The prophet(ﷺ) had her hand cut off.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِقَطْعِ يَدِهَا وَقَصَّ نَحْوَ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ عَنِ ابْنِ شِهَابٍ زَادَ فَقَطَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4397
In-book reference : Book 40, Hadith 47
English translation : Book 39, Hadith 4383

(16) Chapter: If an insane person steals or commits a crime that is subject to a had

(16) باب فِي الْمَجْنُونِ يَسْرِقُ أَوْ يُصِيبُ حَدًّا

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ وَعَنِ الصَّبِيِّ حَتَّى يَكْبَرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4398
In-book reference : Book 40, Hadith 48
English translation : Book 39, Hadith 4384

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned.
Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned.
He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty?
He said: Yes. He then asked: Why is it that this woman is being stoned?
He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُتِيَ عُمَرُ بِمَجْنُونَةٍ قَدْ زَنَتْ فَاسْتَشَارَ فِيهَا أُنَاسًا فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ فَمُرَّ بِهَا عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رِضْوَانُ اللَّهِ عَلَيْهِ فَقَالَ مَا شَأْنُ هَذِهِ قَالُوا مَجْنُونَةُ بَنِي فُلاَنٍ زَنَتْ فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ . قَالَ فَقَالَ ارْجِعُوا بِهَا ثُمَّ أَتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا عَلِمْتَ أَنَّ الْقَلَمَ قَدْ رُفِعَ عَنْ ثَلاَثَةٍ عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَعْقِلَ قَالَ بَلَى . قَالَ فَمَا بَالُ هَذِهِ تُرْجَمُ قَالَ لاَ شَىْءَ . قَالَ فَأَرْسِلْهَا . قَالَ فَأَرْسَلَهَا . قَالَ فَجَعَلَ يُكَبِّرُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4399
In-book reference : Book 40, Hadith 49
English translation : Book 39, Hadith 4385

A similar tradition has also been transmitted by al-A'mash through a different chain of narrators. He also said :

"... . Till he reaches puberty , and a lunatic till he is restored to consciousness." 'Umar then began to utter: Allah is most great.
حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، نَحْوَهُ وَقَالَ أَيْضًا حَتَّى يَعْقِلَ . وَقَالَ وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ . قَالَ فَجَعَلَ عُمَرُ يُكَبِّرُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4400

In-book reference : Book 40, Hadith 50
English translation : Book 39, Hadith 4386

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman passed by Ali ibn AbuTalib. He then mentioned the rest of the tradition to the same effect as Uthman mentioned. This version has: Do you not remember that the Messenger of Allah (ﷺ) has said: There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty?

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مُرَّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضى الله عنه بِمَعْنَى عُثْمَانَ . قَالَ أَوَمَا تَذْكُرُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ عَنِ الْمَجْنُونِ الْمَغْلُوبِ عَلَى عَقْلِهِ حَتَّى يُفِيقَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ** " . قَالَ صَدَقْتَ قَالَ فَخَلَّى عَنْهَا سَبِيلَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4401
In-book reference : Book 40, Hadith 51
English translation : Book 39, Hadith 4387

Narrated Ali ibn AbuTalib:

AbuZubyan said: A woman who had committed adultery was brought to Umar. He gave orders that she should be stoned.
Ali passed by just then. He seized her and let her go. Umar was informed of it. He said: Ask Ali to come to me. Ali came to him and said: Commander of the Faithful, you know that the Messenger of Allah (ﷺ) said: There are three (people) whose actions are not recorded: A boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot (mad) woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy.
Umar said: I do not know. Ali said: I do not know.

حَدَّثَنَا هَنَّادٌ، عَنْ أَبِي الأَحْوَصِ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، - الْمَعْنَى - عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي ظَبْيَانَ، - قَالَ هَنَّادٌ - الْجَنْبِيِّ قَالَ أُتِيَ عُمَرُ بِامْرَأَةٍ قَدْ فَجَرَتْ فَأَمَرَ بِرَجْمِهَا فَمَرَّ عَلِيٌّ رضى الله عنه فَأَخَذَهَا فَخَلَّى سَبِيلَهَا فَأُخْبِرَ عُمَرُ قَالَ ادْعُوا لِي عَلِيًّا . فَجَاءَ عَلِيٌّ رضى الله عنه فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الْمَعْتُوهِ حَتَّى يَبْرَأَ** " . وَإِنَّ هَذِهِ مَعْتُوهَةُ بَنِي فُلاَنٍ لَعَلَّ الَّذِي أَتَاهَا أَتَاهَا وَهِيَ فِي بَلاَئِهَا . قَالَ فَقَالَ عُمَرُ لاَ أَدْرِي . فَقَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ وَأَنَا لاَ أَدْرِي .

حكم: صحيح دون قوله لعل الذي (الألباني)

Reference : Sunan Abi Dawud 4402
In-book reference : Book 40, Hadith 52
English translation : Book 39, Hadith 4388

Narrated Ali ibn AbuTalib:

The Prophet (ﷺ) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.
Abu Dawud said: Ibn Juraij has transmitted it from Al-Qasim b. Yazid on the authority of 'Ali from the Prophet (ﷺ). This version adds: "and an old man who is feeble-minded."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ أَبِي الضُّحَى، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ " . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ جُرَيْجٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ عَلِيٍّ رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم زَادَ فِيهِ " وَالْخَرِفِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4403
In-book reference : Book 40, Hadith 53
English translation : Book 39, Hadith 4389

(17) Chapter: A child who commits a crime that is subject to a had (punishment) (17) باب فِي الْغُلاَمِ يُصِيبُ الْحَدَّ

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، حَدَّثَنِي عَطِيَّةُ الْقُرَظِيُّ، قَالَ كُنْتُ مِنْ سَبْىِ بَنِي قُرَيْظَةَ فَكَانُوا يَنْظُرُونَ فَمَنْ أَنْبَتَ الشَّعْرَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4404
In-book reference : Book 40, Hadith 54
English translation : Book 39, Hadith 4390

The tradition mentioned above has also been transmitted by ‘Abd al- Malik b. ‘Umar through a different chain of narrators. This version has:

They uncovered my private parts, and when they found that the hair had not begun to grow they put me among the captives.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الْحَدِيثِ قَالَ فَكَشَفُوا عَانَتِي فَوَجَدُوهَا لَمْ تَنْبُتْ فَجَعَلُونِي فِي السَّبْىِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4405
In-book reference : Book 40, Hadith 55
English translation : Book 39, Hadith 4391

Ibn ‘Umar said:

He was presented before the prophet (ﷺ) on the day of Uhd when he was fourteen years old, but he did not allow him (to participate in the battle). He was again presented before him on the day of Khandaq when he was fifteen years old, Then he allowed him.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم عُرِضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ وَعُرِضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4406
In-book reference : Book 40, Hadith 56
English translation : Book 39, Hadith 4392

Nafi 'said:

When I mentioned this tradition to 'Umar.b.'Abd al-Aziz he said : This prescribed punishment is between the minor and the major.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ نَافِعٌ حَدَّثْتُ بِهَذَا الْحَدِيثِ، عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ إِنَّ هَذَا الْحَدُّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4407
In-book reference : Book 40, Hadith 57
English translation : Book 39, Hadith 4393

(18) Chapter: The thief who steals during a military expedition - should his hand be cut off

(18) باب السَّارِقِ يَسْرِقُ فِي الْغَزْوِ أَيُقْطَعُ

Narrated Busr ibn Artat:

Junadah ibn AbuUmayyah said: We were with Busr ibn Artat on the sea (on an expedition). A thief called Misdar who had stolen a bukhti she-camel was brought. He said: I heard the Messenger of Allah (ﷺ) say: Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ شُيَيْمِ بْنِ بَيْتَانَ، وَيَزِيدَ بْنِ صُبْحٍ الأَصْبَحِيِّ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ كُنَّا مَعَ بُسْرِ بْنِ أَرْطَاةَ فِي الْبَحْرِ فَأُتِيَ بِسَارِقٍ يُقَالُ لَهُ مِصْدَرٌ قَدْ سَرَقَ بُخْتِيَّةً فَقَالَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُقْطَعُ الأَيْدِي فِي السَّفَرِ " . وَلَوْلاَ ذَلِكَ لَقَطَعْتُهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4408
In-book reference : Book 40, Hadith 58
English translation : Book 39, Hadith 4394

(19) Chapter: Cutting off the hand of a grave-robber

(19) باب فِي قَطْعِ النَّبَّاشِ

Narrated AbuDharr:

The Messenger of Allah (ﷺ) said to me: O AbuDharr: I replied: At your service and at your pleasure, Messenger of Allah! He said: how will you do when death smites people, and a house, meaning a grave, will cost as much as a slave. I said: Allah and His Apostle know best, or he said: What Allah and His Apostle choose for me. He said: Show endurance, or he said: You may show endurance.

Abu Dawud said: Hammad b. Abi Sulaiman said: The hand of one who rifles a grave should be cut off because he had entered the deceased's house.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ " . قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ . فَقَالَ " كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ " . يَعْنِي الْقَبْرَ . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ . قَالَ " عَلَيْكَ بِالصَّبْرِ " . أَوْ قَالَ " تَصْبِرُ " . قَالَ أَبُو دَاوُدَ قَالَ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ يُقْطَعُ النَّبَّاشُ لأَنَّهُ دَخَلَ عَلَى الْمَيِّتِ بَيْتَهُ .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4409
In-book reference : Book 40, Hadith 59
English translation : Book 39, Hadith 4395

(20) Chapter: The thief who steals repeatedly

(20) باب فِي السَّارِقِ يَسْرِقُ مِرَارًا

Narrated Jabir ibn Abdullah:

A thief was brought to the Prophet (ﷺ). He said: Kill him. The people said: He has committed theft, Messenger of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Messenger of Allah! Then he said: Cut off his foot.

So his (left) foot was cut off.

He was brought a third time and he said: Kill him.

The people said: He has committed theft, Messenger of Allah!

So he said: Cut off his hand. (So his (left) hand was cut off.)

He was brought a fourth time and he said: Kill him.

The people said: He has committed theft, Messenger of Allah!

So he said: Cut off his foot. So his (right) foot was cut off.

He was brought a fifth time and he said: Kill him.

So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ الْهِلاَلِيُّ، حَدَّثَنَا جَدِّي، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ جِيءَ بِسَارِقٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " اقْتُلُوهُ " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ . فَقَالَ " اقْطَعُوهُ " . قَالَ فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ " اقْتُلُوهُ " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ . فَقَالَ " اقْطَعُوهُ " . قَالَ فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّالِثَةَ فَقَالَ " اقْتُلُوهُ " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ . قَالَ " اقْطَعُوهُ " . ثُمَّ أُتِيَ بِهِ الرَّابِعَةَ فَقَالَ " اقْتُلُوهُ " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ . قَالَ " اقْطَعُوهُ " . فَأُتِيَ بِهِ الْخَامِسَةَ فَقَالَ " اقْتُلُوهُ " . قَالَ جَابِرٌ فَانْطَلَقْنَا بِهِ فَقَتَلْنَاهُ ثُمَّ اجْتَرَرْنَاهُ فَأَلْقَيْنَاهُ فِي بِئْرٍ وَرَمَيْنَا عَلَيْهِ الْحِجَارَةَ .

Grade : **Hasan** (Al-Albani) — حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4410
In-book reference : Book 40, Hadith 60
English translation : Book 39, Hadith 4396

(21) Chapter: Hanging the thief's hand around his neck

(21) باب فِي السَّارِقِ تُعَلَّقُ يَدُهُ فِي عُنُقِهِ

'Abd al-Rahman b. Muhariz said:

We asked Fadalah b. 'Ubaid about the hanging the (amputated) hand on the neck of a thief whether it was a sunnan. He said: A thief was brought to the Messenger of Allah (ﷺ) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، حَدَّثَنَا الْحَجَّاجُ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْرِيزٍ، قَالَ سَأَلْنَا فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ، فِي الْعُنُقِ لِلسَّارِقِ أَمِنَ السُّنَّةِ هُوَ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَارِقٍ فَقُطِعَتْ يَدُهُ ثُمَّ أُمِرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4411
In-book reference : Book 40, Hadith 61
English translation : Book 39, Hadith 4397

(22) Chapter: Selling a slave if he steals

(22) باب بَيْعِ الْمَمْلُوكِ إِذَا سَرَقَ

Narrated AbuHurayrah:

The Prophet (ﷺ) as saying: When a slave steals, sell him, even though it be for half an uqiyah.

حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَرَقَ الْمَمْلُوكُ فَبِعْهُ وَلَوْ بِنَشٍّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4412
In-book reference : Book 40, Hadith 62
English translation : Book 39, Hadith 4398

(23) Chapter: Stoning

(23) باب فِي الرَّجْمِ

Ibn ‘Abbas said:

The Qur’anic verse goes: “If any of your woman are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them, and if they testify, Confine them to houses until death do chain them or Allah ordains for them some (other) way. Allah then mentioned man after woman and combined them in another verse : “If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone. This command was abrogated by the verse relating to flogging : “The woman and the man guilty of adultery or fornication – flog each of them with one hundred stripes.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { وَاللاَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ

الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلاً } وَذَكَرَ الرَّجُلَ بَعْدَ الْمَرْأَةِ ثُمَّ جَمَعَهُمَا فَقَالَ { وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا } فَنَسَخَ ذَلِكَ بِآيَةِ الْجَلْدِ فَقَالَ { الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ } .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4413
In-book reference : Book 40, Hadith 63
English translation : Book 39, Hadith 4399

Mujahid said:

“Apponting a way in the verse (iv.15) means prescribed punishment.
Sufiyan said: “Punish them “refers to unmarried, and “confine them to houses” refers to the women who are married.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ، حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ مَسْعُودٍ - عَنْ شِبْلٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ السَّبِيلُ الْحَدُّ قَالَ سُفْيَانُ { فَآذُوهُمَا } الْبِكْرَانِ { فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ } الثَّيِّبَاتِ .

Grade : **Hasan Maqtu'** (Al-Albani) حكم: **حسن مقطوع** (الألباني)

Reference : Sunan Abi Dawud 4414
In-book reference : Book 40, Hadith 64
English translation : Book 39, Hadith 4400

‘Ubadah b. al-Samit reported the Messenger of Allah(ﷺ) as sayings:

Receive my teachings, receive my teachings. Allah has appointed a way for those women. If the parties have been married, they shall receive a hundred lashes and stoned to death. If the parties are unmarried, they shall receive a hundred lashes and banished for a year.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذُوا عَنِّي خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً الثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَرَمْىٌ بِالْحِجَارَةِ وَالْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْىُ سَنَةٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4415
In-book reference : Book 40, Hadith 65
English translation : Book 39, Hadith 4401

A similar tradition has been transmitted by al-Hasan through a chain of Yahya and to the same effect. This version adds:

They shall receive a hundred lashes and toned to death.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، بِإِسْنَادِ يَحْيَى وَمَعْنَاهُ قَالاَ " جَلْدُ مِائَةٍ وَالرَّجْمُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4416
In-book reference : Book 40, Hadith 66
English translation : Book 39, Hadith 4402

Narrated Ubadah ibn as-Samit:

The tradition mentioned above (No. 4401) has also been transmitted by Ubadah ibn as-Samit through a different chain of narrators.
This version has: The people said to Sa'd ibn Ubadah: AbuThabit, the prescribed punishments have been revealed: if you find a man with your wife, what will you do?
He said: I shall strike them with a sword so much that they become silent (i.e. die). Should I go and gather four witnesses? Until that (time) the need would be fulfilled.
So they went away and gathered with the Messenger of Allah (ﷺ) and said: Messenger of Allah! did you not see AbuThabit. He said so-and-so.
The Messenger of Allah (ﷺ) said: The sword is a sufficient witness. He then said: No, no, a furious and a jealous man may follow this course.
Abu Dawud said: This tradition has been transmitted by Waki' from al-Fadl b. Dilham from al-Hasan, from Qabisah b. Huraith, from Salamah b. al-Muhabbaq, from the Prophet (ﷺ). And this is the chain of the tradition narrated by Ibn al-Muhabbaq to the effect that a man had sexual intercourse with a slave girl of his wife.
Abu Dawud said: Al-Fadl b. Dilham was not the memoriser of traditions. He was a butcher in Wasit.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا الرَّبِيعُ بْنُ رَوْحِ بْنِ خُلَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، - يَعْنِي الْوَهْبِيَّ - حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ فَقَالَ نَاسٌ لِسَعْدِ بْنِ عُبَادَةَ يَا أَبَا ثَابِتٍ قَدْ نَزَلَتِ الْحُدُودُ لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلاً كَيْفَ كُنْتَ صَانِعًا قَالَ كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ حَتَّى يَسْكُتَا أَفَأَنَا أَذْهَبُ فَأَجْمَعُ أَرْبَعَةَ شُهَدَاءَ فَإِلَى ذَلِكَ قَدْ قَضَى الْحَاجَةَ . فَانْطَلَقُوا فَاجْتَمَعُوا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى أَبِي ثَابِتٍ قَالَ كَذَا وَكَذَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَفَى بِالسَّيْفِ شَاهِدًا " . ثُمَّ قَالَ " لاَ لاَ أَخَافُ أَنْ يَتَتَابَعَ فِيهَا السَّكْرَانُ وَالْغَيْرَانُ " . قَالَ أَبُو دَاوُدَ رَوَى وَكِيعٌ أَوَّلَ هَذَا الْحَدِيثِ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ عَنِ الْحَسَنِ عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ عَنِ النَّبِيِّ صلى الله عليه وسلم . وَإِنَّمَا هَذَا إِسْنَادُ حَدِيثِ ابْنِ الْمُحَبَّقِ أَنَّ رَجُلاً وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ . قَالَ أَبُو دَاوُدَ الْفَضْلُ بْنُ دَلْهَمٍ لَيْسَ بِالْحَافِظِ كَانَ قَصَّابًا بِوَاسِطَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4417
In-book reference : Book 40, Hadith 67
English translation : Book 39, Hadith 4403

‘Abd Allah b. ‘Abbas said:

‘Umar b. al-Khattab gave an address saying: Allah sent Muhammad (ﷺ) with truth and sent down the Books of him, and the verse of stoning was included in what He sent down to him. We read it and memorized it. The Messenger of Allah (ﷺ) had people stoned to death and we have done it also since his death. I am afraid the people might say with

the passage of time: We do not find the verse of stoning in the Books of Allah, and thus they stray by abandoning a duty which Allah had received. Stoning is a duty laid down (by Allah) for married men and women who commit fornication when proof is established, or if there is pregnancy, or a confession. I swear by Allah, had it not been so that the people might say: ‘Umar made an addition to Allah’s Book, I would have written it (there).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ، - يَعْنِي ابْنَ الْخَطَّابِ - رضى الله عنه خَطَبَ فَقَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْمِ فَقَرَأْنَاهَا وَوَعَيْنَاهَا وَرَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَمْنَا مِنْ بَعْدِهِ وَإِنِّي خَشِيتُ - طَالَ بِالنَّاسِ الزَّمَانُ - أَنْ يَقُولَ قَائِلٌ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ تَعَالَى فَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَى مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا كَانَ مُحْصَنًا إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ حَمْلٌ أَوِ اعْتِرَافٌ وَايْمُ اللَّهِ لَوْلاَ أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ لَكَتَبْتُهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4418
In-book reference : Book 40, Hadith 68
English translation : Book 39, Hadith 4404

(24) Chapter: Stoning of Ma'iz bin Malik

(24) باب رَجْمِ مَاعِزِ بْنِ مَالِكٍ

Narrated Nu'aym ibn Huzzal:

Yazid ibn Nu'aym ibn Huzzal, on his father's authority said: Ma'iz ibn Malik was an orphan under the protection of my father. He had illegal sexual intercourse with a slave-girl belonging to a clan. My father said to him: Go to the Messenger of Allah (ﷺ) and inform him of what you have done, for he may perhaps ask Allah for your forgiveness.

His purpose in that was simply a hope that it might be a way of escape for him.

So he went to him and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (the Prophet) turned away from him, so he came back and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (again) turned away from him, so he came back and said: Messenger of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah.

When he uttered it four times, the Messenger of Allah (ﷺ) said: You have said it four times. With whom did you commit it?

He replied: With so and so. He asked: Did you lie down with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied. Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Harrah, and while he was being stoned he felt the effect of the stones and could not bear it and fled. But Abdullah ibn Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the Prophet (ﷺ) and reported it to him.

He said: Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ نُعَيْمِ بْنِ هَزَّالٍ، عَنْ أَبِيهِ، قَالَ كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيمًا فِي حِجْرِ أَبِي . فَأَصَابَ جَارِيَةً مِنَ الْحَىِّ فَقَالَ لَهُ أَبِي ائْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءَ أَنْ يَكُونَ لَهُ مَخْرَجًا فَأَتَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ فَأَقِمْ عَلَىَّ كِتَابَ اللَّهِ . فَأَعْرَضَ عَنْهُ فَعَادَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ فَأَقِمْ عَلَىَّ كِتَابَ اللَّهِ . حَتَّى قَالَهَا أَرْبَعَ مِرَارٍ . قَالَ صلى الله عليه وسلم " إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَّاتٍ فَبِمَنْ " . قَالَ بِفُلاَنَةَ . قَالَ " هَلْ ضَاجَعْتَهَا " . قَالَ نَعَمْ . قَالَ " هَلْ بَاشَرْتَهَا " . قَالَ نَعَمْ . قَالَ " هَلْ جَامَعْتَهَا " . قَالَ نَعَمْ . قَالَ فَأَمَرَ بِهِ أَنْ يُرْجَمَ فَأُخْرِجَ بِهِ إِلَى الْحَرَّةِ . فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ جَزِعَ فَخَرَجَ يَشْتَدُّ فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ وَقَدْ عَجَزَ أَصْحَابُهُ فَنَزَعَ لَهُ بِوَظِيفِ بَعِيرٍ فَرَمَاهُ بِهِ فَقَتَلَهُ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " هَلاَّ تَرَكْتُمُوهُ لَعَلَّهُ أَنْ يَتُوبَ فَيَتُوبَ اللَّهُ عَلَيْهِ " .

حكم: صحيح دون قوله لعله أن (الألباني)

Reference	: Sunan Abi Dawud 4419
In-book reference	: Book 40, Hadith 69
English translation	: Book 39, Hadith 4405

Narrated Jabir ibn Abdullah:

Muhammad ibn Ishaq said: I mentioned the story of Ma'iz ibn Malik to Asim ibn Umar ibn Qatadah. He said to me: Hasan ibn Muhammad ibn Ali ibn AbuTalib said to me: Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted to me the saying of the Messenger of Allah (ﷺ): Why did you not leave him alone?

He said: But I did not understand this tradition. So I went to Jabir ibn Abdullah and said (to him): Some men of the tribe of Aslam narrate that the Messenger of Allah (ﷺ) said when they mentioned to him the anxiety of Ma'iz when the stones hurt him: "Why did you not leave him alone?' But I do not know this tradition.

He said: My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried: O people! return me to the Messenger of Allah (ﷺ). My people killed me and deceived me; they told me that the Messenger of Allah (ﷺ) would not kill me. We did not keep away from him till we killed him. When we returned to the Messenger of Allah (ﷺ) we informed him of it.

He said: Why did you not leave him alone and bring him to me? and he said this so that the Messenger of Allah (ﷺ) might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said: I then understood the intent of the tradition.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ ذَكَرْتُ لِعَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قِصَّةَ مَاعِزِ بْنِ مَالِكٍ فَقَالَ لِي حَدَّثَنِي حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ حَدَّثَنِي ذَلِكَ، مِنْ قَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم " فَهَلاَّ تَرَكْتُمُوهُ " . مَنْ شِئْتُمْ مِنْ رِجَالِ أَسْلَمَ مِمَّنْ لاَ أَتَّهِمُ . قَالَ وَلَمْ أَعْرِفْ هَذَا الْحَدِيثَ قَالَ فَجِئْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَقُلْتُ إِنَّ رِجَالاً مِنْ أَسْلَمَ يُحَدِّثُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُمْ حِينَ ذَكَرُوا لَهُ جَزَعَ مَاعِزٍ مِنَ الْحِجَارَةِ حِينَ أَصَابَتْهُ " أَلاَّ تَرَكْتُمُوهُ " . وَمَا أَعْرِفُ الْحَدِيثَ قَالَ يَا ابْنَ أَخِي أَنَا أَعْلَمُ النَّاسِ بِهَذَا الْحَدِيثِ كُنْتُ فِيمَنْ رَجَمَ الرَّجُلَ إِنَّا لَمَّا خَرَجْنَا بِهِ فَرَجَمْنَاهُ

فَوَجَدَ مَسَّ الْحِجَارَةِ صَرَخَ بِنَا يَا قَوْمِ رُدُّونِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنَّ قَوْمِي قَتَلُونِي وَغَرُّونِي مِنْ نَفْسِي وَأَخْبَرُونِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ قَاتِلِي فَلَمْ نَنْزِعْ عَنْهُ حَتَّى قَتَلْنَاهُ فَلَمَّا رَجَعْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَخْبَرْنَاهُ قَالَ " فَهَلاَّ تَرَكْتُمُوهُ وَجِئْتُمُونِي بِهِ " . لِيَسْتَثْبِتَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهُ فَأَمَّا لِتَرْكِ حَدٍّ فَلاَ قَالَ فَعَرَفْتُ وَجْهَ الْحَدِيثِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4420
In-book reference : Book 40, Hadith 70
English translation : Book 39, Hadith 4406

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (ﷺ) and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people: Is he mad? They replied: There is no defect in him. He asked: Have you done it with her? He replied: Yes. so he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي الْحَذَّاءَ - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مَاعِزَ بْنَ مَالِكٍ، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّهُ زَنَى . فَأَعْرَضَ عَنْهُ فَأَعَادَ عَلَيْهِ مِرَارًا فَأَعْرَضَ عَنْهُ فَسَأَلَ قَوْمَهُ " أَمَجْنُونٌ هُوَ " . قَالُوا لَيْسَ بِهِ بَأْسٌ . قَالَ " أَفَعَلْتَ بِهَا " . قَالَ نَعَمْ . فَأَمَرَ بِهِ أَنْ يُرْجَمَ فَانْطُلِقَ بِهِ فَرُجِمَ وَلَمْ يُصَلِّ عَلَيْهِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4421
In-book reference : Book 40, Hadith 71
English translation : Book 39, Hadith 4407

Jabir b. Samurah said:

I saw Ma'iz b. Malik when he was brought to the Prophet (ﷺ). He was a small and muscular man. He did not wear the loose outer garment. He made confession about him four times that he committed fornication. The Messenger of Allah (ﷺ) said: Perhaps you kissed her. He said that this most discarded man has committed fornication. He said: So he had him stoned to death and gave an address, saying: Beware, whenever we go out on an expedition in the path of Allah, one of them (I.e. the people) lags behind with a bleating sound like that of a he-goat, and gives modicum of his milk(i.e. sperm) to one of the women. If Allah gives control over any of them, I shall deter him from them (i.e. women) by punishing him severely.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ رَأَيْتُ مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم رَجُلاً قَصِيرًا أَعْضَلَ لَيْسَ عَلَيْهِ رِدَاءٌ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ قَدْ زَنَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلَعَلَّكَ قَبَّلْتَهَا " . قَالَ لاَ وَاللَّهِ إِنَّهُ قَدْ زَنَى الآخِرُ . قَالَ فَرَجَمَهُ ثُمَّ خَطَبَ فَقَالَ " أَلاَ كُلَّمَا نَفَرْنَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ أَمَا إِنَّ اللَّهَ إِنْ يُمَكِّنِّي مِنْ أَحَدٍ مِنْهُمْ إِلاَّ نَكَّلْتُهُ عَنْهُنَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4422
In-book reference : Book 40, Hadith 72
English translation : Book 39, Hadith 4408

Simak said:

I heard this tradition from Jabir b. Samurah. But the first version is more perfect. This version has: He repeated twice, Simak said: I narrated to Sa'id b. Jubair. He said: He repeated it four times.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، بِهَذَا الْحَدِيثِ وَالأَوَّلُ أَتَمُّ قَالَ فَرَدَّهُ مَرَّتَيْنِ . قَالَ سِمَاكٌ فَحَدَّثْتُ بِهِ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4423
In-book reference : Book 40, Hadith 73
English translation : Book 39, Hadith 4409

Shu'bah said:

I asked Simak about the meaning of KUTHBAH. He said: A small quantity of milk.

حَدَّثَنَا عَبْدُ الْغَنِيِّ بْنُ أَبِي عَقِيلٍ الْمِصْرِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - قَالَ قَالَ شُعْبَةُ فَسَأَلْتُ سِمَاكًا عَنِ الْكُثْبَةِ فَقَالَ اللَّبَنُ الْقَلِيلُ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: **صحيح مقطوع** (الألباني)

Reference : Sunan Abi Dawud 4424
In-book reference : Book 40, Hadith 74
English translation : Book 39, Hadith 4410

Ibn 'Abbas said:

The Messenger of Allah (ﷺ) asked Ma'iz b. Malik : Is what I have heard about you is true? He said: What have you heard about me? He said: I have heard that you have had intercourse with a girl belonging to the family of so and so. He said: Yes. He then testified four times. He (The prophet) then gave order regarding him and he was stoned to death.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَاعِزِ بْنِ مَالِكٍ " أَحَقٌّ مَا بَلَغَنِي عَنْكَ " . قَالَ وَمَا بَلَغَكَ عَنِّي قَالَ " بَلَغَنِي عَنْكَ أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلاَنٍ " . قَالَ نَعَمْ . فَشَهِدَ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ فَرُجِمَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4425
In-book reference : Book 40, Hadith 75
English translation : Book 39, Hadith 4411

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (ﷺ) and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. He (the Prophet) said: You have testified to yourself four times. Take him away and stone him to death.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَاعْتَرَفَ بِالزِّنَا مَرَّتَيْنِ فَطَرَدَهُ ثُمَّ جَاءَ فَاعْتَرَفَ بِالزِّنَا مَرَّتَيْنِ فَقَالَ " شَهِدْتَ عَلَى نَفْسِكَ أَرْبَعَ مَرَّاتٍ اذْهَبُوا بِهِ فَارْجُمُوهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4426
In-book reference : Book 40, Hadith 76
English translation : Book 39, Hadith 4412

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said to Ma'iz ibn Malik: Perhaps you kissed, or squeezed, or looked. He said: No. He then said: Did you have intercourse with her? He said: Yes. On the (reply) he (the Prophet) gave order that he should be stoned to death. The narrator did not mention "on the authority of Ibn 'Abbas". This is Wahb's version.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرٌ، حَدَّثَنِي يَعْلَى، عَنْ عِكْرِمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُقْبَةُ بْنُ مُكْرَمٍ قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ يُحَدِّثُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِمَاعِزِ بْنِ مَالِكٍ " لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ " . قَالَ لاَ . قَالَ " أَفَنِكْتَهَا " . قَالَ نَعَمْ . قَالَ فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ . وَلَمْ يَذْكُرْ مُوسَى عَنِ ابْنِ عَبَّاسٍ وَهَذَا لَفْظُ وَهْبٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4427
In-book reference : Book 40, Hadith 77
English translation : Book 39, Hadith 4413

Narrated AbuHurayrah:

A man of the tribe of Aslam came to the Prophet (ﷺ) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (ﷺ) was turning away from him.

Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife.

He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. Then the Prophet (ﷺ) heard one of his companions saying to another:

Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air.

He asked: Where are so and so? They said: Here we are, Messenger of Allah (ﷺ)! He said: Go down and eat some of this ass's corpse. They replied: Messenger of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الصَّامِتِ ابْنَ عَمِّ أَبِي هُرَيْرَةَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ جَاءَ الأَسْلَمِيُّ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَشَهِدَ عَلَى نَفْسِهِ أَنَّهُ أَصَابَ امْرَأَةً حَرَامًا أَرْبَعَ مَرَّاتٍ كُلَّ ذَلِكَ يُعْرِضُ عَنْهُ النَّبِيُّ صلى الله عليه وسلم فَأَقْبَلَ فِي الْخَامِسَةِ فَقَالَ " أَنِكْتَهَا " . قَالَ نَعَمْ . قَالَ " حَتَّى غَابَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا " . قَالَ نَعَمْ . قَالَ " كَمَا يَغِيبُ الْمِرْوَدُ فِي الْمُكْحُلَةِ وَالرِّشَاءُ فِي الْبِئْرِ " . قَالَ نَعَمْ . قَالَ " فَهَلْ تَدْرِي مَا الزِّنَا " . قَالَ نَعَمْ أَتَيْتُ مِنْهَا حَرَامًا مَا يَأْتِي الرَّجُلُ مِنِ امْرَأَتِهِ حَلاَلاً . قَالَ " فَمَا تُرِيدُ بِهَذَا الْقَوْلِ " . قَالَ أُرِيدُ أَنْ تُطَهِّرَنِي . فَأَمَرَ بِهِ فَرُجِمَ فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ انْظُرْ إِلَى هَذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ فَلَمْ تَدَعْهُ نَفْسُهُ حَتَّى رُجِمَ رَجْمَ الْكَلْبِ . فَسَكَتَ عَنْهُمَا ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجِيفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ فَقَالَ " أَيْنَ فُلاَنٌ وَفُلاَنٌ " . فَقَالاَ نَحْنُ ذَانِ يَا رَسُولَ اللَّهِ . قَالَ " انْزِلاَ فَكُلاَ مِنْ جِيفَةِ هَذَا الْحِمَارِ " . فَقَالاَ يَا نَبِيَّ اللَّهِ مَنْ يَأْكُلُ مِنْ هَذَا قَالَ " فَمَا نِلْتُمَا مِنْ عِرْضِ أَخِيكُمَا آنِفًا أَشَدُّ مِنْ أَكْلٍ مِنْهُ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْقَمِسُ فِيهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4428
In-book reference : Book 40, Hadith 78
English translation : Book 39, Hadith 4414

A similar tradition has also been transmitted by Abu Hurrairah through a different chain of narrators. This version adds:

The narrator Hasan b. “All said: The transmitters have differed in the wordings (of this tradition) reported to me. Some said: He (Ma’iz) was tied to a tree, and others said: He was made to stand.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنِ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، بِنَحْوِهِ زَادَ وَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ رُبِطَ إِلَى شَجَرَةٍ وَقَالَ بَعْضُهُمْ وَقَفَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4429
In-book reference : Book 40, Hadith 79
English translation : Book 39, Hadith 4415

Jabir b. ‘Abd Allah said:

A man of the tribe of Asalam came to the Messenger of Allah (ﷺ) and made confession of fornication. He (the prophet) turned away from him. When he testified against him four times, the Prophet (ﷺ) said: Are you mad? He said: No. he asked: Are you married? He replied: Yes. The Prophet (ﷺ) then commanded regarding him and he was stoned in the place of prayer. Then when the stones hurt him, he fled, but was overtaken and stoned to death. The Prophet (ﷺ) then spoke well of him and did not pray over him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَالْحَسَنُ بْنُ عَلِيٍّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، مِنْ أَسْلَمَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَبِكَ جُنُونٌ " . قَالَ لاَ . قَالَ " أَحْصَنْتَ " . قَالَ نَعَمْ . قَالَ فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَرُجِمَ فِي الْمُصَلَّى فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُدْرِكَ فَرُجِمَ حَتَّى مَاتَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4430
In-book reference : Book 40, Hadith 80
English translation : Book 39, Hadith 4416

Abu Sa'id said:

When the Prophet (May peace e upon him) commanded to stone Ma'iz b. Malik, we took him out to Baql. I swear by Allah, we did not tie him, nor did we dig a pit for him. But he was standing before us. The narrator Abu Kamil said: So we threw at him bones, clods of mud and pieces of earthenware. He ran away and we ran after him till he came to a side of the Harrah. He stood there before us and we threw at him big stones of the Harrah until he died. He (the Prophet) did not ask forgiveness for him, nor did he speak ill of him.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، - وَهَذَا لَفْظُهُ - عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ لَمَّا أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِرَجْمِ مَاعِزِ بْنِ مَالِكٍ خَرَجْنَا بِهِ إِلَى الْبَقِيعِ فَوَاللَّهِ مَا أَوْثَقْنَاهُ وَلاَ حَفَرْنَا لَهُ وَلَكِنَّهُ قَامَ لَنَا . - قَالَ أَبُو كَامِلٍ قَالَ - فَرَمَيْنَاهُ بِالْعِظَامِ وَالْمَدَرِ وَالْخَزَفِ فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ حَتَّى أَتَى عُرْضَ الْحَرَّةِ فَانْتَصَبَ لَنَا فَرَمَيْنَاهُ بِجَلاَمِيدِ الْحَرَّةِ حَتَّى سَكَتَ - قَالَ - فَمَا اسْتَغْفَرَ لَهُ وَلاَ سَبَّهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4431
In-book reference : Book 40, Hadith 81
English translation : Book 39, Hadith 4417

Abu Nadrah said:

A man came to Prophet (ﷺ). He then mentioned a similar tradition but not completely. This version has: People began to speak ill of him but he (the Prophet) forbade them. Then they began to ask forgiveness from him, but he forbade them by saying. He is a man who had committed a sin. Allah will call him to account himself.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ وَلَيْسَ بِتَمَامِهِ قَالَ ذَهَبُوا يَسُبُّونَهُ فَنَهَاهُمْ قَالَ ذَهَبُوا يَسْتَغْفِرُونَ لَهُ فَنَهَاهُمْ قَالَ " **هُوَ رَجُلٌ أَصَابَ ذَنْبًا حَسِيبُهُ اللَّهُ** " .

Grade : **Da'if mursal** (Al-Albani) حكم: **ضعيف مرسل** (الألباني)

Reference : Sunan Abi Dawud 4432
In-book reference : Book 40, Hadith 82
English translation : Book 39, Hadith 4418

Buraidah said. :

The Prophet (ﷺ) smelt the breath of Ma’iz.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ يَعْلَى بْنِ الْحَارِثِ، حَدَّثَنَا أَبِي، عَنْ غَيْلاَنَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَنْكَهَ مَاعِزًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4433
In-book reference : Book 40, Hadith 83
English translation : Book 39, Hadith 4419

Narrated Buraydah ibn al-Hasib:

We, the Companions of the Messenger of Allah (ﷺ), used to talk mutually: Would that al-Ghamidiyyah and Ma'iz ibn Malik had withdrawn after their confession; or he said: Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession).

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الأَهْوَازِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كُنَّا أَصْحَابَ رَسُولِ اللَّهِ نَتَحَدَّثُ أَنَّ الْغَامِدِيَّةَ وَمَاعِزَ بْنَ مَالِكٍ لَوْ رَجَعَا بَعْدَ اعْتِرَافِهِمَا أَوْ قَالَ لَوْ لَمْ يَرْجِعَا بَعْدَ اعْتِرَافِهِمَا لَمْ يَطْلُبْهُمَا وَإِنَّمَا رَجَمَهُمَا عِنْدَ الرَّابِعَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4434
In-book reference : Book 40, Hadith 84
English translation : Book 39, Hadith 4420

Narrated Al-Lajlaj al-Amiri:

I was working in the market. A woman passed carrying a child. The people rushed towards her, and I also rushed along with them.
I then went to the Prophet (ﷺ) while he was asking: Who is the father of this (child) who is with you? She remained silent.
A young man by her side said: I am his father, Messenger of Allah!
He then turned towards her and asked: Who is the father of this child with you?
The young man said: I am his father, Messenger of Allah! The Messenger of Allah (ﷺ) then looked at some of those who were around him and asked them about him. They said: We only know good (about him).
The Prophet (ﷺ) said to him: Are you married? He said: Yes. So he gave orders regarding him and he was stoned to death.
He (the narrator) said: We took him out, dug a pit for him and put him in it. We then threw stones at him until he died. A man then came asking about the man who was stoned.
We brought him to the Prophet (ﷺ) and said: This man has come asking about the wicked man.
The Messenger of Allah (ﷺ) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say "in praying over him." This is the tradition of Abdah, and it is more accurate.

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ دَاوُدَ بْنِ صُبَيْحٍ، قَالَ عَبْدَةُ أَخْبَرَنَا حَرَمِيُّ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّ خَالِدَ بْنَ اللَّجْلاَجِ، حَدَّثَهُ أَنَّ اللَّجْلاَجَ أَبَاهُ أَخْبَرَهُ أَنَّهُ، كَانَ قَاعِدًا يَعْتَمِلُ فِي السُّوقِ فَمَرَّتِ امْرَأَةٌ تَحْمِلُ صَبِيًّا فَثَارَ النَّاسُ مَعَهَا وَثُرْتُ فِيمَنْ ثَارَ فَانْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَقُولُ " مَنْ أَبُو هَذَا مَعَكِ " . فَسَكَتَتْ فَقَالَ شَابٌّ حَذْوَهَا أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ . فَأَقْبَلَ عَلَيْهَا فَقَالَ " مَنْ أَبُو هَذَا مَعَكِ " . قَالَ الْفَتَى أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ . فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى بَعْضِ مَنْ حَوْلَهُ يَسْأَلُهُمْ عَنْهُ فَقَالُوا مَا عَلِمْنَا إِلاَّ خَيْرًا . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَحْصَنْتَ " . قَالَ نَعَمْ . فَأَمَرَ بِهِ فَرُجِمَ . قَالَ فَخَرَجْنَا بِهِ فَحَفَرْنَا لَهُ حَتَّى أَمْكَنَّا ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَدَأَ فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ فَانْطَلَقْنَا بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْنَا هَذَا جَاءَ يَسْأَلُ عَنِ الْخَبِيثِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَهُوَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " . فَإِذَا هُوَ أَبُوهُ فَأَعَنَّاهُ عَلَى غُسْلِهِ وَتَكْفِينِهِ وَدَفْنِهِ وَمَا أَدْرِي قَالَ وَالصَّلاَةِ عَلَيْهِ أَمْ لاَ . وَهَذَا حَدِيثُ عَبْدَةَ وَهُوَ أَتَمُّ .

Grade : **Hasan in chain** (Al-Albani) **حسن الإسناد** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4435
In-book reference : Book 40, Hadith 85
English translation : Book 39, Hadith 4421

A part of tradition has also been transmitted by al-Lajlaj from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا الْوَلِيدُ، جَمِيعًا قَالاَ حَدَّثَنَا مُحَمَّدٌ، - قَالَ هِشَامٌ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ - عَنْ مَسْلَمَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ خَالِدِ بْنِ اللَّجْلاَجِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِبَعْضِ هَذَا الْحَدِيثِ .

Grade : **Hasan in chain** (Al-Albani) **حسن الإسناد** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4436
In-book reference : Book 40, Hadith 86
English translation : Book 39, Hadith 4422

Narrated Sahl ibn Sa'd:

A man came to the Prophet (ﷺ) and confessed before him that he had committed fornication with a woman whom he named. The Messenger of Allah (ﷺ) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَفْصٍ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً أَتَاهُ فَأَقَرَّ عِنْدَهُ أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاهَا لَهُ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَرْأَةِ فَسَأَلَهَا عَنْ ذَلِكَ فَأَنْكَرَتْ أَنْ تَكُونَ زَنَتْ فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4437
In-book reference : Book 40, Hadith 87
English translation : Book 39, Hadith 4423

Narrated Jabir ibn Abdullah:

A man committed fornication with a woman. So the Messenger of Allah (ﷺ) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.
Abu Dawud said: This tradition has been transmitted by Muhammad b. Bakr al-Barsani from Ibn Juraij as a statement of Jabir, and Abu 'Asim has transmitted it from Ibn Juraid similar to that of Ibn Wahb. He did not mention the Prophet (ﷺ). But he said: A man committed fornication, but did not know that he was married ; so he was flogged. It was then known that he was married, so he was stoned to death.
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا ح، وَحَدَّثَنَا ابْنُ السَّرْحِ، - الْمَعْنَى - قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، زَنَى بِامْرَأَةٍ فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَجُلِدَ الْحَدَّ ثُمَّ أُخْبِرَ أَنَّهُ مُحْصَنٌ فَأَمَرَ بِهِ فَرُجِمَ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنِ ابْنِ جُرَيْجٍ مَوْقُوفًا عَلَى جَابِرٍ . وَرَوَاهُ أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ بِنَحْوِ ابْنِ وَهْبٍ لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم قَالَ إِنَّ رَجُلاً زَنَى فَلَمْ يَعْلَمْ بِإِحْصَانِهِ فَجُلِدَ ثُمَّ عَلِمَ بِإِحْصَانِهِ فَرُجِمَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4438
In-book reference : Book 40, Hadith 88
English translation : Book 39, Hadith 4424

Jabir said:

A man committed fornication with a woman. It was not known that he was married. So he was flogged. It was then known that he was married, so he was stoned to death.
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى الْبَزَّازُ، أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، زَنَى بِامْرَأَةٍ فَلَمْ يَعْلَمْ بِإِحْصَانِهِ فَجُلِدَ ثُمَّ عَلِمَ بِإِحْصَانِهِ فَرُجِمَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4439
In-book reference : Book 40, Hadith 89
English translation : Book 39, Hadith 4425

(25) Chapter: Regarding the woman of Juhainah whom the prophet (pbuh) ordered to be stoned

(25) باب الْمَرْأَةِ الَّتِي أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِرَجْمِهَا مِنْ جُهَيْنَةَ

Narrated Imran ibn Husayn:
A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (ﷺ) and said that she had committed fornication and that she was pregnant. The Messenger of Allah (ﷺ) called her guardian.

Then the Messenger of Allah (ﷺ) said to him: Be good to her, and when she bears a child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (ﷺ) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. He commanded the people (to pray) and they prayed over her.
Thereupon Umar said: Are you praying over her, Messenger of Allah, when she has committed fornication?
He said: By Him in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find better than the fact that she gave her life.
Aban did not say in his version: Then her clothes were tied to her.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، أَنَّ هِشَامًا الدَّسْتَوَائِيَّ، وَأَبَانَ بْنَ يَزِيدَ، حَدَّثَاهُمْ - الْمَعْنَى، - عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ امْرَأَةً، - قَالَ فِي حَدِيثِ أَبَانَ مِنْ جُهَيْنَةَ - أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنَّهَا زَنَتْ وَهِيَ حُبْلَى . فَدَعَا النَّبِيُّ صلى الله عليه وسلم وَلِيًّا لَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَجِئْ بِهَا " . فَلَمَّا أَنْ وَضَعَتْ جَاءَ بِهَا فَأَمَرَ بِهَا النَّبِيُّ صلى الله عليه وسلم فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ أَمَرَهُمْ فَصَلَّوْا عَلَيْهَا فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ تُصَلِّي عَلَيْهَا وَقَدْ زَنَتْ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِّمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا " . لَمْ يَقُلْ عَنْ أَبَانَ فَشُكَّتْ عَلَيْهَا ثِيَابُهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4440
In-book reference : Book 40, Hadith 90
English translation : Book 39, Hadith 4426

Al-Auza'i said:

The word shukkta means tied, meaning her clothes were tied on her.

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، قَالَ فَشُكَّتْ عَلَيْهَا ثِيَابُهَا . يَعْنِي فَشُدَّتْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4441
In-book reference : Book 40, Hadith 91
English translation : Book 39, Hadith 4427

) Buraidah said:

A woman of Ghamid came to the Prophet (ﷺ) and said: I have committed fornication. He said: Go back. She returned, and on the next day she came to him again, and said: Perhaps you want to send me back as you did to Ma'iz b. Malik. I swear by Allah, I am pregnant. He said to her: Go back. She then returned and came to him the next day. He said to her: Go back until you give birth to a child. She then returned. When she gave birth to a child, she brought the child to him, and said: Here it is! I have given birth to it. He said: Go back, and suckle him until you wean him. When she had weaned him, she brought him (the boy) to him with something in his hand which he was eating. The boy was then given to a certain man of the Muslims and he (the Prophet) commanded regarding her. So a pit was dug for her, and he gave orders about her and she was stoned to death. Khalid was one of those who were

throwing stones at her. He threw a stone at her. When a drop blood fell on his cheeks, he abused her. The Prophet (ﷺ) said to him: Gently, Khalid. By Him in whose hand my soul is, she has reported to such an extent that if one who wrongfully takes extra tax were to repent to a like extent, he would be forgiven. Then giving command regarding her, prayed over her and she was buried.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً، - يَعْنِي مِنْ غَامِدَ - أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنِّي قَدْ فَجَرْتُ . فَقَالَ " ارْجِعِي " . فَرَجَعَتْ فَلَمَّا كَانَ الْغَدُ أَتَتْهُ فَقَالَتْ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزَ بْنَ مَالِكٍ فَوَاللَّهِ إِنِّي لَحُبْلَى . فَقَالَ لَهَا " ارْجِعِي " . فَرَجَعَتْ فَلَمَّا كَانَ الْغَدُ أَتَتْهُ فَقَالَ لَهَا " ارْجِعِي حَتَّى تَلِدِي " . فَرَجَعَتْ فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فَقَالَتْ هَذَا قَدْ وَلَدْتُهُ . فَقَالَ لَهَا " ارْجِعِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ " . فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ وَفِي يَدِهِ شَىْءٌ يَأْكُلُهُ فَأَمَرَ بِالصَّبِيِّ فَدُفِعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا فَحُفِرَ لَهَا وَأَمَرَ بِهَا فَرُجِمَتْ وَكَانَ خَالِدٌ فِيمَنْ يَرْجُمُهَا فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةٌ مِنْ دَمِهَا عَلَى وَجْنَتِهِ فَسَبَّهَا فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَهْلاً يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ " . وَأَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا فَدُفِنَتْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4442
In-book reference : Book 40, Hadith 92
English translation : Book 39, Hadith 4428

Narrated Zakariya Abi 'Imran:

I heard an old man who transmitted from Abu Bakrah on this father's authority that the Prophet (ﷺ) had a woman stoned and a pit was dug up to her breasts.
Abu Dawud said: A man made me understand it from 'Uthman (b. Abi Shaibah)
Abu Dawud said: Al-Ghassani said: Juhainah, Ghamid and Bariq as the same.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ زَكَرِيَّا أَبِي عِمْرَانَ، قَالَ سَمِعْتُ شَيْخًا، يُحَدِّثُ عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَجَمَ امْرَأَةً فَحُفِرَ لَهَا إِلَى الثَّنْدُوَةِ . قَالَ أَبُو دَاوُدَ أَفْهَمَنِي رَجُلٌ عَنْ عُثْمَانَ . قَالَ أَبُو دَاوُدَ قَالَ الْغَسَّانِيُّ جُهَيْنَةُ وَغَامِدٌ وَبَارِقٌ وَاحِدٌ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4443
In-book reference : Book 40, Hadith 93
English translation : Book 39, Hadith 4429

Abu Dawud said:

A similar tradition has been transmitted by Zakariya b. Salim through a different chain of narrators. This version adds: He (the Prophet) then threw a pebble like a gram at her. He then said: Throw at her and avoid her face. When se died, he took her out and prayed over her. About repentance he said similar to the tradition on Buraidah.

قَالَ أَبُو دَاوُدَ حُدِّثْتُ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، قَالَ حَدَّثَنَا زَكَرِيَّا بْنُ سُلَيْمٍ، بِإِسْنَادِهِ نَحْوَهُ زَادَ ثُمَّ رَمَاهَا بِحَصَاةٍ مِثْلَ الْحُمُّصَةِ ثُمَّ قَالَ " ارْمُوا وَاتَّقُوا الْوَجْهَ " . فَلَمَّا طَفِئَتْ أَخْرَجَهَا فَصَلَّى عَلَيْهَا وَقَالَ فِي التَّوْبَةِ نَحْوَ حَدِيثِ بُرَيْدَةَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4444
In-book reference : Book 40, Hadith 94
English translation : Book 39, Hadith 4429

Abu Hurairah and Zaid b. Khalid al-Juhani said:

Two men brought a dispute before the Messenger of Allah (ﷺ). One of them said: Pronounce judgement between us in accordance with Allah's Book, Messenger of Allah! The other who had more understanding said: Yes, Messenger of Allah! Pronounce judgement between us in accordance with Allah's Book, and allow me to speak. He (the Prophet) said: Speak, He then said: My son who was a hired servant with this(man) committed fornication with his wife, and when I was told that my son must be stoned to death, I ransomed him with a hundred sheep and a slave girl of mine; but when I asked the learned, they told me that my son should receive a hundred lashes and be banished for a year, and that stoning to death applied only to man's wife. The apostle of Allah (ﷺ) replied: By him in whose hand my soul is, I shall certainly pronounce judgment between you in accordance with Allah's Book. Your sheep and your slave girl must be returned to you, and your son shall receive a hundred lashes and be banished for a year. And he commanded Unias al-Aslami go to that man's wife, and if she confessed, he should stone her to death. She confessed and he stoned her.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَحَدُهُمَا يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ . وَقَالَ الآخَرُ وَكَانَ أَفْقَهَهُمَا أَجَلْ يَا رَسُولَ اللَّهِ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنْ لِي أَنْ أَتَكَلَّمَ . قَالَ " تَكَلَّمْ " . قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا - وَالْعَسِيفُ الأَجِيرُ - فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ إِلَيْكَ " . وَجَلَدَ ابْنَهُ مِائَةً وَغَرَّبَهُ عَامًا وَأَمَرَ أُنَيْسًا الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ فَإِنِ اعْتَرَفَتْ رَجَمَهَا فَاعْتَرَفَتْ فَرَجَمَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4445
In-book reference : Book 40, Hadith 95
English translation : Book 39, Hadith 4430

(26) Chapter: The stoning of the two jews (26) باب فِي رَجْمِ الْيَهُودِيَّيْنِ

Ibn 'Umar said:

some jews came to the Messenger of Allah (ﷺ) and mentioned to him that a man and a women of their number had committed fornication. The Messenger of Allah (ﷺ) asked them: What do you find in the Torah about stoning? They replied: We disgrace them and they should be flogged. 'Abd Allah b. Salam said: You lie; it contains (instruction for) stoning. So they brought the Torah and spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abd Allah b. Salam said to him: Lift your hand. When he did so, the verse of stoning was seen to be in it. They then said: He has spoken the truth, Muhammad, the verse of stoning is in

it. The Messenger of Allah (ﷺ) then gave command regarding them, and they were stoned to death. ‘Abd Allah b. ‘Umar said: I saw the man leaning on the woman protecting her from the stones.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ إِنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الزِّنَا " . فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ . فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا فَجَعَلَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ ثُمَّ جَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ارْفَعْ يَدَكَ . فَرَفَعَهَا فَإِذَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ . فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4446
In-book reference : Book 40, Hadith 96
English translation : Book 39, Hadith 4431

Al-Bara’ b. Azib said:

The people passed by the Messenger of Allah (ﷺ) with a jew whose face blackened with charcoal and he was being taken around. He adjured them by Allah and asked: What is the prescribed punishment for a fornicator in your Divine book? He (the narrator) said: They referred him to a man of them. The Prophet (ﷺ) adjured him and asked: What is the punishment for a fornication in your Divine Book? He replied: Stoning. But fornication spread among our people of rank, so we disliked that a person of rank should be left alone and the punishment be inflicted on one who is lower in rank than him. So we suspended it for us. The Messenger of Allah (ﷺ) then commanded regarding him and he was stoned to death. He then said: O Allah! I am the first to give life to a command of Thy Book which they had killed.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ مَرُّوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَهُودِيٍّ قَدْ حُمِّمَ وَجْهُهُ وَهُوَ يُطَافُ بِهِ فَنَاشَدَهُمْ مَا حَدُّ الزَّانِي فِي كِتَابِهِمْ قَالَ فَأَحَالُوهُ عَلَى رَجُلٍ مِنْهُمْ فَنَشَدَهُ النَّبِيُّ صلى الله عليه وسلم " مَا حَدُّ الزَّانِي فِي كِتَابِكُمْ " . فَقَالَ الرَّجْمُ وَلَكِنْ ظَهَرَ الزِّنَا فِي أَشْرَافِنَا فَكَرِهْنَا أَنْ يُتْرَكَ الشَّرِيفُ وَيُقَامَ عَلَى مَنْ دُونَهُ فَوَضَعْنَا هَذَا عَنَّا . فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَ ثُمَّ قَالَ " اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا مَا أَمَاتُوا مِنْ كِتَابِكَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4447
In-book reference : Book 40, Hadith 97
English translation : Book 39, Hadith 4432

Narrated Al-Bara' ibn Azib:

The people passed by the Messenger of Allah (ﷺ) with a Jew who was blackened with charcoal and who was being flogged.

He called them and said: Is this the prescribed punishment for a fornicator?
They said: Yes. He then called on a learned man among them and asked him: I adjure you by Allah Who revealed the Torah to Moses, do you find this prescribed punishment for a fornicator in your divine Book?
He said: By Allah, no. If you had not adjured me about this, I should not have informed you. We find stoning to be prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank; so when we seized a person of rank, we left him alone, and when we seized a weak person, we inflicted the prescribed punishment on him. So we said: Come, let us agree on something which may be enforced equally on people of higher and lower rank. So we agreed to blacken the face of a criminal with charcoal, and flog him, and we abandoned stoning.
The Messenger of Allah (ﷺ) then said: O Allah, I am the first to give life to Thy command which they have killed. So he commanded regarding him (the Jew) and he was stoned to death.
Allah Most High then sent down: "O Apostle, let not those who race one another into unbelief, make thee grieve..." up to "They say: If you are given this, take it, but if not, beware!...." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," about Jews, up to "And if any do fail to judge by (the right of) what Allah hath revealed, they are no better than) wrong-doers" about Jews: and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." About this he said: This whole verse was revealed about the infidels.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ مُرَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ فَدَعَاهُمْ فَقَالَ " هَكَذَا تَجِدُونَ حَدَّ الزَّانِي " . فَقَالُوا نَعَمْ . فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ قَالَ لَهُ " نَشَدْتُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ " . فَقَالَ اللَّهُمَّ لاَ وَلَوْلاَ أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ نَجِدُ حَدَّ الزَّانِي فِي كِتَابِنَا الرَّجْمَ وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا فَكُنَّا إِذَا أَخَذْنَا الرَّجُلَ الشَّرِيفَ تَرَكْنَاهُ وَإِذَا أَخَذْنَا الرَّجُلَ الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ فَقُلْنَا تَعَالَوْا فَنَجْتَمِعَ عَلَى شَىْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ وَتَرَكْنَا الرَّجْمَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ " . فَأَمَرَ بِهِ فَرُجِمَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ } إِلَى قَوْلِهِ { يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا } إِلَى قَوْلِهِ { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ } فِي الْيَهُودِ إِلَى قَوْلِهِ { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ } فِي الْيَهُودِ إِلَى قَوْلِهِ { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ } قَالَ هِيَ فِي الْكُفَّارِ كُلُّهَا يَعْنِي هَذِهِ الآيَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4448
In-book reference : Book 40, Hadith 98
English translation : Book 39, Hadith 4433

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Messenger of Allah (ﷺ) to Quff. So he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Messenger of Allah (ﷺ) who sat on it and said: Bring the Torah. It was then

brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.
He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، أَنَّ زَيْدَ بْنَ أَسْلَمَ، حَدَّثَهُ عَنِ ابْنِ عُمَرَ، قَالَ أَتَى نَفَرٌ مِنْ يَهُودَ فَدَعَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم إِلَى الْقُفِّ فَأَتَاهُمْ فِي بَيْتِ الْمِدْرَاسِ فَقَالُوا يَا أَبَا الْقَاسِمِ إِنَّ رَجُلاً مِنَّا زَنَى بِامْرَأَةٍ فَاحْكُمْ بَيْنَهُمْ فَوَضَعُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم وِسَادَةً فَجَلَسَ عَلَيْهَا ثُمَّ قَالَ " ائْتُونِي بِالتَّوْرَاةِ " . فَأُتِيَ بِهَا فَنَزَعَ الْوِسَادَةَ مِنْ تَحْتِهِ فَوَضَعَ التَّوْرَاةَ عَلَيْهَا ثُمَّ قَالَ " آمَنْتُ بِكِ وَبِمَنْ أَنْزَلَكِ " . ثُمَّ قَالَ " ائْتُونِي بِأَعْلَمِكُمْ " . فَأُتِيَ بِفَتًى شَابٍّ ثُمَّ ذَكَرَ قِصَّةَ الرَّجْمِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4449
In-book reference : Book 40, Hadith 99
English translation : Book 39, Hadith 4434

Narrated AbuHurayrah:

(This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication.
Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It is a judgment of one of your prophets. So they came to the Prophet (ﷺ) who was sitting in the mosque among his companions.

They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school.
He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?
They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent.
When the Prophet (ﷺ) emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication).
The Prophet (ﷺ) said: So when did you lessen the severity of Allah's command? He said:

A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them.
The Prophet (ﷺ) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.
Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنَا رَجُلٌ، مِنْ مُزَيْنَةَ ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، قَالَ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ سَمِعْتُ رَجُلاً، مِنْ مُزَيْنَةَ مِمَّنْ يَتَّبِعُ الْعِلْمَ وَيَعِيهِ - ثُمَّ اتَّفَقَا - وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثُ مَعْمَرٍ وَهُوَ أَتَمُّ - قَالَ زَنَى رَجُلٌ مِنَ الْيَهُودِ وَامْرَأَةٌ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اذْهَبُوا بِنَا إِلَى هَذَا النَّبِيِّ فَإِنَّهُ نَبِيٌّ بُعِثَ بِالتَّخْفِيفِ فَإِنْ أَفْتَانَا بِفُتْيَا دُونَ الرَّجْمِ قَبِلْنَاهَا وَاحْتَجَجْنَا بِهَا عِنْدَ اللَّهِ قُلْنَا فُتْيَا نَبِيٍّ مِنْ أَنْبِيَائِكَ - قَالَ - فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ فَقَالُوا يَا أَبَا الْقَاسِمِ مَا تَرَى فِي رَجُلٍ وَامْرَأَةٍ زَنَيَا فَلَمْ يُكَلِّمْهُمْ كَلِمَةً حَتَّى أَتَى بَيْتَ مِدْرَاسِهِمْ فَقَامَ عَلَى الْبَابِ فَقَالَ " أَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ " . قَالُوا يُحَمَّمُ وَيُجَبَّهُ وَيُجْلَدُ - وَالتَّجْبِيَةُ أَنْ يُحْمَلَ الزَّانِيَانِ عَلَى حِمَارٍ وَتُقَابَلَ أَقْفِيَتُهُمَا وَيُطَافَ بِهِمَا - قَالَ وَسَكَتَ شَابٌّ مِنْهُمْ فَلَمَّا رَآهُ النَّبِيُّ صلى الله عليه وسلم سَكَتَ أَلَظَّ بِهِ النِّشْدَةَ فَقَالَ اللَّهُمَّ إِذْ نَشَدْتَنَا فَإِنَّا نَجِدُ فِي التَّوْرَاةِ الرَّجْمَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَمَا أَوَّلُ مَا ارْتَخَصْتُمْ أَمْرَ اللَّهِ " . قَالَ زَنَى ذُو قَرَابَةٍ مَعَ مَلِكٍ مِنْ مُلُوكِنَا فَأَخَّرَ عَنْهُ الرَّجْمَ ثُمَّ زَنَى رَجُلٌ فِي أُسْرَةٍ مِنَ النَّاسِ فَأَرَادَ رَجْمَهُ فَحَالَ قَوْمُهُ دُونَهُ وَقَالُوا لاَ يُرْجَمُ صَاحِبُنَا حَتَّى تَجِيءَ بِصَاحِبِكَ فَتَرْجُمَهُ فَاصْطَلَحُوا عَلَى هَذِهِ الْعُقُوبَةِ بَيْنَهُمْ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَإِنِّي أَحْكُمُ بِمَا فِي التَّوْرَاةِ " . فَأَمَرَ بِهِمَا فَرُجِمَا . قَالَ الزُّهْرِيُّ فَبَلَغَنَا أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِمْ { إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا } كَانَ النَّبِيُّ صلى الله عليه وسلم مِنْهُمْ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4450
In-book reference : Book 40, Hadith 100
English translation : Book 39, Hadith 4435

Abu Hurairah said:

A man and a woman of the Jews who were married committed fornication at the time when the Messenger of Allah (ﷺ) came to Medina. Stoning was a prescribed punishment for them in accordance with the Torah, but they abandoned it and followed tajbiyyah, meaning, the man was beaten a hundred times with a rope painted with tar and was seated on a donkey with his face towards the tail of the donkey. Their rabbis then assembled and sent some people to the Messenger of Allah (ﷺ). They said to them: Ask him about the prescribed punishment for fornication. The transmitter then mentioned the rest of the tradition. They version adds: They were not the followers of his religion, and he (the prophet) was to pronounce judgment between them. So he was given a choice in this verse:”If they do come to thee, either judge between them, or decline to interfere.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الأَصْبَغِ الْحَرَّانِيُّ، قَالَ حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ رَجُلاً، مِنْ مُزَيْنَةَ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ زَنَى رَجُلٌ وَامْرَأَةٌ مِنَ الْيَهُودِ وَقَدْ أُحْصِنَا حِينَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وَقَدْ كَانَ الرَّجْمُ مَكْتُوبًا عَلَيْهِمْ فِي التَّوْرَاةِ فَتَرَكُوهُ وَأَخَذُوا بِالتَّجْبِيَةِ يُضْرَبُ مِائَةً بِحَبْلٍ مَطْلِيٍّ بِقَارٍ وَيُحْمَلُ عَلَى حِمَارٍ وَجْهُهُ مِمَّا يَلِي دُبُرَ الْحِمَارِ فَاجْتَمَعَ أَحْبَارٌ مِنْ أَحْبَارِهِمْ فَبَعَثُوا قَوْمًا آخَرِينَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

فَقَالُوا سَلُوهُ عَنْ حَدِّ الزَّانِي . وَسَاقَ الْحَدِيثَ قَالَ فِيهِ قَالَ وَلَمْ يَكُونُوا مِنْ أَهْلِ دِينِهِ فَيَحْكُمَ بَيْنَهُمْ فَخُيِّرَ فِي ذَلِكَ قَالَ { فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ } .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4451
In-book reference : Book 40, Hadith 101
English translation : Book 39, Hadith 4436

Jabir b. ‘Abd Allah said:

The Jews brought a man and a woman of them who had committed fornication. He said: Bring me two learned men or yours. So they brought the two sons of Suriya. He adjured them and said: How do you think about the matter if these two persons bear witness to the effect that they have seen his sexual organ in her female organ (penetrated) like a collyrium stick when enclosed in its case, they will be stoned to death. He asked: What is there which prevents you from stoning them: They replied : Our rule has gone, so we disapproved of killing. The Messenger of Allah (ﷺ) then called four witnesses. They brought four witnesses. Who testified that they had seen his sexual organ (penetrated) in her female organ like a collyrium stick when enclosed in its case. The Prophet (ﷺ) then gave orders for stoning them.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ مُجَالِدٌ أَخْبَرَنَا عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَتِ الْيَهُودُ بِرَجُلٍ وَامْرَأَةٍ مِنْهُمْ زَنَيَا فَقَالَ ائْتُونِي بِأَعْلَمِ رَجُلَيْنِ مِنْكُمْ فَأَتَوْهُ بِابْنَىْ صُورِيَا فَنَشَدَهُمَا " كَيْفَ تَجِدَانِ أَمْرَ هَذَيْنِ فِي التَّوْرَاةِ " . قَالاَ نَجِدُ فِي التَّوْرَاةِ إِذَا شَهِدَ أَرْبَعَةٌ أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ فِي الْمُكْحُلَةِ رُجِمَا . قَالَ " فَمَا يَمْنَعُكُمَا أَنْ تَرْجُمُوهُمَا " . قَالاَ ذَهَبَ سُلْطَانُنَا فَكَرِهْنَا الْقَتْلَ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالشُّهُودِ فَجَاءُوا بِأَرْبَعَةٍ فَشَهِدُوا أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ فِي الْمُكْحُلَةِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَجْمِهِمَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4452
In-book reference : Book 40, Hadith 102
English translation : Book 39, Hadith 4437

A similar tradition has also been transmitted by Ibrahim and al-Sha’bi from the Prophet (ﷺ) through a different chain of narrators. But this version does not mention the words:

He called the witnesses who testified.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ هُشَيْمٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ لَمْ يَذْكُرْ فَدَعَا بِالشُّهُودِ فَشَهِدُوا .

Grade : **Sahih li ghairih** (Al-Albani) حكم: صحيح لغيره (الألباني)

Reference : Sunan Abi Dawud 4453
In-book reference : Book 40, Hadith 103
English translation : Book 39, Hadith 4438

A similar tradition has also been transmitted by al-Sha’bi through a different chain of narrators.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ هُشَيْمٍ، عَنِ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ، بِنَحْوِ مِنْهُ .

Reference : Sunan Abi Dawud 4454
In-book reference : Book 40, Hadith 104
English translation : Book 39, Hadith 4439

Jabir bin 'Abd Allah said:

The Prophet (ﷺ) had a man and a woman of the Jews who had committed fornication stoned to death.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَسَنٍ الْمِصِّيصِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ، أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَجَمَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً مِنَ الْيَهُودِ وَامْرَأَةً زَنَيَا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4455
In-book reference : Book 40, Hadith 105
English translation : Book 39, Hadith 4440

(27) Chapter: A man who commits zina with a mahram relative

(27) باب فِي الرَّجُلِ يَزْنِي بِحَرِيمِهِ

Narrated Al-Bara' ibn Azib:

while I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouin began to go round me for my position with the Prophet (ﷺ). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُطَرِّفٌ، عَنْ أَبِي الْجَهْمِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ بَيْنَا أَنَا أَطُوفُ، عَلَى إِبِلٍ لِي ضَلَّتْ إِذْ أَقْبَلَ رَكْبٌ أَوْ فَوَارِسُ مَعَهُمْ لِوَاءٌ فَجَعَلَ الأَعْرَابُ يُطِيفُونَ بِي لِمَنْزِلَتِي مِنَ النَّبِيِّ صلى الله عليه وسلم إِذْ أَتَوْا قُبَّةً فَاسْتَخْرَجُوا مِنْهَا رَجُلاً فَضَرَبُوا عُنُقَهُ فَسَأَلْتُ عَنْهُ فَذَكَرُوا أَنَّهُ أَعْرَسَ بِامْرَأَةِ أَبِيهِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4456
In-book reference : Book 40, Hadith 106
English translation : Book 39, Hadith 4441

Narrated Al-Bara' ibn Azib:

I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Messenger of Allah (ﷺ) has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property.

حَدَّثَنَا عَمْرُو بْنُ قُسَيْطٍ الرَّقِّيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ، قَالَ لَقِيتُ عَمِّي وَمَعَهُ رَايَةٌ فَقُلْتُ لَهُ أَيْنَ تُرِيدُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى رَجُلٍ نَكَحَ امْرَأَةَ أَبِيهِ فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ وَآخُذَ مَالَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4457
In-book reference : Book 40, Hadith 107
English translation : Book 39, Hadith 4442

(28) Chapter: A man who commits zina with his wife's slave woman

(28) باب فِي الرَّجُلِ يَزْنِي بِجَارِيَةِ امْرَأَتِهِ

Narrated An-Nu'man ibn Bashir:

Habib ibn Salim said: A man called AbdurRahman ibn Hunayn had intercourse with his wife's slave-girl. The matter was brought to an-Nu'man ibn Bashir who was the Governor of Kufah. He said: I shall decide between you in accordance with the decision of the Messenger of Allah (ﷺ). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes.

Qatadah said: I wrote to Habib b. Salim; so he wrote this (tradition) to me.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، أَنَّ رَجُلاً، يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ حُنَيْنٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ فَرُفِعَ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ وَهُوَ أَمِيرٌ عَلَى الْكُوفَةِ فَقَالَ لأَقْضِيَنَّ فِيكَ بِقَضِيَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنْ كَانَتْ أَحَلَّتْهَا لَكَ جَلَدْتُكَ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ . فَوَجَدُوهُ قَدْ أَحَلَّتْهَا لَهُ فَجَلَدَهُ مِائَةً . قَالَ قَتَادَةُ كَتَبْتُ إِلَى حَبِيبِ بْنِ سَالِمٍ فَكَتَبَ إِلَىَّ بِهَذَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4458
In-book reference : Book 40, Hadith 108
English translation : Book 39, Hadith 4443

Narrated An-Nu'man ibn Bashir:

The Prophet (ﷺ) said: about a man who had (unlawful) intercourse with his wife's slave girl: If she made her lawful for him, he will be flogged one hundred lashes; if she did not make her lawful for him, I shall stone him.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الرَّجُلِ يَأْتِي جَارِيَةَ امْرَأَتِهِ قَالَ " إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جُلِدَ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4459
In-book reference : Book 40, Hadith 109
English translation : Book 39, Hadith 4444

Narrated Salamah ibn al-Muhabbaq:

The Messenger of Allah (ﷺ) made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her.

Abu Dawud said: This tradition has been transmitted by Yunus b. 'Ubaid, 'Amr b. Dinar, Mansur b. Zadhan and Salam from al-Hasan to the same effect. But yunus and Mansur did not mention Qabisah.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي رَجُلٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا فَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لَهُ وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا . قَالَ أَبُو دَاوُدَ رَوَاهُ يُونُسُ بْنُ عُبَيْدٍ وَعَمْرُو بْنُ دِينَارٍ وَمَنْصُورُ بْنُ زَاذَانَ وَسَلاَّمٌ عَنِ الْحَسَنِ هَذَا الْحَدِيثَ بِمَعْنَاهُ لَمْ يَذْكُرْ يُونُسُ وَمَنْصُورٌ قَبِيصَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4460
In-book reference : Book 40, Hadith 110
English translation : Book 39, Hadith 4445

Narrated Salamah ibn al-Muhabbaq:

A similar tradition (to the No. 4445) has also been transmitted by Salamah ibn al-Muhabbaq from the Prophet (ﷺ).

This version has: If she asked her to have intercourse with her voluntarily, then she and a similar slave-girl would be given to her mistress from his property.

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الدِّرْهَمِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ إِلاَّ أَنَّهُ قَالَ وَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ حُرَّةٌ وَمِثْلُهَا مِنْ مَالِهِ لِسَيِّدَتِهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4461
In-book reference : Book 40, Hadith 111
English translation : Book 39, Hadith 4446

(29) Chapter: One who does the action of the people of Lut

(29) باب فِيمَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

Abu Dawud said: A similar tradition has also been transmitted by Sulaiman b. Bilal from 'Amr b. Abi 'Umar. And 'Abbad b. Mansur transmitted it from 'Ikrimah on the authority of Ibn 'Abbas who transmitted it from the Prophet (ﷺ). It has also been transmitted by Ibn Juraij from Ibrahim from Dawud b. Al-Husain from 'Ikrimah on the authority of Ibn 'Abbas who transmitted it from the Prophet (ﷺ).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ سُلَيْمَانُ بْنُ بِلاَلٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مِثْلَهُ وَرَوَاهُ عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4462
In-book reference : Book 40, Hadith 112
English translation : Book 39, Hadith 4447

Narrated Abdullah ibn Abbas:

If a man who is not married is seized committing sodomy, he will be stoned to death.
Abu Dawud said: The tradition of 'Asim proved the tradition of 'Amir b. Abi 'Amr as weak.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهَوَيْهِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ خُثَيْمٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَمُجَاهِدًا، يُحَدِّثَانِ عَنِ ابْنِ عَبَّاسٍ، فِي الْبِكْرِ يُوجَدُ عَلَى اللُّوطِيَّةِ قَالَ يُرْجَمُ ‏.‏ قَالَ أَبُو دَاوُدَ حَدِيثُ عَاصِمٍ يُضَعِّفُ حَدِيثَ عَمْرِو بْنِ أَبِي عَمْرٍو ‏.‏

حكم: **صحيح الإسناد موقوف** (الألباني)

Reference : Sunan Abi Dawud 4463
In-book reference : Book 40, Hadith 113
English translation : Book 39, Hadith 4448

(30) Chapter: One who has intercourse with an animal

(30) باب فِيمَنْ أَتَى بَهِيمَةً

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal/ He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.
Abu Dawud said: This is not a strong tradition.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **مَنْ أَتَى بَهِيمَةً فَاقْتُلُوهُ وَاقْتُلُوهَا مَعَهُ** ‏"‏ ‏.‏ قَالَ قُلْتُ لَهُ مَا شَأْنُ الْبَهِيمَةِ قَالَ مَا أُرَاهُ إِلاَّ قَالَ ذَلِكَ أَنَّهُ كَرِهَ أَنْ يُؤْكَلَ لَحْمُهَا وَقَدْ عُمِلَ بِهَا ذَلِكَ الْعَمَلُ ‏.‏ قَالَ أَبُو دَاوُدَ لَيْسَ هَذَا بِالْقَوِيِّ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4464
In-book reference : Book 40, Hadith 114
English translation : Book 39, Hadith 4449

'Asim reported from Abu Razin on the authority of Ibn 'Abbas saying:

There is no prescribed punishment for one who has sexual intercourse with an animal.
Abu Dawud said: 'Ata is also so. Al Hakam said: I think he should be flogged, but the number should not reach the one of the prescribed punishment. Al-Hasan said: He is like a fornicator.
Abu Dawud said: THe tradition of 'Asim proves the tradition of 'Amr b. Abi 'Amr as weak.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، أَنَّ شَرِيكًا، وَأَبَا الأَحْوَصِ، وَأَبَا، بَكْرِ بْنَ عَيَّاشٍ حَدَّثُوهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَيْسَ عَلَى الَّذِي يَأْتِي الْبَهِيمَةَ حَدٌّ . قَالَ أَبُو دَاوُدَ كَذَا قَالَ عَطَاءٌ وَقَالَ الْحَكَمُ أَرَى أَنْ يُجْلَدَ وَلاَ يَبْلُغَ بِهِ الْحَدَّ . وَقَالَ الْحَسَنُ هُوَ بِمَنْزِلَةِ الزَّانِي . قَالَ أَبُو دَاوُدَ حَدِيثُ عَاصِمٍ يُضَعِّفُ حَدِيثَ عَمْرِو بْنِ أَبِي عَمْرٍو .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4465
In-book reference : Book 40, Hadith 115
English translation : Book 39, Hadith 4450

(31) Chapter: If the man confess to zina but the woman does not

(31) باب إِذَا أَقَرَّ الرَّجُلُ بِالزِّنَا وَلَمْ تُقِرَّ الْمَرْأَةُ

Narrated Sahl ibn Sa'd:

A man came to the Prophet (ﷺ) and made acknowledgment before him that he had committed fornication with a woman whom he named. The Messenger of Allah (ﷺ) sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of lashes and left her.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَفْصٍ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً أَتَاهُ فَأَقَرَّ عِنْدَهُ أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاهَا لَهُ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَرْأَةِ فَسَأَلَهَا عَنْ ذَلِكَ فَأَنْكَرَتْ أَنْ تَكُونَ زَنَتْ فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4466
In-book reference : Book 40, Hadith 116
English translation : Book 39, Hadith 4451

Narrated Abdullah ibn Abbas:

A man of Bakr ibn Layth came to the Prophet (ﷺ) and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered to him. The man had not been married. He then asked him to produce proof against the woman, and she said: I swear by Allah, Messenger of Allah, that he has lied. Then he was given the punishment of eighty lashes of falsehood.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا مُوسَى بْنُ هَارُونَ الْبُرْدِيُّ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ الْقَاسِمِ بْنِ فَيَّاضٍ الأَبْنَاوِيِّ، عَنْ خَلاَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، مِنْ بَكْرِ بْنِ لَيْثٍ أَتَى النَّبِيَّ صلى الله عليه وسلم فَأَقَرَّ أَنَّهُ زَنَى بِامْرَأَةٍ أَرْبَعَ مَرَّاتٍ فَجَلَدَهُ مِائَةً وَكَانَ بِكْرًا ثُمَّ سَأَلَهُ الْبَيِّنَةَ عَلَى الْمَرْأَةِ فَقَالَتْ كَذَبَ وَاللَّهِ يَا رَسُولَ اللَّهِ فَجَلَدَهُ حَدَّ الْفِرْيَةِ ثَمَانِينَ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 4467
In-book reference : Book 40, Hadith 117
English translation : Book 39, Hadith 4452

(32) Chapter: A man who does something less than intercourse with a woman, and repents before he is arrested by the imam.

(32) باب فِي الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ دُونَ الْجِمَاعِ فَيَتُوبُ قَبْلَ أَنْ يَأْخُذَهُ الإِمَامُ

'Abd Allah (b. Mas'ud) said:

A man came to the Prophet (ﷺ) and said: I contacted directly a women at the furthest part of the city (i.e., Medina), and I did with her everything except sexual intercourse. So here I am; inflict any punishment you wish. Thereupon 'Umar said: Allah has concealed your fault; it would have been better if you also had concealed it yourself. The Prophet (ﷺ) sent a men after him. (When he came) he recited the verse: "And establish regular prayers at the two ends of the day and at the approaches of the night. . ." up to the end of the verse. A man from the people got up and asked: Is it particular to him, Messenger of Allah, or for the people in general? He replied: It is all the people.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سِمَاكٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، قَالاَ قَالَ عَبْدُ اللَّهِ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي عَالَجْتُ امْرَأَةً مِنْ أَقْصَى الْمَدِينَةِ فَأَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا فَأَنَا هَذَا فَأَقِمْ عَلَىَّ مَا شِئْتَ . فَقَالَ عُمَرُ قَدْ سَتَرَ اللَّهُ عَلَيْكَ لَوْ سَتَرْتَ عَلَى نَفْسِكَ . فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم شَيْئًا فَانْطَلَقَ الرَّجُلُ فَأَتْبَعَهُ النَّبِيُّ صلى الله عليه وسلم رَجُلاً فَدَعَاهُ فَتَلاَ عَلَيْهِ { وَأَقِمِ الصَّلاَةَ طَرَفَىِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ } إِلَى آخِرِ الآيَةِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَلَهُ خَاصَّةً أَمْ لِلنَّاسِ كَافَّةً فَقَالَ " بَلْ لِلنَّاسِ كَافَّةً " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4468
In-book reference : Book 40, Hadith 118
English translation : Book 39, Hadith 4453

(33) Chapter: A slave girl commits zina and has not been married

(33) باب فِي الأَمَةِ تَزْنِي وَلَمْ تُحْصَنْ

Abu Hurairah and Zaid b. Khalid al-Juhani said:

The Messenger of Allah (ﷺ) was asked about a slave-woman who commits fornication, and she is not married: If she commits fornication, flog her: if she commits fornication again flog her; if only for a rope of hair (dafir).
Ibn Shihab: I do not know whether he (the Prophet) said it is a third or a fourth time.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ قَالَ " إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ " . قَالَ ابْنُ شِهَابٍ لاَ أَدْرِي فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ وَالضَّفِيرُ الْحَبْلُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4469
In-book reference : Book 40, Hadith 119
English translation : Book 39, Hadith 4454

Abu Hurairah reported the Prophet (ﷺ) as saying:

When the slave-woman of any of you commits fornication, he should inflict the prescribed punishment on her, but not hurl reproaches at her. This is to be done up to three times. If she a fourth time, he should flog her, and sell her even if only for a rope of hair.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَلْيَحُدَّهَا وَلاَ يُعَيِّرْهَا ثَلاَثَ مِرَارٍ فَإِنْ عَادَتْ فِي الرَّابِعَةِ فَلْيَجْلِدْهَا وَلْيَبِعْهَا بِضَفِيرٍ أَوْ بِحَبْلٍ مِنْ شَعْرٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4470
In-book reference : Book 40, Hadith 120
English translation : Book 39, Hadith 4455

This tradition has been transmitted by Abu Hurairah from the Prophet (ﷺ). This version has:

He said each time: He should give her the appropriate beating according to Allah’s Book, but not Hurl reproaches at her. He said a fourth time: If she does it again, he should give her the appropriate beating according to Allah’s Book, and then should sell her even if only for a rope of hair.

حَدَّثَنَا ابْنُ نُفَيْلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ قَالَ فِي كُلِّ مَرَّةٍ " فَلْيَضْرِبْهَا كِتَابُ اللَّهِ وَلاَ يُثَرِّبْ عَلَيْهَا " . وَقَالَ فِي الرَّابِعَةِ " فَإِنْ عَادَتْ فَلْيَضْرِبْهَا كِتَابُ اللَّهِ ثُمَّ لْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعْرٍ " .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4471
In-book reference : Book 40, Hadith 121
English translation : Book 39, Hadith 4456

(34) Chapter: Carrying out hadd (punishment) on a man who is sick

(34) باب فِي إِقَامَةِ الْحَدِّ عَلَى الْمَرِيضِ

Narrated Abu Umamah b. Sahl Hunaif:

AbuUmamah ibn Sahl ibn Hunayf said that some companions of the Messenger of Allah (ﷺ) told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it.

He said: Ask the Messenger of Allah (ﷺ) about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me.

So they mentioned it to the Messenger of Allah (ﷺ) saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin and bone. So the Messenger of Allah (ﷺ) commanded them to take one hundred twigs and strike him once.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، أَنَّهُ أَخْبَرَهُ بَعْضُ، أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الأَنْصَارِ أَنَّهُ اشْتَكَى رَجُلٌ مِنْهُمْ حَتَّى أُضْنِيَ فَعَادَ جِلْدَةً عَلَى عَظْمٍ فَدَخَلَتْ عَلَيْهِ جَارِيَةٌ لِبَعْضِهِمْ فَهَشَّ لَهَا فَوَقَعَ عَلَيْهَا فَلَمَّا دَخَلَ عَلَيْهِ رِجَالُ قَوْمِهِ يَعُودُونَهُ أَخْبَرَهُمْ بِذَلِكَ وَقَالَ اسْتَفْتُوا لِي رَسُولَ

اللَّهِ صلى الله عليه وسلم فَإِنِّي قَدْ وَقَعْتُ عَلَى جَارِيَةٍ دَخَلَتْ عَلَىَّ . فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالُوا مَا رَأَيْنَا بِأَحَدٍ مِنَ النَّاسِ مِنَ الضُّرِّ مِثْلَ الَّذِي هُوَ بِهِ لَوْ حَمَلْنَاهُ إِلَيْكَ لَتَفَسَّخَتْ عِظَامُهُ مَا هُوَ إِلاَّ جِلْدٌ عَلَى عَظْمٍ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَأْخُذُوا لَهُ مِائَةَ شِمْرَاخٍ فَيَضْرِبُوهُ بِهَا ضَرْبَةً وَاحِدَةً .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4472
In-book reference : Book 40, Hadith 122
English translation : Book 39, Hadith 4457

Narrated Ali ibn AbuTalib:

A slave-girl belonging to the house of the Messenger of Allah (ﷺ) committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Abu Dawud said: A similar tradition has been transmitted by Abu al-Ahwas from 'Abd al-A'la, and also by Shu'bah from 'Abd al-A'la. This version has: He said: Do not give her beating until she gives birth to a child. But the former (version) is sounder.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ فَجَرَتْ جَارِيَةٌ لآلِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا عَلِيُّ انْطَلِقْ فَأَقِمْ عَلَيْهَا الْحَدَّ " . فَانْطَلَقْتُ فَإِذَا بِهَا دَمٌ يَسِيلُ لَمْ يَنْقَطِعْ فَأَتَيْتُهُ فَقَالَ " يَا عَلِيُّ أَفَرَغْتَ " . قُلْتُ أَتَيْتُهَا وَدَمُهَا يَسِيلُ . فَقَالَ " دَعْهَا حَتَّى يَنْقَطِعَ دَمُهَا ثُمَّ أَقِمْ عَلَيْهَا الْحَدَّ وَأَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ أَبُو الأَحْوَصِ عَنْ عَبْدِ الأَعْلَى وَرَوَاهُ شُعْبَةُ عَنْ عَبْدِ الأَعْلَى فَقَالَ فِيهِ " لاَ تَضْرِبْهَا حَتَّى تَضَعَ " . وَالأَوَّلُ أَصَحُّ .

حكم: **صحيح م دون قوله وأقيموا الحدود (الألباني)**

Reference : Sunan Abi Dawud 4473
In-book reference : Book 40, Hadith 123
English translation : Book 39, Hadith 4458

(35) Chapter: Regarding the hadd (punishment) for the slanderer (35) باب فِي حَدِّ الْقَذْفِ

Narrated Aisha, Ummul Mu'minin:

When my vindication came down, the Prophet (ﷺ) mounted the pulpit and mentioned that, and recited the Qur'an. Then when he came down from the pulpit he ordered regarding the two men and the woman, and they were given the prescribed punishment.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ، - وَهَذَا حَدِيثُهُ - أَنَّ ابْنَ أَبِي عَدِيٍّ، حَدَّثَهُمْ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ لَمَّا نَزَلَ عُذْرِي قَامَ النَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَذَكَرَ ذَاكَ وَتَلاَ - تَعْنِي الْقُرْآنَ - فَلَمَّا نَزَلَ مِنَ الْمِنْبَرِ أَمَرَ بِالرَّجُلَيْنِ وَالْمَرْأَةِ فَضُرِبُوا حَدَّهُمْ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4474
In-book reference : Book 40, Hadith 124
English translation : Book 39, Hadith 4459

The tradition mentioned above (No. 4459) has also been transmitted by Muhammad ibn Ishaq through a different chain of narrators. But he did not mention Aisha.

This version has:

He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Hassan ibn Thabit and Mistah ibn Uthathah. An-Nufayl said: It is said that the woman was Hammah daughter of Jahsh.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، بِهَذَا الْحَدِيثِ لَمْ يَذْكُرْ عَائِشَةَ قَالَ فَأَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ مِمَّنْ تَكَلَّمَ بِالْفَاحِشَةِ حَسَّانَ بْنِ ثَابِتٍ وَمِسْطَحِ بْنِ أُثَاثَةَ . قَالَ النُّفَيْلِيُّ وَيَقُولُونَ الْمَرْأَةُ حَمْنَةُ بِنْتُ جَحْشٍ .

Grade : **Hasan li ghairih** (Al-Albani) حكم: **حسن لغيره** (الألباني)

Reference : Sunan Abi Dawud 4475
In-book reference : Book 40, Hadith 125
English translation : Book 39, Hadith 4460

(36) Chapter: Regarding the hadd (punishment) for drinking khamr

(36) باب الْحَدِّ فِي الْخَمْرِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) did not prescribe any punishment for drinking wine. Ibn Abbas said: A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet (ﷺ). When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet (ﷺ), he laughed and said: Did he do that? and he gave no command regarding him.

Abu Dawud said: This tradition of al-Hasan b. 'Ali has been transmitted only by the people of Medina.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَهَذَا حَدِيثُهُ - قَالاَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ رُكَانَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَقِتْ فِي الْخَمْرِ حَدًّا . وَقَالَ ابْنُ عَبَّاسٍ شَرِبَ رَجُلٌ فَسَكِرَ فَلُقِيَ يَمِيلُ فِي الْفَجِّ فَانْطُلِقَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَلَمَّا حَاذَى بِدَارِ الْعَبَّاسِ انْفَلَتَ فَدَخَلَ عَلَى الْعَبَّاسِ فَالْتَزَمَهُ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَضَحِكَ وَقَالَ " **أَفَعَلَهَا** " . وَلَمْ يَأْمُرْ فِيهِ بِشَىْءٍ . قَالَ أَبُو دَاوُدَ هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ حَدِيثُ الْحَسَنِ بْنِ عَلِيٍّ هَذَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4476
In-book reference : Book 40, Hadith 126

English translation : Book 39, Hadith 4461

Abu Hurairah said:

When a man who had drunk wine was brought to the Messenger of Allah (ﷺ), he said: Beat him. Abu Hurairah said: Some struck him with their hands, some with their garment. When he turned his face, some people said: Allah put you shame! The Messenger of Allah (ﷺ) said: Do not say like that and help the devil to get power over him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو ضَمْرَةَ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِرَجُلٍ قَدْ شَرِبَ فَقَالَ " اضْرِبُوهُ " . قَالَ أَبُو هُرَيْرَةَ فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِنَعْلِهِ وَالضَّارِبُ بِثَوْبِهِ فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ أَخْزَاكَ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُولُوا هَكَذَا لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4477
In-book reference : Book 40, Hadith 127
English translation : Book 39, Hadith 4462

The tradition mentioned above has also been transmitted by Ibn al- Had through a different chain of narrators to the same effect. He said after the word "beating":

The Messenger of Allah (ﷺ) then said to his Companions: Reproach him, and they faced him and said: You have not respected Allah, you have not feared Allah and you have not shown shame before the Messenger of Allah (ﷺ). Then they released him. Some have also added similar words.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ أَبِي نَاجِيَةَ الإِسْكَنْدَرَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، وَحَيْوَةُ بْنُ شُرَيْحٍ، وَابْنُ، لَهِيعَةَ عَنِ ابْنِ الْهَادِ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِيهِ بَعْدَ الضَّرْبِ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " بَكِّتُوهُ " . فَأَقْبَلُوا عَلَيْهِ يَقُولُونَ مَا اتَّقَيْتَ اللَّهَ مَا خَشِيتَ اللَّهَ وَمَا اسْتَحَيْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ أَرْسَلُوهُ وَقَالَ فِي آخِرِهِ " وَلَكِنْ قُولُوا اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ " . وَبَعْضُهُمْ يَزِيدُ الْكَلِمَةَ وَنَحْوَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4478
In-book reference : Book 40, Hadith 128
English translation : Book 39, Hadith 4463

Anas b. Malik said:

The Prophet (ﷺ) gave a beating with palm-branches and sandals for drinking wine and Abu Bakr gave lashes. When 'Umar came to power, he called upon people and said to them: The people are living now near watering placing, and, according to Musaddad's version, "near villages and watering places, so what do you say about the punishment for (drinking) wine? 'Abd al-Rahman b. 'Awf said: We think that you should prescribe the lightest punishment. So he fixed eight lashes for it.
Abu Dawud said: It has also been transmitted by Ibn Al 'Arubah from Qatadah from the Prophet (ﷺ) to the effect that he gave a beating forty times with palm branches and sandals. And Shu'bah narrated it from Qatadah on the authority of Anas from Prophet (ﷺ). This version has: He gave a beating with two palm-branches about forty times.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، - الْمَعْنَى - عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ وَجَلَدَ أَبُو بَكْرٍ رضى الله عنه أَرْبَعِينَ فَلَمَّا وَلِيَ عُمَرُ دَعَا النَّاسَ فَقَالَ لَهُمْ إِنَّ النَّاسَ قَدْ دَنَوْا مِنَ الرِّيفِ - وَقَالَ مُسَدَّدٌ مِنَ الْقُرَى وَالرِّيفِ - فَمَا تَرَوْنَ فِي حَدِّ الْخَمْرِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ نَرَى أَنْ تَجْعَلَهُ كَأَخَفِّ الْحُدُودِ . فَجَلَدَ فِيهِ ثَمَانِينَ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ جَلَدَ بِالْجَرِيدِ وَالنِّعَالِ أَرْبَعِينَ . وَرَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ضَرَبَ بِجَرِيدَتَيْنِ نَحْوَ الأَرْبَعِينَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4479
In-book reference : Book 40, Hadith 129
English translation : Book 39, Hadith 4464

Hudayn ibn al-Mundhir ar-Ruqashi, who was AbuSasan, said:

I was present with Uthman ibn Affan when al-Walid ibn Uqbah was brought to him. Humran and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it.
Uthman said: He could not vomit it, unless he did not drink it. He said to Ali: Inflict the prescribed punishment on him. Ali said to al-Hasan: Inflict the prescribed punishment on him.
Al-Hasan said: He who has enjoyed its pleasure should also bear its burden. So Ali said to Abdullah ibn Ja'far: Inflict the prescribed punishment on him. He took a whip and struck him with it while Ali was counting.
When he reached (struck) forty (lashes), he said: It is sufficient. The Prophet (ﷺ) gave forty lashes. I think he also said: "And AbuBakr gave forty lashes, and Uthman eighty. This is all sunnah (standard practice). And this is dearer to me."

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، وَمُوسَى بْنُ إِسْمَاعِيلَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ، حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ الرَّقَاشِيُّ، - هُوَ أَبُو سَاسَانَ - قَالَ شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ وَأُتِيَ بِالْوَلِيدِ بْنِ عُقْبَةَ فَشَهِدَ عَلَيْهِ حُمْرَانُ وَرَجُلٌ آخَرُ فَشَهِدَ أَحَدُهُمَا أَنَّهُ رَآهُ شَرِبَهَا - يَعْنِي الْخَمْرَ - وَشَهِدَ الآخَرُ أَنَّهُ رَآهُ يَتَقَيَّأُهَا فَقَالَ عُثْمَانُ إِنَّهُ لَمْ يَتَقَيَّأْهَا حَتَّى شَرِبَهَا . فَقَالَ لِعَلِيٍّ رضى الله عنه أَقِمْ عَلَيْهِ الْحَدَّ . فَقَالَ عَلِيٌّ لِلْحَسَنِ أَقِمْ عَلَيْهِ الْحَدَّ . فَقَالَ الْحَسَنُ وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا . فَقَالَ عَلِيٌّ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَقِمْ عَلَيْهِ الْحَدَّ . قَالَ فَأَخَذَ السَّوْطَ فَجَلَدَهُ وَعَلِيٌّ يَعُدُّ فَلَمَّا بَلَغَ أَرْبَعِينَ قَالَ حَسْبُكَ جَلَدَ النَّبِيُّ صلى الله عليه وسلم أَرْبَعِينَ - أَحْسِبُهُ قَالَ - وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ وَعُمَرُ ثَمَانِينَ وَكُلٌّ سُنَّةٌ وَهَذَا أَحَبُّ إِلَىَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4480
In-book reference : Book 40, Hadith 130
English translation : Book 39, Hadith 4465

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) and AbuBakr gave forty lashes for drinking wine and Umar made it eighty. And all this is sunnah, the model and standard practice.
Abu Dawud said: Al-Asma'i explaining the maxim, "He who enjoys its cold should bear its heat," said: He who enjoys the easy if it should also take the responsibility of the hard of it.
Abu Dawud said: Hudain b. al-Mundhir Abu Sasan was the leader of his tribe.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنِ الدَّانَاجِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ جَلَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْخَمْرِ وَأَبُو بَكْرٍ أَرْبَعِينَ وَكَمَّلَهَا عُمَرُ ثَمَانِينَ وَكُلٌّ سُنَّةٌ . قَالَ أَبُو دَاوُدَ وَقَالَ الأَصْمَعِيُّ وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا وَلِّ شَدِيدَهَا مَنْ تَوَلَّى هَيِّنَهَا . قَالَ أَبُو دَاوُدَ هَذَا كَانَ سَيِّدَ قَوْمِهِ حُضَيْنُ بْنُ الْمُنْذِرِ أَبُو سَاسَانَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4481
In-book reference : Book 40, Hadith 131
English translation : Book 39, Hadith 4466

(37) Chapter: One who drinks khamr repeatedly (37) باب إِذَا تَتَابَعَ فِي شُرْبِ الْخَمْرِ

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (ﷺ) said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، ذَكْوَانَ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ ثُمَّ إِنْ شَرِبُوا فَاجْلِدُوهُمْ ثُمَّ إِنْ شَرِبُوا فَاقْتُلُوهُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 4482
In-book reference : Book 40, Hadith 132
English translation : Book 39, Hadith 4467

The tradition mentioned above has also been transmitted by Ibn ‘Umar through a different chain of narrators to the same effect. This version has :

I think he said for the fifth time: If he drinks it, kill him.
Abu Dawud said: And similarly the word “a fifth time” occurs in the tradition of Abu Ghutaif.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدِ بْنِ يَزِيدَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ بِهَذَا الْمَعْنَى قَالَ وَأَحْسِبُهُ قَالَ فِي الْخَامِسَةِ "ãb شَرِبَهَا فَاقْتُلُوهُ " . قَالَ أَبُو دَاوُدَ وَكَذَا فِي حَدِيثِ أَبِي غُطَيْفٍ فِي الْخَامِسَةِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد (الألباني)**

Reference : Sunan Abi Dawud 4483
In-book reference : Book 40, Hadith 133
English translation : Book 39, Hadith 4468

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him.

Abu Dawud said: And there is a similar tradition of Umar ibn AbuSalamah, from his father, on the authority of AbuHurayrah, from the Prophet (ﷺ): If he drinks wine, flog him if he does it so again, a fourth time, kill him.

Abu Dawud said: And there is similar tradition of Suhail from Abu Salih on the authority of Abu Hurairah, from the Prophet (ﷺ): It they drink a fourth time, kill them. And there is similar tradition of Ibn Abi Nu'm on the authority of Ibn 'Umar from Prophet (ﷺ). There is also similar tradition of 'Abd Allah b. 'Amr from the Prophet (ﷺ), and from Sharid from the Prophet (ﷺ). And in the tradition of al-Jadli from Mu'awiyah, the Prophet (ﷺ) said: If he does so again third or fourth time, kill him.

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ " . قَالَ أَبُو دَاوُدَ وَكَذَا حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِذَا شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ " . قَالَ أَبُو دَاوُدَ وَكَذَا حَدِيثُ سُهَيْلٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنْ شَرِبُوا الرَّابِعَةَ فَاقْتُلُوهُمْ " . وَكَذَا حَدِيثُ ابْنِ أَبِي نُعْمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم وَالشَّرِيدِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَفِي حَدِيثِ الْجَدَلِيِّ عَنْ مُعَاوِيَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " فَإِنْ عَادَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ فَاقْتُلُوهُ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4484
In-book reference : Book 40, Hadith 134
English translation : Book 39, Hadith 4469

Narrated Qabisah ibn Dhuwayb:

The Prophet (ﷺ) said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed.

Sufyan said: Al-Zuhri transmitted this tradition when Mansur b. al-Mu'tamir amd Mukhawwal b. Rashid were present with him. He said to them: Take this tradition as a present to the people of Iraq.

Abu Dawud said: This tradition has been transmitted by al-Sharid b. Suwaid, Sharahbil b. Aws, 'Abd Allah b. 'Amr, 'Abd Allah b. 'Umar, Abu Ghutaif al-Kindi, and Abu Salamah b. 'Abd al-Rahman from Abu Hurairah.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ أَخْبَرَنَا عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ فَاقْتُلُوهُ " . فَأُتِيَ بِرَجُلٍ قَدْ شَرِبَ فَجَلَدَهُ ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ ثُمَّ أُتِيَ بِهِ فَجَلَدَهُ وَرَفَعَ الْقَتْلَ فَكَانَتْ رُخْصَةً . قَالَ سُفْيَانُ حَدَّثَ الزُّهْرِيُّ بِهَذَا الْحَدِيثِ وَعِنْدَهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ وَمُخَوَّلُ بْنُ رَاشِدٍ فَقَالَ لَهُمَا كُونَا وَافِدَىْ أَهْلِ الْعِرَاقِ بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ الشَّرِيدُ

بْنُ سُوَيْدٍ وَشُرَحْبِيلُ بْنُ أَوْسٍ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَأَبُو غُطَيْفٍ الْكِنْدِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4485
In-book reference : Book 40, Hadith 135
English translation : Book 39, Hadith 4470

'Ali said:

I shall not pay blood-money or (he said) : I am not going to pay blood-money for him on whom I inflicted the prescribed punishment except for the one who drank wine, for the Messenger of Allah (ﷺ) did not prescribe anything definite. It is a thing which we have decided (by agreement) ourselves.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ، رضى الله عنه قَالَ لاَ أَدِي - أَوْ مَا كُنْتُ لأَدِيَ - مَنْ أَقَمْتُ عَلَيْهِ حَدًّا إِلاَّ شَارِبَ الْخَمْرِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسُنَّ فِيهِ شَيْئًا إِنَّمَا هُوَ شَىْءٌ قُلْنَاهُ نَحْنُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4486
In-book reference : Book 40, Hadith 136
English translation : Book 39, Hadith 4471

Narrated AbdurRahman ibn Azhar:

I can still picture myself looking at the Messenger of Allah (ﷺ) who was among the camps of the Companions seeking the camp of Khalid ibn al-Walid, when a man who had drunk wine was brought before him. He asked the people: Beat him. Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (mitakhah). Ibn Wahb said: This (mitakhah) means green palm fronds. Then the apostle of Allah (ﷺ) took some dust from the ground and threw it on his face.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ الْمِصْرِيُّ ابْنُ أَخِي، رِشْدِينَ بْنِ سَعْدٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ، أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ، قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الآنَ وَهُوَ فِي الرِّحَالِ يَلْتَمِسُ رَحْلَ خَالِدِ بْنِ الْوَلِيدِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَقَالَ لِلنَّاسِ " اضْرِبُوهُ " . فَمِنْهُمْ مَنْ ضَرَبَهُ بِالنِّعَالِ وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْعَصَا وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْمِيتَخَةِ - قَالَ ابْنُ وَهْبٍ الْجَرِيدَةُ الرَّطْبَةُ - ثُمَّ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم تُرَابًا مِنَ الأَرْضِ فَرَمَى بِهِ فِي وَجْهِهِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4487
In-book reference : Book 40, Hadith 137
English translation : Book 39, Hadith 4472

Narrated AbdurRahman ibn al-Azhar:

A man who had drunk wine was brought before the Prophet (ﷺ) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands. He then said to them: Leave him, and they left him. The Messenger of Allah (ﷺ) then died, and AbuBakr gave forty lashes for drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes.

حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ وَجَدْتُ فِي كِتَابِ خَالِي عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُقَيْلٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الأَزْهَرِ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِشَارِبٍ وَهُوَ بِحُنَيْنٍ فَحَثَى فِي وَجْهِهِ التُّرَابَ ثُمَّ أَمَرَ أَصْحَابَهُ فَضَرَبُوهُ بِنِعَالِهِمْ وَمَا كَانَ فِي أَيْدِيهِمْ حَتَّى قَالَ لَهُمْ " **ارْفَعُوا** " . فَرَفَعُوا فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ جَلَدَ أَبُو بَكْرٍ فِي الْخَمْرِ أَرْبَعِينَ ثُمَّ جَلَدَ عُمَرُ أَرْبَعِينَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ جَلَدَ ثَمَانِينَ فِي آخِرِ خِلاَفَتِهِ ثُمَّ جَلَدَ عُثْمَانُ الْحَدَّيْنِ كِلَيْهِمَا ثَمَانِينَ وَأَرْبَعِينَ ثُمَّ أَثْبَتَ مُعَاوِيَةُ الْحَدَّ ثَمَانِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4488
In-book reference : Book 40, Hadith 138
English translation : Book 39, Hadith 4473

Narrated AbdurRahman ibn Azhar:

I saw the Messenger of Allah (ﷺ) on the morning of the conquest of Mecca when I was a young boy. He was walking among the people, seeking the camp of Khalid ibn al-Walid. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with whips, some with sticks and some with sandals. The Messenger of Allah (ﷺ) threw some dust on his face.

When a man who had drunk wine was brought before AbuBakr, he asked them (i.e. the people) about the number of beatings which they gave him. They numbered it forty. So AbuBakr gave him forty lashes.

When Umar came to power, Khalid ibn al-Walid wrote to him: The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty.

He said: They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes.

Ali said: When a man drinks wine, he tells lies. I, therefore, think that he should be prescribed punishment that is prescribed for telling lies..

Abu Dawud said: 'Uqail b. Khalid included in the chain of this tradition: "Abd Allah b. Abd al-Rahman b. al-Azhar from his father" between al-Zuhri and Ibn al-Azhar.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم غَدَاةَ الْفَتْحِ وَأَنَا غُلاَمٌ شَابٌّ يَتَخَلَّلُ النَّاسَ يَسْأَلُ عَنْ مَنْزِلِ خَالِدِ بْنِ الْوَلِيدِ فَأُتِيَ بِشَارِبٍ فَأَمَرَهُمْ فَضَرَبُوهُ بِمَا فِي أَيْدِيهِمْ فَمِنْهُمْ مَنْ ضَرَبَهُ بِالسَّوْطِ وَمِنْهُمْ مَنْ ضَرَبَهُ بِعَصًا وَمِنْهُمْ مَنْ ضَرَبَهُ بِنَعْلِهِ وَحَثَى رَسُولُ اللَّهِ صلى الله عليه وسلم التُّرَابَ فَلَمَّا كَانَ أَبُو بَكْرٍ أُتِيَ بِشَارِبٍ فَسَأَلَهُمْ عَنْ ضَرْبِ النَّبِيِّ صلى الله عليه وسلم الَّذِي ضَرَبَهُ فَحَزَرُوهُ أَرْبَعِينَ فَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ فَلَمَّا كَانَ عُمَرُ كَتَبَ إِلَيْهِ خَالِدُ بْنُ الْوَلِيدِ إِنَّ النَّاسَ قَدِ انْهَمَكُوا فِي الشُّرْبِ وَتَحَاقَرُوا الْحَدَّ وَالْعُقُوبَةَ . قَالَ هُمْ

عِنْدَكَ فَسَلْهُمْ . وَعِنْدَهُ الْمُهَاجِرُونَ الأَوَّلُونَ فَسَأَلَهُمْ فَأَجْمَعُوا عَلَى أَنْ يَضْرِبَ ثَمَانِينَ . قَالَ وَقَالَ عَلِيٌّ إِنَّ الرَّجُلَ إِذَا شَرِبَ افْتَرَى فَأَرَى أَنْ يَجْعَلَهُ كَحَدِّ الْفِرْيَةِ . قَالَ أَبُو دَاوُدَ أَدْخَلَ عُقَيْلُ بْنُ خَالِدٍ بَيْنَ الزُّهْرِيِّ وَبَيْنَ ابْنِ الأَزْهَرِ فِي هَذَا الْحَدِيثِ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الأَزْهَرِ عَنْ أَبِيهِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4489
In-book reference : Book 40, Hadith 139
English translation : Book 39, Hadith 4474

(38) Chapter: Carrying out had (punishment) in the masjid

(38) باب فِي إِقَامَةِ الْحَدِّ فِي الْمَسْجِدِ

Narrated Hakim ibn Hizam:

The Messenger of Allah (ﷺ) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ، - يَعْنِي ابْنَ خَالِدٍ - حَدَّثَنَا الشُّعَيْثِيُّ، عَنْ زُفَرَ بْنِ وَثِيمَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُسْتَقَادَ فِي الْمَسْجِدِ وَأَنْ تُنْشَدَ فِيهِ الأَشْعَارُ وَأَنْ تُقَامَ فِيهِ الْحُدُودُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4490
In-book reference : Book 40, Hadith 140
English translation : Book 39, Hadith 4475

(39) Chapter: Ta'zir (punishment)

(39) باب فِي التَّعْزِيرِ

Abu Burdah reporte the Messenger of Allah (ﷺ) as saying:

No more than ten lashes are to be given, except in the case of one of the punishment prescribed by Allah, the Exalted.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4491
In-book reference : Book 40, Hadith 141
English translation : Book 39, Hadith 4476

The tradition mentioned above has also been transmitted by Abu Burdah al-Ansari through a different chain of narrators. This version has:

I heard the Messenger of Allah (ﷺ) say. . . He then mentioned the tradition to the same effect.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا بُرْدَةَ الأَنْصَارِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فَذَكَرَ مَعْنَاهُ .

Reference : Sunan Abi Dawud 4492
In-book reference : Book 40, Hadith 142
English translation : Book 39, Hadith 4477

(40) Chapter: Striking the face in hadd (punishment)

(40) باب فِي ضَرْبِ الْوَجْهِ فِي الْحَدِّ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When one of you inflicts a beating, he should avoid striking the face.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ، - يَعْنِي ابْنَ أَبِي سَلَمَةَ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4493
In-book reference : Book 40, Hadith 143
English translation : Book 39, Hadith 4478

41 - Types of Blood-Wit (Kitab Al-Diyat)

كتاب الديات (4494 - 4595)

(1) Chapter: A Life For A Life

(1) باب النَّفْسِ بِالنَّفْسِ

Narrated Abdullah Ibn Abbas:

Qurayzah and Nadir (were two Jewish tribes). An-Nadir were nobler than Qurayzah. When a man of Qurayzah killed a man of an-Nadir, he would be killed. But if a man of an-Nadir killed a man of Qurayzah, a hundred wasq of dates would be paid as blood-money. When Prophethood was bestowed upon the Prophet (ﷺ), a man of an-Nadir killed a man of Qurayzah.

They said: Give him to us, we shall kill him. They replied: We have the Prophet (ﷺ) between you and us. So they came to him.

Thereupon the following verse was revealed: "If thou judge, judge in equity between them." "In equity" means life for a life.

The following verse was then revealed: "Do they seek of a judgment of (the days) ignorance?"

Abu Dawud said: Quraizah and al-Nadir were the descendants of Harun the Prophet (peace be upon him)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ مُوسَى - عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ قُرَيْظَةُ وَالنَّضِيرُ - وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ - فَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلاً مِنَ النَّضِيرِ قُتِلَ بِهِ وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلاً مِنْ قُرَيْظَةَ فُودِيَ بِمِائَةِ وَسْقٍ مِنْ تَمْرٍ فَلَمَّا بُعِثَ النَّبِيُّ صلى الله عليه وسلم قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلاً مِنْ قُرَيْظَةَ فَقَالُوا ادْفَعُوهُ إِلَيْنَا نَقْتُلْهُ . فَقَالُوا بَيْنَنَا وَبَيْنَكُمُ النَّبِيُّ صلى الله عليه وسلم فَأَتَوْهُ فَنَزَلَتْ { وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ } وَالْقِسْطُ النَّفْسُ بِالنَّفْسِ ثُمَّ نَزَلَتْ { أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ } . قَالَ أَبُو دَاوُدَ قُرَيْظَةُ وَالنَّضِيرُ جَمِيعًا مِنْ وَلَدِ هَارُونَ النَّبِيِّ عَلَيْهِ السَّلاَمُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4494
In-book reference : Book 41, Hadith 1
English translation : Book 40, Hadith 4479

(2) Chapter: A Man Is Not To Be Punished For The Wrongs Done By His Father Or Brother

(2) باب لاَ يُؤْخَذُ الرَّجُلُ بِجَرِيرَةِ أَخِيهِ أَوْ أَبِيهِ

Narrated AbuRimthah:

I went to the Prophet (ﷺ) with my father. The Messenger of Allah (ﷺ) then asked my father: Is this your son? He replied: Yes, by the Lord of the Ka'bah. He again said: Is it true? He said: I bear witness to it. The Messenger of Allah (ﷺ) then smiled for my resemblance with my father, and for the fact that my father took an oath upon me. He then said: He will not bring evil on you, nor will you bring evil on him. The Messenger of Allah (ﷺ) recited the verse: "No bearer of burdens can bear the burden of another."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ إِيَادٍ - حَدَّثَنَا إِيَادٌ، عَنْ أَبِي رِمْثَةَ، قَالَ انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لأَبِي " ابْنُكَ هَذَا " . قَالَ إِي وَرَبِّ الْكَعْبَةِ قَالَ " حَقًّا " . قَالَ أَشْهَدُ بِهِ . قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَاحِكًا مِنْ ثَبْتِ شَبَهِي فِي أَبِي وَمِنْ حَلْفِ أَبِي عَلَىَّ . ثُمَّ قَالَ " أَمَا إِنَّهُ لاَ يَجْنِي عَلَيْكَ وَلاَ تَجْنِي عَلَيْهِ " . وَقَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم { وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى }

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4495
In-book reference : Book 41, Hadith 2
English translation : Book 40, Hadith 4480

(3) Chapter: The Imam Enjoining A Pardon In The Case Of Bloodshed

(3) باب الإِمَامِ يَأْمُرُ بِالْعَفْوِ فِي الدَّمِ

Narrated AbuShurayh al-Khuza'i:

The Prophet (ﷺ) said: If a relative of anyone is killed, or if he suffers khabl, which means a wound, he may choose one of the three things: he may retaliate, or forgive, or receive compensation. But if he wishes a fourth (i.e. something more), hold his hands. After this whoever exceeds the limits shall be in grave penalty.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ فُضَيْلٍ، عَنْ سُفْيَانَ بْنِ أَبِي الْعَوْجَاءِ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أُصِيبَ بِقَتْلٍ أَوْ خَبْلٍ فَإِنَّهُ يَخْتَارُ إِحْدَى ثَلاَثٍ إِمَّا أَنْ يَقْتَصَّ وَإِمَّا أَنْ يَعْفُوَ وَإِمَّا أَنْ يَأْخُذَ الدِّيَةَ فَإِنْ أَرَادَ الرَّابِعَةَ فَخُذُوا عَلَى يَدَيْهِ وَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4496
In-book reference : Book 41, Hadith 3
English translation : Book 40, Hadith 4481

Narrated Anas ibn Malik:

I never saw the Messenger of Allah (ﷺ) that some dispute which involved retaliation was brought to him but he commanded regarding it for remission.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم رُفِعَ إِلَيْهِ شَىْءٌ فِيهِ قِصَاصٌ إِلاَّ أَمَرَ فِيهِ بِالْعَفْوِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4497
In-book reference : Book 41, Hadith 4
English translation : Book 40, Hadith 4482

Narrated AbuHurayrah:

A man was killed in the lifetime of the Prophet (ﷺ). The matter was brought to the Prophet (ﷺ). He entrusted him to the legal guardian of the slain. The slayer said: Messenger of Allah, I swear by Allah, I did not intend to kill him.

The Messenger of Allah (ﷺ) said to the legal guardian: Now if he is true and you kill him, you will enter Hell-fire. So he let him go. His hands were tied with a strap. He came out pulling his strap. Hence he was called Dhu an-Nis'ah (possessor of strap).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قُتِلَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ فَقَالَ الْقَاتِلُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْوَلِيِّ " أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ " . قَالَ فَخَلَّى سَبِيلَهُ . قَالَ وَكَانَ مَكْتُوفًا بِنِسْعَةٍ فَخَرَجَ يَجُرُّ نِسْعَتَهُ فَسُمِّيَ ذَا النِّسْعَةِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4498
In-book reference : Book 41, Hadith 5
English translation : Book 40, Hadith 4483

Narrated Wa'il ibn Hujr:

I was with the Prophet (ﷺ) when a man who was a murderer and had a strap round his neck was brought to him.

He then called the legal guardian of the victim and asked him: Do you forgive him?
He said: No. He asked: Will you accept the blood-money? He said: No. He asked: Will you kill him? He said: Yes. He said: Take him. When he turned his back, he said: Do you forgive him? He said: No. He said: Will you accept the blood-money? He said: No. He said: Will you kill him? He said: Yes. He said: Take him. After repeating all this a fourth time, he said: If you forgive him, he will bear the burden of his own sin and the sin of the victim. He then forgave him. He (the narrator) said: I saw him pulling the strap.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُشَمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، حَدَّثَنَا حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ، حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ، حَدَّثَنِي وَائِلُ بْنُ حُجْرٍ، قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ جِيءَ بِرَجُلٍ قَاتِلٍ فِي عُنُقِهِ النِّسْعَةُ قَالَ فَدَعَا وَلِيَّ الْمَقْتُولِ فَقَالَ " أَتَعْفُو " . قَالَ لاَ . قَالَ " أَفَتَأْخُذُ الدِّيَةَ " . قَالَ لاَ . قَالَ " أَفَتَقْتُلُ " . قَالَ نَعَمْ . قَالَ " اذْهَبْ بِهِ " . فَلَمَّا وَلَّى قَالَ " أَتَعْفُو " . قَالَ لاَ . قَالَ " أَفَتَأْخُذُ الدِّيَةَ " . قَالَ لاَ . قَالَ " أَفَتَقْتُلُ " . قَالَ نَعَمْ . قَالَ " اذْهَبْ بِهِ " . فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ " أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِهِ " . قَالَ فَعَفَا عَنْهُ . قَالَ فَأَنَا رَأَيْتُهُ يَجُرُّ النِّسْعَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4499
In-book reference : Book 41, Hadith 6
English translation : Book 40, Hadith 4484

The tradition mentioned above has also been transmitted by 'Alqamah b. Wa'il through a different chain of narrators and to the same effect.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي جَامِعُ بْنُ مَطَرٍ، حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ، بِإِسْنَادِهِ وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 4500
In-book reference : Book 41, Hadith 7

English translation : Book 40, Hadith 4485

Narrated Wa'il (b. Hujr):

A man brought an Abyssinian to the Prophet (ﷺ) and said: This man has killed my nephew. He asked: How did you kill him? He replied: I struck his head with axe but I did not intend to kill him. He asked: Have you some money so that you pay his blood-wit? He said: No. He said: What is your opinion if I send you so that you ask the people (for money) and thus collect your blood-wit? He said: No. He asked : Will your masters give you his blood-wit (to pay his relatives)? He said: No. He said to the man. Take him. So he brought him out to kill him. The Messenger of Allah (ﷺ) said: If he kill him, he will be like him. This (statement) reached the man where he was listening to his statement. He said: He is here, order regarding him as you like. The Messenger of Allah (ﷺ) said: Leave him alone. And he once said: He will bear the burden of the sin of the slain and that of his own and thus he will become one of the Companions of Hell. So he let him go.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ، حَدَّثَنَا يَزِيدُ بْنُ عَطَاءٍ الْوَاسِطِيُّ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم بِحَبَشِيٍّ فَقَالَ إِنَّ هَذَا قَتَلَ ابْنَ أَخِي . قَالَ " كَيْفَ قَتَلْتَهُ " . قَالَ ضَرَبْتُ رَأْسَهُ بِالْفَأْسِ وَلَمْ أُرِدْ قَتْلَهُ . قَالَ " هَلْ لَكَ مَالٌ تُؤَدِّي دِيَتَهُ " . قَالَ لاَ . قَالَ " أَفَرَأَيْتَ إِنْ أَرْسَلْتُكَ تَسْأَلُ النَّاسَ تَجْمَعُ دِيَتَهُ " . قَالَ لاَ . قَالَ " فَمَوَالِيكَ يُعْطُونَكَ دِيَتَهُ " . قَالَ لاَ . قَالَ لِلرَّجُلِ " خُذْهُ " . فَخَرَجَ بِهِ لِيَقْتُلَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّهُ إِنْ قَتَلَهُ كَانَ مِثْلَهُ " . فَبَلَغَ بِهِ الرَّجُلُ حَيْثُ يَسْمَعُ قَوْلَهُ فَقَالَ هُوَ ذَا فَمُرْ فِيهِ مَا شِئْتَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسِلْهُ - وَقَالَ مَرَّةً دَعْهُ - يَبُوءُ بِإِثْمِ صَاحِبِهِ وَإِثْمِهِ فَيَكُونَ مِنْ أَصْحَابِ النَّارِ " . قَالَ فَأَرْسَلَهُ .

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 4501
In-book reference : Book 41, Hadith 8
English translation : Book 40, Hadith 4486

Narrated AbuUmamah ibn Sahl:

We were with Uthman when he was besieged in the house. There was an entrance to the house. He who entered it heard the speech of those who were in the Bilat. Uthman then entered it. He came out to us, looking pale.
He said: They are threatening to kill me now. We said: Allah will be sufficient for you against them, Commander of the Faithful! He asked: Why kill me? I heard the Messenger of Allah (ﷺ) say: It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed.
I swear by Allah, I have not committed fornication before or after the coming of Islam, nor did I ever want another religion for me instead of my religion since Allah gave guidance to me, nor have I killed anyone. So for what reason do you want to kill me?
Abu Dawud said: 'Uthman and Abu Bakr (Allah be pleased with them) abandoned drinking wine in pre-Islamic times.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، قَالَ كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْصُورٌ فِي الدَّارِ وَكَانَ فِي الدَّارِ مَدْخَلٌ مَنْ دَخَلَهُ سَمِعَ كَلاَمَ مَنْ عَلَى الْبَلاَطِ فَدَخَلَهُ عُثْمَانُ فَخَرَجَ إِلَيْنَا وَهُوَ مُتَغَيِّرٌ لَوْنُهُ فَقَالَ إِنَّهُمْ

لَيَتَوَاعَدُونَنِي بِالْقَتْلِ آنِفًا ‏.‏ قُلْنَا يَكْفِيكَهُمُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ ‏.‏ قَالَ وَلِمَ يَقْتُلُونَنِي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلاَّ بِإِحْدَى ثَلاَثٍ كُفْرٌ بَعْدَ إِسْلاَمٍ أَوْ زِنًا بَعْدَ إِحْصَانٍ أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ ‏"‏ ‏.‏ فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلاَ إِسْلاَمٍ قَطُّ وَلاَ أَحْبَبْتُ أَنَّ لِي بِدِينِي بَدَلاً مُنْذُ هَدَانِي اللَّهُ وَلاَ قَتَلْتُ نَفْسًا فَبِمَ يَقْتُلُونَنِي قَالَ أَبُو دَاوُدَ عُثْمَانُ وَأَبُو بَكْرٍ رضى الله عنهما تَرَكَا الْخَمْرَ فِي الْجَاهِلِيَّةِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4502
In-book reference : Book 41, Hadith 9
English translation : Book 40, Hadith 4487

Narrated Ziyad ibn Sa'd ibn Dumayrah as-Sulami:

On the authority of his father (Sa'd) and his grandfather (Dumayrah) (according to Musa's version) who were present in the battle of Hunayn with the Messenger of Allah (ﷺ): After the advent of Islam, Muhallam ibn Jaththamah al-Laythi killed a man of Ashja'.
That was the first blood-money decided by the Messenger of Allah (ﷺ) (for payment). Uyaynah spoke about the killing of al-Ashja'i, for he belonged to Ghatafan, and al-Aqra' ibn Habis spoke on behalf of Muhallam, for he belonged to Khunduf. The voices rose high, and the dispute and noise grew.
So the Messenger of Allah (ﷺ) said: Do you not accept blood-money, Uyaynah?

Uyaynah then said: No, I swear by Allah, until I cause his women to suffer the same fighting and grief as he caused my women to suffer. Again the voices rose high, and the dispute and noise grew.
The Messenger of Allah (ﷺ) said: Do you not accept the blood-money Uyaynah? Uyaynah gave the same reply as before, and a man of Banu Layth called Mukaytil stood up. He had a weapon and a skin shield in his hand.
He said: I do not find in the beginning of Islam any illustration for what he has done except the one that "some sheep came on, and those in the front were shot; hence those in the rear ran away". (The other example is that) "make a law today and change it."
The Messenger of Allah (ﷺ) said: Fifty (camels) here immediately and fifty when we return to Medina. This happened during some of his journeys. Muhallam was a tall man of dark complexion. He was with the people. They continued (to make effort for him) until he was released. He sat before the Messenger of Allah (ﷺ), with his eyes flowing.
He said: Messenger of Allah! I have done (the act) of which you have been informed. I repent to Allah, the Exalted, so ask Allah's forgiveness for me. Messenger of Allah!
The Messenger of Allah (ﷺ) then said: Did you kill him with your weapon at the beginning of Islam. O Allah! do not forgive Muhallam. He said these words loudly.
AbuSalamah added: He (Muhallam) then got up while he was wiping his tears with the end of his garment.
Ibn Ishaq said: His people alleged that the Messenger of Allah (ﷺ) asked forgiveness for him after that.

Abu Dawud said: Al-Nadr b. Shumail said: al-ghiyar means blood-wit.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، فَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، قَالَ سَمِعْتُ زِيَادَ بْنَ ضُمَيْرَةَ الضَّمْرِيَّ، ح وَحَدَّثَنَا وَهْبُ بْنُ بَيَانٍ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ،

عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، أَنَّهُ سَمِعَ زِيَادَ بْنَ سَعْدِ بْنِ ضُمَيْرَةَ السُّلَمِيَّ، - وَهَذَا حَدِيثُ وَهْبٍ وَهُوَ أَتَمُّ - يُحَدِّثُ عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ أَبِيهِ - قَالَ مُوسَى - وَجَدِّهِ وَكَانَا شَهِدَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُنَيْنًا - ثُمَّ رَجَعْنَا إِلَى حَدِيثِ وَهْبٍ - أَنَّ مُحَلِّمَ بْنَ جَثَّامَةَ اللَّيْثِيَّ قَتَلَ رَجُلاً مِنْ أَشْجَعَ فِي الإِسْلاَمِ وَذَلِكَ أَوَّلُ غِيَرٍ قَضَى بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَكَلَّمَ عُيَيْنَةُ فِي قَتْلِ الأَشْجَعِيِّ لأَنَّهُ مِنْ غَطَفَانَ وَتَكَلَّمَ الأَقْرَعُ بْنُ حَابِسٍ دُونَ مُحَلِّمٍ لأَنَّهُ مِنْ خِنْدِفَ فَارْتَفَعَتِ الأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّغَطُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عُيَيْنَةُ أَلاَ تَقْبَلُ الْغِيَرَ " . فَقَالَ عُيَيْنَةُ لاَ وَاللَّهِ حَتَّى أُدْخِلَ عَلَى نِسَائِهِ مِنَ الْحَرْبِ وَالْحَزَنِ مَا أَدْخَلَ عَلَى نِسَائِي . قَالَ ثُمَّ ارْتَفَعَتِ الأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّغَطُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عُيَيْنَةُ أَلاَ تَقْبَلُ الْغِيَرَ " . فَقَالَ عُيَيْنَةُ مِثْلَ ذَلِكَ أَيْضًا إِلَى أَنْ قَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ يُقَالُ لَهُ مُكَيْتِلٌ عَلَيْهِ شِكَّةٌ وَفِي يَدِهِ دَرَقَةٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَجِدْ لِمَا فَعَلَ هَذَا فِي غُرَّةِ الإِسْلاَمِ مَثَلاً إِلاَّ غَنَمًا وَرَدَتْ فَرُمِيَ أَوَّلُهَا فَنَفَرَ آخِرُهَا اسْنُنِ الْيَوْمَ وَغَيِّرْ غَدًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسُونَ فِي فَوْرِنَا هَذَا وَخَمْسُونَ إِذَا رَجَعْنَا إِلَى الْمَدِينَةِ " . وَذَلِكَ فِي بَعْضِ أَسْفَارِهِ وَمُحَلِّمٌ رَجُلٌ طَوِيلٌ آدَمُ وَهُوَ فِي طَرَفِ النَّاسِ فَلَمْ يَزَالُوا حَتَّى تَخَلَّصَ فَجَلَسَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَيْنَاهُ تَدْمَعَانِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ فَعَلْتُ الَّذِي بَلَغَكَ وَإِنِّي أَتُوبُ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى فَاسْتَغْفِرِ اللَّهَ عَزَّ وَجَلَّ لِي يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَتَلْتَهُ بِسِلاَحِكَ فِي غُرَّةِ الإِسْلاَمِ اللَّهُمَّ لاَ تَغْفِرْ لِمُحَلِّمٍ " . بِصَوْتٍ عَالٍ زَادَ أَبُو سَلَمَةَ فَقَامَ وَإِنَّهُ لَيَتَلَقَّى دُمُوعَهُ بِطَرَفِ رِدَائِهِ قَالَ ابْنُ إِسْحَاقَ فَزَعَمَ قَوْمُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَغْفَرَ لَهُ بَعْدَ ذَلِكَ . قَالَ أَبُو دَاوُدَ قَالَ النَّضْرُ بْنُ شُمَيْلٍ الْغِيَرُ الدِّيَةُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4503
In-book reference : Book 41, Hadith 10
English translation : Book 40, Hadith 4488

(4) Chapter: The Heir Of The One Who Was Killed Deliberately Taking The Diyah

(4) باب وَلِيِّ الْعَمْدِ يَأْخُذُ الدِّيَةَ

Narrated AbuShurayb al-Ka'bi:

The Prophet (ﷺ) said: Then you, Khuza'ah, have killed this man of Hudhayl, but I will pay his blood-wit. After these words of mine if a man of anyone is killed, his people will have a choice to accept blood-wit or to kill him.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، قَالَ سَمِعْتُ أَبَا شُرَيْحٍ الْكَعْبِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ إِنَّكُمْ يَا مَعْشَرَ خُزَاعَةَ قَتَلْتُمْ هَذَا الْقَتِيلَ مِنْ هُذَيْلٍ وَإِنِّي عَاقِلُهُ فَمَنْ قُتِلَ لَهُ بَعْدَ مَقَالَتِي هَذِهِ قَتِيلٌ فَأَهْلُهُ بَيْنَ خِيرَتَيْنِ أَنْ يَأْخُذُوا الْعَقْلَ أَوْ يَقْتُلُوا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4504
In-book reference : Book 41, Hadith 11
English translation : Book 40, Hadith 4489

Narrated Abu Hurairah:

When Mecca was conquered, the Messenger of Allah (ﷺ) got up and said: If a relative of anyone is killed, he will have a choice between two : he (the slayer) will either pay the blood-wit or he will be killed. A man of the Yemen called Abu Shah stood up and said: Write for me, Messenger of Allah. The narrator al-'Abbas (b. al-Walid) said: Write to me, (you people). The Messenger of Allah (ﷺ) said: Write (you people), for Abu Shah. These are the wordings of the tradition of Ahmad.

Abu Dawud said: Write (you people), for me, that is, the address of the Prophet (ﷺ).

حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ، أَخْبَرَنَا أَبِي، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى، ح وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو دَاوُدَ، حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ لَمَّا فُتِحَتْ مَكَّةُ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُودَى أَوْ يُقَادَ " . فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ يَا رَسُولَ اللَّهِ اكْتُبْ لِي - قَالَ الْعَبَّاسُ اكْتُبُوا لِي - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اكْتُبُوا لأَبِي شَاهٍ " . وَهَذَا لَفْظُ حَدِيثِ أَحْمَدَ . قَالَ أَبُو دَاوُدَ اكْتُبُوا لِي يَعْنِي خُطْبَةَ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4505
In-book reference : Book 41, Hadith 12
English translation : Book 40, Hadith 4490

Narrated 'Amr b. Shu'aib:

On his father's authority said that his grandfather reported the Prophet (ﷺ) said: A believer will not be killed for an infidel. If anyone kills a man deliberately, he is to be handed over to the relatives of the one who has been killed. If they wish, they may kill, but if they wish, they may accept blood-wit

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دُفِعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَإِنْ شَاءُوا قَتَلُوهُ وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4506
In-book reference : Book 41, Hadith 13
English translation : Book 40, Hadith 4491

(5) Chapter: One Who Kills After Accepting The Diyah (5) باب مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: I will not forgive anyone who kills after accepting blood-wit

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا مَطَرٌ الْوَرَّاقُ، - وَأَحْسَبُهُ - عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ أُعْفِي مَنْ قَتَلَ بَعْدَ أَخْذِهِ الدِّيَةَ " .

Grade : **Da'if** (Al-Albani) **ضعيف (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4507
In-book reference : Book 41, Hadith 14
English translation : Book 40, Hadith 4492

(6) Chapter: If A Person Gives A Man Poison To Drink Or Eat, And He Dies, Is He Subject To Retaliation ?

(6) باب فِيمَنْ سَقَى رَجُلاً سَمًّا أَوْ أَطْعَمَهُ فَمَاتَ أَيُقَادُ مِنْهُ

Narrated Anas bin Malik:

A Jewess brought a poisoned sheep to the Messenger of Allah (ﷺ), and he ate of it. She was then brought to the Messenger of Allah (ﷺ) who asked her about it. She said: I intended to kill you. He said: Allah will not give you control over it ; or he said : over me. They (the Companions) said: Should we not kill her ? He said: No. He (Anas) said: I always found it in the uvula of the Messenger of Allah (ﷺ)

حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً، يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ أَرَدْتُ لأَقْتُلَكَ . فَقَالَ " مَا كَانَ اللَّهُ لِيُسَلِّطَكِ عَلَى ذَلِكَ " . أَوْ قَالَ " عَلَىَّ " . قَالَ فَقَالُوا أَلاَ نَقْتُلُهَا قَالَ " لاَ " . فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4508
In-book reference : Book 41, Hadith 15
English translation : Book 40, Hadith 4493

Narrated Abu Hurairah:

A Jewess presented a poisoned sheep to the Prophet (ﷺ), but the Prophet (ﷺ) did not interfere with he.

Abu Dawud said: The Jewess who poisoned the Prophet (ﷺ) was sister of Marhab.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَّادٌ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَأَبِي، سَلَمَةَ - قَالَ هَارُونُ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً، مِنَ الْيَهُودِ أَهْدَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم شَاةً مَسْمُومَةً - قَالَ - فَمَا عَرَضَ لَهَا النَّبِيُّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ هَذِهِ أُخْتُ مَرْحَبٍ الْيَهُودِيَّةُ الَّتِي سَمَّتِ النَّبِيَّ صلى الله عليه وسلم .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4509
In-book reference : Book 41, Hadith 16
English translation : Book 40, Hadith 4494

Narrated Ibn Shihab:

Jabir ibn Abdullah used to say that a Jewess from the inhabitants of Khaybar poisoned a roasted sheep and presented it to the Messenger of Allah (ﷺ) who took its foreleg and ate from it. A group of his companions also ate with him.

The Messenger of Allah (ﷺ) then said: Take your hands away (from the food). The Messenger of Allah (ﷺ) then sent someone to the Jewess and he called her.

He said to her: Have you poisoned this sheep? The Jewess replied: Who has informed you? He said: This foreleg which I have in my hand has informed me. She said: Yes. He said: What did you intend by it? She said: I thought if you were a prophet, it would not harm you; if you were not a prophet, we should rid ourselves of him (i.e. the Prophet). The Messenger of Allah (ﷺ) then forgave her, and did not punish her. But some of his companions who ate it, died. The Messenger of Allah (ﷺ) had himself cupped on his shoulder on account of that which he had eaten from the sheep. AbuHind cupped him with the horn and knife. He was a client of Banu Bayadah from the Ansar.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ كَانَ جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ يَهُودِيَّةً، مِنْ أَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَصْلِيَّةً ثُمَّ أَهْدَتْهَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم الذِّرَاعَ فَأَكَلَ مِنْهَا وَأَكَلَ رَهْطٌ مِنْ أَصْحَابِهِ مَعَهُ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْفَعُوا أَيْدِيَكُمْ " . وَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْيَهُودِيَّةِ فَدَعَاهَا فَقَالَ لَهَا " أَسَمَمْتِ هَذِهِ الشَّاةَ " . قَالَتِ الْيَهُودِيَّةُ مَنْ أَخْبَرَكَ قَالَ " أَخْبَرَتْنِي هَذِهِ فِي يَدِي " . لِلذِّرَاعِ . قَالَتْ نَعَمْ . قَالَ " فَمَا أَرَدْتِ إِلَى ذَلِكَ " . قَالَتْ قُلْتُ إِنْ كَانَ نَبِيًّا فَلَنْ يَضُرَّهُ وَإِنْ لَمْ يَكُنِ اسْتَرَحْنَا مِنْهُ . فَعَفَا عَنْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يُعَاقِبْهَا وَتُوُفِّيَ بَعْضُ أَصْحَابِهِ الَّذِينَ أَكَلُوا مِنَ الشَّاةِ وَاحْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى كَاهِلِهِ مِنْ أَجْلِ الَّذِي أَكَلَ مِنَ الشَّاةِ حَجَمَهُ أَبُو هِنْدٍ بِالْقَرْنِ وَالشَّفْرَةِ وَهُوَ مَوْلًى لِبَنِي بَيَاضَةَ مِنَ الأَنْصَارِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) حكم:

Reference : Sunan Abi Dawud 4510
In-book reference : Book 41, Hadith 17
English translation : Book 40, Hadith 4495

Narrated AbuSalamah:

A Jewess presented a roasted sheep to the Messenger of Allah (ﷺ) at Khaybar.

He then mentioned the rest of the tradition like that of Jabir (No. 4495). He said: Then Bashir ibn al-Bara' ibn Ma'rur al-Ansari died. He sent someone to call on the Jewess, and said to her (when she came): What motivated you to do the work you have done? He then mentioned the rest of the tradition similar to the one mentioned by Jabir (No. 4495).

The Messenger of Allah (ﷺ) then ordered regarding her and she was killed. But he (AbuSalamah) did not mention the matter of cupping.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، حَدَّثَنَا خَالِدٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً نَحْوَ حَدِيثِ جَابِرٍ قَالَ فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ الأَنْصَارِيُّ فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ " مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتِ " . فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ فَأَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُتِلَتْ وَلَمْ يَذْكُرْ أَمْرَ الْحِجَامَةِ .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4511
In-book reference : Book 41, Hadith 18
English translation : Book 40, Hadith 4496

Narrated Abu Hurairah:

The Messenger of Allah (ﷺ) would accept a present, but would not accept alms (sadaqah). And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of Abu Hurairah: The Messenger of Allah (ﷺ) used to accept presents but not alms (sadaqah).

This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (ﷺ) ate of it and the people also ate.

He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died.
So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done?
She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah (ﷺ) then ordered regarding her and she was killed. He then said about the pain of which he died:

I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْبَلُ الْهَدِيَّةَ وَلاَ يَأْكُلُ الصَّدَقَةَ . وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ فِي مَوْضِعٍ آخَرَ عَنْ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْبَلُ الْهَدِيَّةَ وَلاَ يَأْكُلُ الصَّدَقَةَ . زَادَ فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً سَمَّتْهَا فَأَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهَا وَأَكَلَ الْقَوْمُ فَقَالَ " ارْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ " . فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ الأَنْصَارِيُّ فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ " مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتِ " . قَالَتْ إِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ وَإِنْ كُنْتَ مَلِكًا أَرَحْتُ النَّاسَ مِنْكَ . فَأَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُتِلَتْ ثُمَّ قَالَ فِي وَجَعِهِ الَّذِي مَاتَ فِيهِ " مَا زِلْتُ أَجِدُ مِنَ الأَكْلَةِ الَّتِي أَكَلْتُ بِخَيْبَرَ فَهَذَا أَوَانُ قَطَعَتْ أَبْهَرِي " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4512
In-book reference : Book 41, Hadith 19
English translation : Book 40, Hadith 4497

Narrated Ibn Ka'b b. Malik:

On the authority of his father: Umm Mubashshir said to the Prophet (ﷺ) during the sickness of which he died: What do you think about your illness, Messenger of Allah (ﷺ)? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet (ﷺ) said: And I do not think about my illness except that. This is the time when it cut off my aorta.
Abu Dawud said: Sometime 'Abd al-Razzaq transmitted this tradition, omitting the link of the Companion, from Ma'mar, from al-Zuhri, from the Prophet (ﷺ), and sometimes he transmitted it from al-Zuhri from 'Abd al-Rahman b. Ka'b b. Malik, 'Abd al-Rahman mentioned that Ma'mar sometimes transmitted the tradition in a mursal form (omitting the link of the Companion), and they recorded it. And all this is correct with us. 'Abd al-Razzaq said: When Ibn al-Mubarak came to Ma'mar, he transmitted the traditions in a musnad form (with a perfect chain) which he transmitted as mauquf traditions (statements of the Companions and not of the Prophet).

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ أُمَّ مُبَشِّرٍ، قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ مَا يُتَّهَمُ بِكَ يَا رَسُولَ اللَّهِ فَإِنِّي لاَ أَتَّهِمُ بِابْنِي شَيْئًا إِلاَّ الشَّاةَ الْمَسْمُومَةَ الَّتِي أَكَلَ مَعَكَ بِخَيْبَرَ . وَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَأَنَا لاَ أَتَّهِمُ بِنَفْسِي إِلاَّ ذَلِكَ فَهَذَا أَوَانُ قَطَعَتْ أَبْهَرِي " . قَالَ أَبُو دَاوُدَ وَرُبَّمَا حَدَّثَ عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ مُرْسَلاً عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم وَرُبَّمَا حَدَّثَ بِهِ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ وَذَكَرَ عَبْدُ الرَّزَّاقِ أَنَّ مَعْمَرًا كَانَ يُحَدِّثُهُمْ بِالْحَدِيثِ مَرَّةً مُرْسَلاً فَيَكْتُبُونَهُ وَيُحَدِّثُهُمْ مَرَّةً بِهِ فَيُسْنِدُهُ فَيَكْتُبُونَهُ وَكُلٌّ صَحِيحٌ عِنْدَنَا قَالَ عَبْدُ الرَّزَّاقِ فَلَمَّا قَدِمَ ابْنُ الْمُبَارَكِ عَلَى مَعْمَرٍ أَسْنَدَ لَهُ مَعْمَرٌ أَحَادِيثَ كَانَ يُوقِفُهَا .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4513
In-book reference : Book 41, Hadith 20
English translation : Book 40, Hadith 4499

Narrated 'Abd al-Rahman b. 'Abd Allah b. Ka'b b. Malik :

On the authority of his mother than Umm Mubashshir said (Abu Sa'id b. al-A'rabi said: So he said it on the authority of his mother ; what is correct is: on the authority of his father, instead of his mother): I entered upon the Prophet (ﷺ). He then mentioned the tradition of Makhlad b. Khalid in a way similar to the tradition of Jabir. The narrator said: Then Bishr b. al-Bara' b. Ma'rur died. So he (the Prophet) sent for the Jewess and said: What did motivate you for your work you have done ? He (the narrator) then mentioned the rest of the tradition like the tradition of Jabir. The Messenger of Allah (ﷺ) ordered regarding her and she was killed. He (the narrator in this version) did not mention cupping.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا رَبَاحٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أُمِّهِ، أَنَّ أُمَّ مُبَشِّرٍ، - قَالَ أَبُو سَعِيدِ بْنُ الأَعْرَابِيِّ كَذَا قَالَ عَنْ أُمِّهِ، وَالصَّوَابُ، عَنْ أَبِيهِ، عَنْ أُمِّ مُبَشِّرٍ، - دَخَلَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ مَعْنَى حَدِيثِ مَخْلَدِ بْنِ خَالِدٍ نَحْوَ حَدِيثِ جَابِرٍ قَالَ فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ فَقَالَ " مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتِ " . فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ فَأَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُتِلَتْ وَلَمْ يَذْكُرِ الْحِجَامَةَ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4514
In-book reference : Book 41, Hadith 21
English translation : Book 40, Hadith 4500

(7) Chapter: If A Man Kills His Slave Or Mutilates Him, Should Retaliation Be Imposed On Him ?

(7) باب مَنْ قَتَلَ عَبْدَهُ أَوْ مَثَّلَ بِهِ أَيُقَادُ مِنْهُ

Narrated Samurah:

The Prophet (ﷺ) Said: If anyone kills his slave, we shall kill him, and if anyone cuts off the nose of his slave, we shall cut off his nose.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4515
In-book reference : Book 41, Hadith 22
English translation : Book 40, Hadith 4501

Narrated Qatadah:

Through the same chain of narrators as mentioned before, i.e. Samurah reported the Messenger of Allah (ﷺ) as saying: If anyone castrates his slave, we shall castrate him. He then mentioned the rest of the tradition like that of Sh'ubah and Hammad.
Abu Dawud said: Abu Dawud al-Tayalisi transmitted it from Hisham like the tradition of Mu'adh.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِإِسْنَادِهِ مِثْلَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ خَصَى عَبْدَهُ خَصَيْنَاهُ ‏"‏ ‏.‏ ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ شُعْبَةَ وَحَمَّادٍ ‏.‏ قَالَ أَبُو دَاوُدَ وَرَوَاهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ هِشَامٍ مِثْلَ حَدِيثِ مُعَاذٍ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4516
In-book reference : Book 41, Hadith 23
English translation : Book 40, Hadith 4502

Qatadah transmitted the tradition mentioned above through a chain of narrators like that of Shu'bah. This version adds:

Then al-Hasan forgot this tradition, and he used to say: A free man is not to be killed for a slave.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، بِإِسْنَادِ شُعْبَةَ مِثْلَهُ زَادَ ثُمَّ إِنَّ الْحَسَنَ نَسِيَ هَذَا الْحَدِيثَ فَكَانَ يَقُولُ ‏"‏ لاَ يُقْتَلُ حُرٌّ بِعَبْدٍ ‏"‏ ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 4517
In-book reference : Book 41, Hadith 24
English translation : Book 40, Hadith 4503

It was narrated from Hisham, from Qatadah, from Al-Hasan, who said:

"A free man should not be subjected to retaliation in return for a slave."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ لاَ يُقَادُ الْحُرُّ بِالْعَبْدِ ‏.‏

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 4518
In-book reference : Book 41, Hadith 25
English translation : Book 40, Hadith 4503

Narrated 'Amr b. Shu'aib:

On his father's authority, said that his grandfather told that a A man came to the Prophet (ﷺ) crying for help. He said: His slave-girl, Messenger of Allah! He said: Woe to you, what happened with you ? He said that it was an evil one. He saw the slave-girl of his master; he became jealous of him, and cut off his penis. The Messenger of Allah (ﷺ) said: Bring the man to me. The man was called, but people could not get control over him. The Messenger of Allah (ﷺ) then said: Go away, you are free. He asked: Messenger of Allah! upon whom does my help lie? He replied: On every believer, or he said: On every Muslim.
Abu Dawud said: The name of the man who was emancipated was Rawh b. Dinar
Abu Dawud said: The man who cut off the penis was Zinba'
Abu Dawud said: The Zinba' Abu Rawh was master of the slave.

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ تَسْنِيمٍ الْعَتَكِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا سَوَّارٌ أَبُو حَمْزَةَ، حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ رَجُلٌ مُسْتَصْرِخٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ جَارِيَةٌ لَهُ يَا رَسُولَ اللَّهِ . فَقَالَ " وَيْحَكَ مَا لَكَ " . قَالَ شَرًّا أَبْصَرَ لِسَيِّدِهِ جَارِيَةً لَهُ فَغَارَ فَجَبَّ مَذَاكِيرَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَىَّ بِالرَّجُلِ " . فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْهَبْ فَأَنْتَ حُرٌّ " . فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ نُصْرَتِي قَالَ " عَلَى كُلِّ مُؤْمِنٍ " . أَوْ قَالَ " كُلِّ مُسْلِمٍ " . قَالَ أَبُو دَاوُدَ الَّذِي عُتِقَ كَانَ اسْمُهُ رَوْحُ بْنُ دِينَارٍ . قَالَ أَبُو دَاوُدَ الَّذِي جَبَّهُ زِنْبَاعٌ . قَالَ أَبُو دَاوُدَ هَذَا زِنْبَاعٌ أَبُو رَوْحٍ كَانَ مَوْلَى الْعَبْدِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4519
In-book reference : Book 41, Hadith 26
English translation : Book 40, Hadith 4504

(8) Chapter: Al-Qasamah (8) باب الْقَسَامَةِ

Narrated Sahl b. Abi Hathmah and Rafi' b. Khadij:

Muhayyasah b. Mas'ud and 'Abd Allah b. Sahl came to Khaibar and parted (from each other) among palm trees. 'Abd Allah b. Sahl was killed. The Jews were blamed (for the murder). 'Abd al-Rahman b. Sahl and Huwayyasah and Muhayyasah, the sons of his uncle (Mas'ud) came to the Prophet (ﷺ). 'Abd al-Rahman, who was the youngest, spoke about his brother, but the Messenger of Allah (ﷺ) said to him: (Respect) the elder, (respect) the elder or he said: Let the eldest begin. They then spoke about their friend and the Messenger of Allah (ﷺ) said: Fifty of you should take oaths regarding a man from them (the Jews) and he should be entrusted (to him) with his rope (in his neck). They said: It is a matter which we did not see. How can we take oaths ? He said: The Jews exonerate themselves by the oaths of fifty of them. They said: Messenger of Allah! they are a people who are infidels. So the Messenger of Allah (ﷺ) paid them bloodwit himself. Sahl said: Once I entered the resting place of their camels, and the she-camel struck me with her lef. Hammad said this or (something) similar to it.

Abu Dawud said: Another version transmitted by Yahya b. Sa'id has: Would you swear fifty oaths and make you claim regarding your friend or your slain man ? Bishr, the transmitter, did mention blood. 'Abdah transmitted it from Yahya as transmitted by Hammad. Ibn 'Uyainah has also transmitted it from Yahya, and began with his words: The Jew will exonerate themselves by fifty oaths which they will swear. He did not mention the claim.
Abu Dawud said: This is a misunderstanding on the part of Ibn 'Uyainah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، وَرَافِعِ بْنِ خَدِيجٍ، أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ، وَعَبْدَ اللَّهِ بْنَ سَهْلٍ، انْطَلَقَا قِبَلَ خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَاتَّهَمُوا الْيَهُودَ فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْكُبْرَ الْكُبْرَ " . أَوْ قَالَ " لِيَبْدَإِ الأَكْبَرُ " . فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ " . قَالُوا أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ قَالَ " فَتُبَرِّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ " . قَالُوا يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ . قَالَ فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قِبَلِهِ . قَالَ قَالَ سَهْلٌ دَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الإِبِلِ رَكْضَةً بِرِجْلِهَا . قَالَ حَمَّادٌ هَذَا أَوْ نَحْوَهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ بِشْرُ بْنُ الْمُفَضَّلِ وَمَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ فِيهِ " أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ " وَلَمْ يَذْكُرْ بِشْرٌ دَمًا وَقَالَ عَبْدَةُ عَنْ يَحْيَى كَمَا قَالَ حَمَّادٌ وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ يَحْيَى فَبَدَأَ بِقَوْلِهِ " تُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا يَحْلِفُونَ " . وَلَمْ يَذْكُرِ الاِسْتِحْقَاقَ قَالَ أَبُو دَاوُدَ وَهَذَا وَهَمٌ مِنِ ابْنِ عُيَيْنَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4520
In-book reference : Book 41, Hadith 27
English translation : Book 40, Hadith 4505

Sahl b. Abi Hathmah and some senior men of the tribe told that 'Abd Allah b. Abi Sahl and Muhayyasah came to Khaibar on account of the calamity (i.e. famine) that befall them. Muhayyasah came and told the 'Abd Allah b. Sahl had been killed and thrown in a well or stream. He hen came to the Jews and said:

I swear by Allah, you have killed him. They said: We swear by Allah, we have not killed him. He then proceeded and came to his tribe and mentioned this to them. Then he, his brother Huwayyasah, who was older to him, and 'Abd al-Rahman b. Sahl came forward (to the Prophet). Muhayyasah began to speak. It was he who was at Khaibar. The Messenger of Allah (ﷺ) then said to him: Let the eldest (speak), let the eldest (speak), meaning age. So Huwayyasah spoke, and after him Muhayyasah spoke. The Messenger of Allah (ﷺ) then said: They should either pay the bloodwit for you friend or they should be prepared for war. So the Messenger of Allah (ﷺ) wrote to them about it. They wrote (in reply): We swear by Allah, we have not killed him. The Messenger of Allah (ﷺ) then said to Huwayyasah, Muhayyasah and 'Abd al-Rahman: Will you take an oath and thus have the claim to the blood of your friend ? They said: No. He (the Prophet) said: The Jews will then take an oath. They said: They are not Muslims. Then the Messenger of Allah (ﷺ) himself paid the bloodwit. The Messenger of Allah (ﷺ) then sent on one hundred she-camels and they were entered in their house. Sahl said: A red she-camel of them gave me a kick.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّهُ أَخْبَرَهُ هُوَ، وَرِجَالٌ، مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ فَقَالَ أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ . قَالُوا وَاللَّهِ مَا قَتَلْنَاهُ . فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ذَلِكَ ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ - وَهُوَ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَبِّرْ كَبِّرْ " . يُرِيدُ السِّنَّ فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذَنُوا بِحَرْبٍ " . فَكَتَبَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ " أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ " . قَالُوا لاَ . قَالَ " فَتَحْلِفُ لَكُمْ يَهُودُ " . قَالُوا لَيْسُوا مُسْلِمِينَ فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ . قَالَ سَهْلٌ لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4521
In-book reference : Book 41, Hadith 28
English translation : Book 40, Hadith 4506

Narrated 'Amr b. Shu'aib:

The Messenger of Allah (ﷺ) killed a man of Banu Nadr ibn Malik at Harrah ar-Righa' at the bank of Layyat al-Bahrah. The transmitter Mahmud (ibn Khalid) also mentioned the words along with the words "at Bahrah" "the slayer and the slain were from among them". Mahmud alone transmitted in this tradition the words "at the bank of Layyah".

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَكَثِيرُ بْنُ عُبَيْدٍ، قَالاَ حَدَّثَنَا ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا الْوَلِيدُ، عَنْ أَبِي عَمْرٍو، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَتَلَ بِالْقَسَامَةِ رَجُلاً مِنْ بَنِي نَصْرِ بْنِ مَالِكٍ بِبَحْرَةِ الرُّغَاءِ عَلَى شَطِّ لِيَّةِ الْبَحْرَةِ قَالَ الْقَاتِلُ وَالْمَقْتُولُ مِنْهُمْ . وَهَذَا لَفْظُ مَحْمُودٍ بِبَحْرَةٍ أَقَامَهُ مَحْمُودٌ وَحْدَهُ عَلَى شَطِّ لِيَّةِ الْبَحْرَةِ .

حكم: **ضعيف معضل (الألباني)**

Reference : Sunan Abi Dawud 4522
In-book reference : Book 41, Hadith 29
English translation : Book 40, Hadith 4507

(9) Chapter: Not Retaliating On The Basis Of Qasamah (9) باب فِي تَرْكِ الْقَوَدِ بِالْقَسَامَةِ

Narrated Bashir b. Yasar:

That a man of the Ansar called Sahl b. Abi Hathmah told him that some people of his tribe went to Khaibar and separated there. They found one of them slain. They said to those with whom they had found him: You have killed our friend. They replied: We did not kill him, nor do we know the slayer. We (the people of the slain) then went to the Prophet of Allah (ﷺ). He said to them: Bring proof against the one who has slain him. They replied: We have no proof. He said: Then they will take an oath for you. They said: We do not accept the oaths of the Jews. The

Messenger of Allah (ﷺ) did not like no responsibility should be fixed for his blood. So he himself paid his bloodwit consisting of one hundred camels of sadaqah (i.e. camels sent to the Prophet as zakat).

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ الزَّعْفَرَانِيُّ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، زَعَمَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلاً فَقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ قَتَلْتُمْ صَاحِبَنَا فَقَالُوا مَا قَتَلْنَاهُ وَلاَ عَلِمْنَا قَاتِلاً . فَانْطَلَقْنَا إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم قَالَ فَقَالَ لَهُمْ " تَأْتُونِي بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ هَذَا " . قَالُوا مَا لَنَا بَيِّنَةٌ . قَالَ " فَيَحْلِفُونَ لَكُمْ " . قَالُوا لاَ نَرْضَى بِأَيْمَانِ الْيَهُودِ . فَكَرِهَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَنْ يُبْطِلَ دَمَهُ فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4523
In-book reference : Book 41, Hadith 30
English translation : Book 40, Hadith 4508

Narrated Rafi' ibn Khadij:

A man of the Ansar was killed at Khaybar and his relatives went to the Prophet (ﷺ) and mentioned that to him. He asked: Have you two witnesses who can testify to the murderer of your friend? They replied: Messenger of Allah! there was not a single Muslim present, but only Jews who sometimes have the audacity to do even greater crimes than this. He said: Then choose fifty of them and demand that they take an oath; but they refused and the Prophet (ﷺ) paid the blood-wit himself.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ رَاشِدٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، حَدَّثَنَا عَبَايَةُ بْنُ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ أَصْبَحَ رَجُلٌ مِنَ الأَنْصَارِ مَقْتُولاً بِخَيْبَرَ فَانْطَلَقَ أَوْلِيَاؤُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ " لَكُمْ شَاهِدَانِ يَشْهَدَانِ عَلَى قَتْلِ صَاحِبِكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ لَمْ يَكُنْ ثَمَّ أَحَدٌ مِنَ الْمُسْلِمِينَ وَإِنَّمَا هُمْ يَهُودُ وَقَدْ يَجْتَرِئُونَ عَلَى أَعْظَمَ مِنْ هَذَا . قَالَ " فَاخْتَارُوا مِنْهُمْ خَمْسِينَ فَاسْتَحْلِفُوهُمْ " . فَأَبَوْا فَوَدَاهُ النَّبِيُّ صلى الله عليه وسلم مِنْ عِنْدِهِ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4524
In-book reference : Book 41, Hadith 31
English translation : Book 40, Hadith 4509

Narrated 'Abd al-Rahman b. Bujaid:

I swear by Allah, Sahl had a misunderstanding about this tradition. The Messenger of Allah (ﷺ) wrote to the Jews: A slain man has been found amongnst you, so pay his bloodwit. They wrote (to him): Swearing by Allah fifty oaths, we neither killed him nor do we know his slayer. He said: Then the Messenger of Allah (ﷺ) himself paid his bloodwit which consisted of one hundred she-camels.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ، قَالَ إِنَّ سَهْلاً وَاللَّهِ أَوْهَمَ الْحَدِيثَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى يَهُودَ " أَنَّهُ قَدْ وُجِدَ

بَيْنَ أَظْهُرِكُمْ قَتِيلٌ فَدُوهُ " . فَكَتَبُوا يَحْلِفُونَ بِاللَّهِ خَمْسِينَ يَمِينًا مَا قَتَلْنَاهُ وَلاَ عَلِمْنَا قَاتِلاً . قَالَ فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ .

Grade : **Munkar** (Al-Albani) حكم: **منكر** (الألباني)

Reference : Sunan Abi Dawud 4525
In-book reference : Book 41, Hadith 32
English translation : Book 40, Hadith 4510

Narrated 'Abu Salamah b. 'Abd al-Rahman and Sulaiman b. Yasar:

On the authority of some men of the Ansar : The Prophet (ﷺ) said to the Jews and started with them: Fifty of you should take the oaths. But they refused (to take the oaths). He then said to the Ansar: Prove your claim. They said: Do we take the oaths without seeing, Messenger of Allah? The Messenger of Allah (ﷺ) then imposed the blood-wit on the Jews because he (the slain) was found among them.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رِجَالٍ، مِنَ الأَنْصَارِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِلْيَهُودِ وَبَدَأَ بِهِمْ " يَحْلِفُ مِنْكُمْ خَمْسُونَ رَجُلاً " . فَأَبَوْا فَقَالَ لِلأَنْصَارِ " اسْتَحِقُّوا " . قَالُوا نَحْلِفُ عَلَى الْغَيْبِ يَا رَسُولَ اللَّهِ فَجَعَلَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم دِيَةً عَلَى يَهُودَ لأَنَّهُ وُجِدَ بَيْنَ أَظْهُرِهِمْ .

Grade : **Shadh** (Al-Albani) حكم: **شاذ** (الألباني)

Reference : Sunan Abi Dawud 4526
In-book reference : Book 41, Hadith 33
English translation : Book 40, Hadith 4511

(10) Chapter: Retaliation On The Killer (10) باب يُقَادُ مِنَ الْقَاتِلِ

Narrated Anas:

A girl was found with her head crushed between two stones. She was asked: Who has done this to you ? Is it so and so ? Is it so and so, until a Jew was named, and she gave a sign with her head. The Jew was caught ad he admitted. So the Prophet (ﷺ) gave command that his head should be crushed with stones.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ جَارِيَةً، وُجِدَتْ، قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ هَذَا أَفُلاَنٌ أَفُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَتْ بِرَأْسِهَا فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4527
In-book reference : Book 41, Hadith 34
English translation : Book 40, Hadith 4512

Narrated Anas:

A Jew killed a girl of the Ansar for her ornaments. He then threw her in a well, and crushed her head with stones. He was then arrested and brought to the Prophet (ﷺ). He ordered regarding him that he should be stoned to death. He was then stoned till he died.
Abu Dawud said: It has been transmitted by Ibn Juraij from Ayyub in a similar way.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ يَهُودِيًّا، قَتَلَ جَارِيَةً مِنَ الأَنْصَارِ عَلَى حُلِيٍّ لَهَا ثُمَّ أَلْقَاهَا فِي قَلِيبٍ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ فَأُخِذَ فَأُتِيَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَأَمَرَ بِهِ أَنْ يُرْجَمَ حَتَّى يَمُوتَ فَرُجِمَ حَتَّى مَاتَ . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4528
In-book reference : Book 41, Hadith 35
English translation : Book 40, Hadith 4513

Narrated Anas:

A girl was wearing silver ornaments. A Jew crushed her head with a stone. The Messenger of Allah (ﷺ) entered upon her when she had some breath. He said to her: Who has killed you ? Had so and so killed you ? She replied: No, making a sign with her head. He again asked: Who has killed you ? Has so and so killed you ? She replied: No, making a sign with her head. He again asked: Has so and so killed you ? She said: Yes, making sign with her head. The Messenger of Allah (ﷺ) commanded regarding him, and he was killed between two stones.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ جَدِّهِ، أَنَسٍ أَنَّ جَارِيَةً، كَانَ عَلَيْهَا أَوْضَاحٌ لَهَا فَرَضَخَ رَأْسَهَا يَهُودِيٌّ بِحَجَرٍ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَبِهَا رَمَقٌ فَقَالَ لَهَا " مَنْ قَتَلَكِ فُلاَنٌ قَتَلَكِ " . فَقَالَتْ لاَ . بِرَأْسِهَا . قَالَ " مَنْ قَتَلَكِ فُلاَنٌ قَتَلَكِ " . قَالَتْ لاَ . بِرَأْسِهَا . قَالَ " فُلاَنٌ قَتَلَكِ " . قَالَتْ نَعَمْ . بِرَأْسِهَا فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُتِلَ بَيْنَ حَجَرَيْنِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4529
In-book reference : Book 41, Hadith 36
English translation : Book 40, Hadith 4514

(11) Chapter: Should A Muslim Be Killed In Retaliation For A Disbeliever ?

(11) باب أَيُقَادُ الْمُسْلِمُ بِالْكَافِرِ

Narrated Qays ibn Abbad :

I and Ashtar went to Ali and said to him: Did the Messenger of Allah (ﷺ) give you any instruction about anything for which he did not give any instruction to the people in general?
He said: No, except what is contained in this document of mine. Musaddad said: He then took out a document. Ahmad said: A document from the sheath of his sword.
It contained: The lives of all Muslims are equal; they are one hand against others; the lowliest of them can guarantee their protection. Beware, a Muslim must not be killed for an infidel, nor must one who has been given a covenant be killed while his covenant holds. If anyone introduces an innovation, he will be responsible for it. If anyone

introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people.
Musaddad said: Ibn AbuUrubah's version has: He took out a document.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ انْطَلَقْتُ أَنَا وَالأَشْتَرُ، إِلَى عَلِيٍّ عَلَيْهِ السَّلاَمُ فَقُلْنَا هَلْ عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً قَالَ لاَ إِلاَّ مَا فِي كِتَابِي هَذَا - قَالَ مُسَدَّدٌ قَالَ - فَأَخْرَجَ كِتَابًا - وَقَالَ أَحْمَدُ كِتَابًا مِنْ قِرَابِ سَيْفِهِ - فَإِذَا فِيهِ " الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ أَلاَ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ مَنْ أَحْدَثَ حَدَثًا فَعَلَى نَفْسِهِ وَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ " . قَالَ مُسَدَّدٌ عَنِ ابْنِ أَبِي عَرُوبَةَ فَأَخْرَجَ كِتَابًا .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4530
In-book reference : Book 41, Hadith 37
English translation : Book 40, Hadith 4515

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) said, mentioning the tradition similar to the one transmitted by Ali. This version adds: The most distant of them gives protection as from all, those who are strong among them send back (spoil) to those who are weak among them, and their expeditions sending it back to those who are at home.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَكَرَ نَحْوَ حَدِيثِ عَلِيٍّ زَادَ فِيهِ " وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ وَيَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ وَمُتَسَرِّيهِمْ عَلَى قَاعِدِهِمْ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4531
In-book reference : Book 41, Hadith 38
English translation : Book 40, Hadith 4516

(12) Chapter: If A Man Finds A Man With His Wife, Should He Kill Him ?

(12) باب فِي مَنْ وَجَدَ مَعَ أَهْلِهِ رَجُلاً أَيَقْتُلُهُ

Narrated Abu Hurairah:

That Sa'd b. 'Ubadah said: Messenger of Allah! If a man finds a man with his wife, should he kill him ? The Messenger of Allah (ﷺ) said: No. Sa'd : Why not, by Him who has honoured you with truth ? The Prophet (ﷺ) said: Listen to what your chief is saying. The narrator 'Abd al-Wahhab said: (Listen) to what Sa'd is saying.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ، - الْمَعْنَى وَاحِدٌ - قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ، قَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه

وسلم " لاَ " . قَالَ سَعْدٌ بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ . قَالَ النَّبِيُّ صلى الله عليه وسلم " اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ " . قَالَ عَبْدُ الْوَهَّابِ " إِلَى مَا يَقُولُ سَعْدٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4532
In-book reference : Book 41, Hadith 39
English translation : Book 40, Hadith 4517

Narrated Abu Hurairah:

That Sa'd b. 'Ubadah said to the Messenger of Allah (ﷺ) : What do you think if I find with my wife a man ; should I give him some time until I bring four witnesses ?" He said: "Yes".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرَأَيْتَ لَوْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلاً أُمْهِلُهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ قَالَ " **نَعَمْ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4533
In-book reference : Book 41, Hadith 40
English translation : Book 40, Hadith 4518

(13) Chapter: Injury Caused Accidentally By The Zakah Collector

(13) باب الْعَامِلِ يُصَابُ عَلَى يَدَيْهِ خَطَأً

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) sent AbuJahm ibn Hudhayfah as a collector of zakat. A man quarrelled with him about his sadaqah (i.e. zakat), and AbuJahm struck him and wounded his head. His people came to the Prophet (ﷺ) and said: Revenge, Messenger of Allah!

The Prophet (ﷺ) said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. So they agreed.

The Prophet (ﷺ) said: I am going to address the people in the afternoon and tell them about your consent.

They said: Yes. Addressing (the people), the Messenger of Allah (ﷺ) said: These people of faith came to me asking for revenge. I presented them with so much and so much and they agreed. Do you agree?

They said: No. The immigrants (muhajirun) intended (to take revenge) on them. But the Messenger of Allah (ﷺ) commanded them to refrain and they refrained.

He then called them and increased (the amount), and asked: Do you agree? They replied: Yes. He said: I am going to address the people and tell them about your consent. They said: Yes. The Prophet (ﷺ) addressed and said: Do you agree? They said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقًا فَلاَجَّهُ رَجُلٌ فِي صَدَقَتِهِ فَضَرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا الْقَوَدَ يَا رَسُولَ اللَّهِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَكُمْ كَذَا وَكَذَا " . فَلَمْ يَرْضَوْا فَقَالَ " لَكُمْ كَذَا وَكَذَا " . فَلَمْ يَرْضَوْا فَقَالَ

" لَكُمْ كَذَا وَكَذَا " . فَرَضُوا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي خَاطِبٌ الْعَشِيَّةَ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ " . فَقَالُوا نَعَمْ . فَخَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ هَؤُلاَءِ اللَّيْثِيِّينَ أَتَوْنِي يُرِيدُونَ الْقَوَدَ فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا أَرَضِيتُمْ " . قَالُوا لاَ . فَهَمَّ الْمُهَاجِرُونَ بِهِمْ فَأَمَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَكُفُّوا عَنْهُمْ فَكَفُّوا ثُمَّ دَعَاهُمْ فَزَادَهُمْ فَقَالَ " أَرَضِيتُمْ " . فَقَالُوا نَعَمْ . قَالَ " إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ " . قَالُوا نَعَمْ . فَخَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَرَضِيتُمْ " . قَالُوا نَعَمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4534
In-book reference : Book 41, Hadith 41
English translation : Book 40, Hadith 4519

(14) Chapter: Retaliation Without A Weapon Of Iron

(14) باب الْقَوَدِ بِغَيْرِ حَدِيدٍ

Narrated Anas:

A girl was found with her head crushed between two stoned. She was asked: Who did it with you ? Was it so and so ? Was it so and so ? Until the Jew was named. Thereupon she gave a sign with her head. The Jew was arrested and he admitted. So the Prophet (ﷺ) gave command that his head should be crushed with stones.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ جَارِيَةً، وُجِدَتْ، قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ هَذَا أَفُلاَنٌ أَفُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَتْ بِرَأْسِهَا فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4535
In-book reference : Book 41, Hadith 42
English translation : Book 40, Hadith 4520

(15) Chapter: Retaliation Of A Ruler On Himself For Striking Someone

(15) باب الْقَوَدِ مِنَ الضَّرْبَةِ وَقَصِّ الأَمِيرِ مِنْ نَفْسِهِ

Narrated AbuSa'id al-Khudri:

When the Messenger of Allah (ﷺ) was distributing something, a man came towards him and bent down on him. The Messenger of Allah (ﷺ) struck him with a bough and his face was wounded. The Messenger of Allah (ﷺ) said to him: Come and take retaliation. He said: no, I have forgiven, Messenger of Allah!.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ الْحَارِثِ - عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ عُبَيْدَةَ بْنِ مُسَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْسِمُ قَسْمًا أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ فَطَعَنَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعُرْجُونٍ كَانَ مَعَهُ فَجُرِحَ بِوَجْهِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَعَالَ فَاسْتَقِدْ " . فَقَالَ بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ .

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4536
In-book reference : Book 41, Hadith 43
English translation : Book 40, Hadith 4521

Narrated Abu Firas:

'Umar b. al-Khattab (ra) addressed us and said: I did not send my collectors (of zakat) so that they strike your bodies and that they take your property. If that is done with someone and he appeals to me, I shall take retaliation on him. Amr ibn al-'As said: If any man (i.e. governor) inflicts disciplinary punishment on his subjects, would you take retaliation on him too? He said: Yes, by Him in Whose hand my soul is, I shall take retaliation on him. I saw that the Messenger of Allah (ﷺ) has given retaliation on himself.

حَدَّثَنَا أَبُو صَالِحٍ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ، قَالَ خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه فَقَالَ إِنِّي لَمْ أَبْعَثْ عُمَّالِي لِيَضْرِبُوا أَبْشَارَكُمْ وَلاَ لِيَأْخُذُوا أَمْوَالَكُمْ فَمَنْ فُعِلَ بِهِ ذَلِكَ فَلْيَرْفَعْهُ إِلَىَّ أَقُصُّهُ مِنْهُ قَالَ عَمْرُو بْنُ الْعَاصِ لَوْ أَنَّ رَجُلاً أَدَّبَ بَعْضَ رَعِيَّتِهِ أَتَقُصُّهُ مِنْهُ قَالَ إِي وَالَّذِي نَفْسِي بِيَدِهِ أَقُصُّهُ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقَصَّ مِنْ نَفْسِهِ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4537
In-book reference : Book 41, Hadith 44
English translation : Book 40, Hadith 4522

(16) Chapter: A Woman Has The Right To Waive Retaliation For Killing

(16) باب عَفْوِ النِّسَاءِ عَنِ الدَّمِ

Narrated Aisha, Ummul Mu'minin:

The Prophet (ﷺ) Said: The disputants should refrain from taking retaliation. The one who is nearer should forgive first and then the one who is next to him, even if (the one who forgives) were a woman.

Abu Dawud said: I have been informed that forgiving by women in the case of murder is permissible if a woman were one of the heirs (of the slain). I have been told on the authority of Abu 'Ubaid about the meaning of the word yanhajizu, that is, they should refrain from retaliation.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، أَنَّهُ سَمِعَ حِصْنًا، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ، يُخْبِرُ عَنْ عَائِشَةَ، رضى الله عنها عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ عَلَى الْمُقْتَتِلِينَ أَنْ يَنْحَجِزُوا الأَوَّلَ فَالأَوَّلَ وَإِنْ كَانَتِ امْرَأَةً ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ بَلَغَنِي أَنَّ عَفْوَ النِّسَاءِ فِي الْقَتْلِ جَائِزٌ إِذَا كَانَتْ إِحْدَى الأَوْلِيَاءِ وَبَلَغَنِي عَنْ أَبِي عُبَيْدٍ فِي قَوْلِهِ ‏"‏ يَنْحَجِزُوا ‏"‏ ‏.‏ يَكُفُّوا عَنِ الْقَوَدِ ‏.‏

Grade : **Da'if** (Al-Albani) **ضعيف** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4538
In-book reference : Book 41, Hadith 45
English translation : Book 40, Hadith 4523

(17) Chapter: One Who Is Killed In A Fight Among People And His Killer Is Not Known

(17) باب مَنْ قُتِلَ فِي عِمِّيَّاءَ بَيْنَ قَوْمٍ

Tawus, in his version said:

If anyone is killed. Ibn 'Ubaid in his version said: The Messenger of Allah (ﷺ) said: If anyone is killed in error (blindly) when people are throwing stones, or by beating with whips, or striking with a stick, it is accidental and the compensation for accidental death is due. But if anyone is killed deliberately, retaliation is due. Ibn 'Ubaid in his version: Retaliation of the man is due. The agreed version then goes: If anyone comes in (between the two parties) to prevent it, Allah's curse and anger will rest on him, and neither supererogatory nor obligatory acts will be accepted from him. The version of the tradition of Sufyan is more perfect.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا سُفْيَانُ، - وَهَذَا حَدِيثُهُ - عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ مَنْ قُتِلَ . وَقَالَ ابْنُ عُبَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قُتِلَ فِي عِمِّيًّا فِي رَمْيٍ يَكُونُ بَيْنَهُمْ بِحِجَارَةٍ أَوْ ضَرْبٍ بِالسِّيَاطِ أَوْ ضَرْبٍ بِعَصًا فَهُوَ خَطَأٌ وَعَقْلُهُ عَقْلُ الْخَطَإِ وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوَدٌ " . وَقَالَ ابْنُ عُبَيْدٍ " قَوَدُ يَدٍ " . ثُمَّ اتَّفَقَا " وَمَنْ حَالَ دُونَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ " . وَحَدِيثُ سُفْيَانَ أَتَمُّ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4539
In-book reference : Book 41, Hadith 46
English translation : Book 40, Hadith 4524

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) as saying: He then mentioned the rest of the tradition to the same effect as mentioned by Sufyan.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غَالِبٍ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4540
In-book reference : Book 41, Hadith 47
English translation : Book 40, Hadith 4525

(18) Chapter: The Amount Of The Diyah

(18) باب الدِّيَةِ كَمْ هِيَ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) gave judgment that if anyone is killed accidentally, his blood-wit should be one hundred camels: thirty she-camels which had entered their second year, thirty she-camels which had entered their third year, thirty she-camels which had entered their fourth year, and ten male camels which had entered their third year.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، ح وَحَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى أَنَّ مَنْ قُتِلَ خَطَأً فَدِيَتُهُ مِائَةٌ مِنَ الإِبِلِ ثَلاَثُونَ بِنْتَ مَخَاضٍ وَثَلاَثُونَ بِنْتَ لَبُونٍ وَثَلاَثُونَ حِقَّةً وَعَشْرَةٌ بَنِي لَبُونٍ ذَكَرٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4541
In-book reference : Book 41, Hadith 48

English translation : Book 40, Hadith 4526

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported that the value of the blood-money at the time of the Messenger of Allah (ﷺ) was eight hundred dinars or eight thousand dirhams, and the blood-money for the people of the Book was half of that for Muslims.
He said: This applied till Umar (Allah be pleased with him) became caliph and he made a speech in which he said: Take note! Camels have become dear. So Umar fixed the value for those who possessed gold at one thousand dinars, for those who possessed silver at twelve thousand (dirhams), for those who possessed cattle at two hundred cows, for those who possessed sheep at two thousand sheep, and for those who possessed suits of clothing at two hundred suits. He left the blood-money for dhimmis (protected people) as it was, not raising it in proportion to the increase he made in the blood-wit.

حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ كَانَتْ قِيمَةُ الدِّيَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَمَانَمِائَةِ دِينَارٍ أَوْ ثَمَانِيَةَ آلاَفِ دِرْهَمٍ وَدِيَةُ أَهْلِ الْكِتَابِ يَوْمَئِذٍ النِّصْفُ مِنْ دِيَةِ الْمُسْلِمِينَ قَالَ فَكَانَ ذَلِكَ كَذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ رَحِمَهُ اللَّهُ فَقَامَ خَطِيبًا فَقَالَ أَلاَ إِنَّ الإِبِلَ قَدْ غَلَتْ . قَالَ فَفَرَضَهَا عُمَرُ عَلَى أَهْلِ الذَّهَبِ أَلْفَ دِينَارٍ وَعَلَى أَهْلِ الْوَرِقِ اثْنَىْ عَشَرَ أَلْفًا وَعَلَى أَهْلِ الْبَقَرِ مِائَتَىْ بَقَرَةٍ وَعَلَى أَهْلِ الشَّاءِ أَلْفَىْ شَاةٍ وَعَلَى أَهْلِ الْحُلَلِ مِائَتَىْ حُلَّةٍ . قَالَ وَتَرَكَ دِيَةَ أَهْلِ الذِّمَّةِ لَمْ يَرْفَعْهَا فِيمَا رَفَعَ مِنَ الدِّيَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4542
In-book reference : Book 41, Hadith 49
English translation : Book 40, Hadith 4527

Narrated Ata' ibn AbuRabah:

The Messenger of Allah (ﷺ) gave judgment that blood-wit for those who possessed camels should be one hundred camels, and for those who possessed cattle two hundred cows, and for those who possessed sheep one thousand sheep, and for those who possessed suits of clothing two hundred suits, and for those who possessed wheat something which the narrator Muhammad (ibn Ishaq) did not remember.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي الدِّيَةِ عَلَى أَهْلِ الإِبِلِ مِائَةً مِنَ الإِبِلِ وَعَلَى أَهْلِ الْبَقَرِ مِائَتَىْ بَقَرَةٍ وَعَلَى أَهْلِ الشَّاءِ أَلْفَىْ شَاةٍ وَعَلَى أَهْلِ الْحُلَلِ مِائَتَىْ حُلَّةٍ وَعَلَى أَهْلِ الْقَمْحِ شَيْئًا لَمْ يَحْفَظْهُ مُحَمَّدٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4543
In-book reference : Book 41, Hadith 50
English translation : Book 40, Hadith 4528

Abu Dawud said:

I read out to Sa'id b. Ya'qub al-Taliqini who said: Abu Tumailah transmitted to us, saying: Muhammad b. Ishaq transmitted to us saying: 'Ata reported Jabir b. 'Abd Allah as saying: The Messenger of Allah (ﷺ) fixed; and he mentioned the tradition like that of Musa; he said: And those who possess corn food should pay something which I do not remember.

قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّالْقَانِيِّ قَالَ حَدَّثَنَا أَبُو تُمَيْلَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ ذَكَرَ عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مِثْلَ حَدِيثِ مُوسَى . قَالَ وَعَلَى أَهْلِ الطَّعَامِ شَيْئًا لاَ أَحْفَظُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4544
In-book reference : Book 41, Hadith 51
English translation : Book 40, Hadith 4528

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: The blood-wit for accidental killing should be twenty she-camels which had entered their fourth year, twenty she-camels which had entered their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their second year. It does not beyond Ibn Mas'ud.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَجَّاجُ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ الطَّائِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فِي دِيَةِ الْخَطَإِ عِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً وَعِشْرُونَ بِنْتَ مَخَاضٍ وَعِشْرُونَ بِنْتَ لَبُونٍ وَعِشْرُونَ بَنِي مَخَاضٍ ذُكُرٌ " . وَهُوَ قَوْلُ عَبْدِ اللَّهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4545
In-book reference : Book 41, Hadith 52
English translation : Book 40, Hadith 4529

Narrated Abdullah ibn Abbas:

A man of Banu Adi was killed. The Prophet (ﷺ) fixed his blood-wit at the rate of twelve thousand (dirhams).
Abu Dawud said: Ibn 'Uyainah transmitted it from 'Amr, from 'Ikrimah, from the Prophet (ﷺ), and he did not mention Ibn 'Abbas.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، مِنْ بَنِي عَدِيٍّ قُتِلَ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم دِيَتَهُ اثْنَىْ عَشَرَ أَلْفًا . قَالَ أَبُو دَاوُدَ رَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4546
In-book reference : Book 41, Hadith 53
English translation : Book 40, Hadith 4530

(19) Chapter: Diyah For A Mistaken Killing That Appears Purposeful

(19) باب دِيَةِ الْخَطَإِ شِبْهِ الْعَمْدِ

Narrated Abdullah ibn Amr:

(Musaddad's version has): The Messenger of Allah (ﷺ) made a speech on the day of the conquest of Mecca, and said: Allah is Most Great, three times. He then said: There is no god but Allah alone: He fulfilled His promise, helped His servant, and alone defeated the companies.

(The narrator said:) I have remembered from Musaddad up to this.

Then the agreed version has: Take note! All the merits mentioned in pre-Islamic times, and the claim made for blood or property are under my feet, except the supply of water to the pilgrims and the custody of the Ka'bah. He then said: The blood-money for unintentional murder which appears intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant. Musaddad's version is more accurate.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ يَوْمَ الْفَتْحِ بِمَكَّةَ فَكَبَّرَ ثَلاَثًا ثُمَّ قَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ " . إِلَى هَا هُنَا حَفِظْتُهُ عَنْ مُسَدَّدٍ ثُمَّ اتَّفَقَا " أَلاَ إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ تُذْكَرُ وَتُدْعَى مِنْ دَمٍ أَوْ مَالٍ تَحْتَ قَدَمَىَّ إِلاَّ مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ " . ثُمَّ قَالَ " أَلاَ إِنَّ دِيَةَ الْخَطَإِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا " . وَحَدِيثُ مُسَدَّدٍ أَتَمُّ .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	**حكم**:

Reference : Sunan Abi Dawud 4547
In-book reference : Book 41, Hadith 54
English translation : Book 40, Hadith 4531

The tradition mentioned above has also been transmitted by Khalid through the same chain of narrators to the same effect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، بِهَذَا الإِسْنَادِ نَحْوَ مَعْنَاهُ .

Reference : Sunan Abi Dawud 4548
In-book reference : Book 41, Hadith 55
English translation : Book 40, Hadith 4532

The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (ﷺ) to the same effect. This version has:

The Messenger of Allah (ﷺ) addressed on the day of Conquest, or he said: On the conquest of Mecca on the ladder of the House or of the Ka'bah.

Abu Dawud said: In a similar way of Ibn 'Uyainah also transmitted it from 'Ali b. Zaid, from al-Qasim b. Rab'iah, from Ibn 'Umar, from the Prophet (ﷺ) ; and Ayyub al-Sukhtiyani transmitted it from al-Qasim b. Rabi'ah from 'Abd Allah b. 'Amr like the tradition of Khalid. Hammad b. Salamah also transmitted it from 'Ali b. Zaid, from Ya'qub al-Sadusi, on the authority of 'Abd Allah b. 'Amr from the Prophet (ﷺ). The statements of Zaid and of Abu Musa are similar to the tradition of the Prophet (ﷺ) and to the tradition of 'Umar (Allah be pleased with him.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ أَوْ فَتْحِ مَكَّةَ عَلَى دَرَجَةِ الْبَيْتِ أَوِ الْكَعْبَةِ . قَالَ أَبُو دَاوُدَ كَذَا رَوَاهُ ابْنُ

عُيَيْنَةَ أَيْضًا عَنْ عَلِيِّ بْنِ زَيْدٍ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَرَوَاهُ أَيُّوبُ السَّخْتِيَانِيُّ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مِثْلَ حَدِيثِ خَالِدٍ وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ يَعْقُوبَ السَّدُوسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَوْلُ زَيْدٍ وَأَبِي مُوسَى مِثْلُ حَدِيثِ النَّبِيِّ صلى الله عليه وسلم وَحَدِيثِ عُمَرَ رضى الله عنه .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4549
In-book reference : Book 41, Hadith 56
English translation : Book 40, Hadith 4533

Narrated Mujahid:

'Umar gave judgement that bloodwit for quasi-intentional murder should be thirty she-camels in their fourth year, thirty she-camels in their fifth year, and forty pregnant she-camels in their sixth year up to the ninth

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ قَضَى عُمَرُ فِي شِبْهِ الْعَمْدِ ثَلاَثِينَ حِقَّةً وَثَلاَثِينَ جَذَعَةً وَأَرْبَعِينَ خَلِفَةً مَا بَيْنَ ثَنِيَّةٍ إِلَى بَازِلِ عَامِهَا .

حكم: **ضعيف الإسناد موقوف** (الألباني)

Reference : Sunan Abi Dawud 4550
In-book reference : Book 41, Hadith 57
English translation : Book 40, Hadith 4534

Narrated 'Abd Allah (b. Mas'ud):

The bloodwit for unintentional murder which resembles intentional is twenty-five she camels which entered their fourth year, twenty five she-camels which had entered their fifth year, twenty five she-camels which had entered their third year, and twenty five camels which had entered their second year.

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، رضى الله عنه أَنَّهُ قَالَ فِي شِبْهِ الْعَمْدِ أَثْلاَثٌ ثَلاَثٌ وَثَلاَثُونَ حِقَّةً وَثَلاَثٌ وَثَلاَثُونَ جَذَعَةً وَأَرْبَعٌ وَثَلاَثُونَ ثَنِيَّةً إِلَى بَازِلِ عَامِهَا كُلُّهَا خَلِفَةٌ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4551
In-book reference : Book 41, Hadith 58
English translation : Book 40, Hadith 4535

Narrated 'Ali:

The bloodwit for unintentional murder is in four parts: twenty five she-camels in their fourth year, twenty five she-camels in their fifth year, twenty five she-camels in their third year, and twenty twenty five she-camels in their second year.

وَبِهِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، قَالَ عَبْدُ اللَّهِ فِي شِبْهِ الْعَمْدِ خَمْسٌ وَعِشْرُونَ حِقَّةً وَخَمْسٌ وَعِشْرُونَ جَذَعَةً وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4552
In-book reference : Book 41, Hadith 59
English translation : Book 40, Hadith 4536

Narrated 'Uthman b. 'Affan and Zaid b. Thabit:

The bloodwit for what resembled intentional murder should be forty pregnant she-camels in their fifth year, thirty she-camels in their fourth year, and thirty she-camels in their third year. The bloodwit for unintentional murder is thirty she-camels in their fourth year, thirty she-camels in their third year, and twenty she-camels in their second year.

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ قَالَ عَلِيٌّ رضى الله عنه فِي الْخَطَإِ أَرْبَاعًا خَمْسٌ وَعِشْرُونَ حِقَّةً وَخَمْسٌ وَعِشْرُونَ جَذَعَةً وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4553
In-book reference : Book 41, Hadith 60
English translation : Book 40, Hadith 4537

Narrated Zaid b. Thabit:

About the bloodwit for quasi-intentional murder..... He then mentioned a similar tradition as mentioned above.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، وَزَيْدِ بْنِ ثَابِتٍ، فِي الْمُغَلَّظَةِ أَرْبَعُونَ جَذَعَةً خَلِفَةً وَثَلاَثُونَ حِقَّةً وَثَلاَثُونَ بَنَاتِ لَبُونٍ وَفِي الْخَطَإِ ثَلاَثُونَ حِقَّةً وَثَلاَثُونَ بَنَاتِ لَبُونٍ وَعِشْرُونَ بَنُو لَبُونٍ ذُكُورٍ وَعِشْرُونَ بَنَاتِ مَخَاضٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4554
In-book reference : Book 41, Hadith 61
English translation : Book 40, Hadith 4538

Narrated Abu Dawud:

Abu Dawud and others have said: When a she-camel enters fourth year, the female is called hiqqah, and the male is called hiqq, for it deserves that it should be loaded and ridden. When a camel enters its fifth year, the male is called Jadha' and the female is called Jadha'ah. When it enters its sixth year, and sheds its front teeth, it is called thani (male) and thaniyyah (female). When it enters its seventh year, it is called raba' and raba'iyyah. When it enters its ninth year and cuts its canine teeth, it is called bazil. When it enters its tenth year, it is called mukhlif. Then there is no name for it, but is called bazil'am and bazil'amain, and mukhlif'am and mukhlif'amain, upto any year it increases. Nad d. Shumail said: Bint makhad is a she-camel of one year, and bin labun is s she-camel of two years, hiqqah is a she-camel of three years, jadha'ah is a she-camel of four years, thani is a camel of five years, raba' is a camel of six years, sadis is a camel of seven years, and bazil is a camel of eight years.

Abu Dawud said: Abu Hatim and al-Asma'i said: Al-Jadhu'ah is a time when no tooth is growing. Abu Hatim said: Some of them said: When it sheds its teeth between front and canine teeth, it is called raba' and when it sheds its

front teeth, it is called thani. Abu 'Ubaid said: When it becomes pregnant, it is called khalifah, and it remains khalifah for ten months; when it reaches ten months, it is called 'ushara', Abu Hatim said: When it shed its front teeth, it is called thani and when it sheds its teeth between front and canine teeth it is called raba'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي الدِّيَةِ الْمُغَلَّظَةِ فَذَكَرَ مِثْلَهُ سَوَاءً . قَالَ أَبُو دَاوُدَ قَالَ أَبُو عُبَيْدٍ وَعَنْ غَيْرِ وَاحِدٍ إِذَا دَخَلَتِ النَّاقَةُ فِي السَّنَةِ الرَّابِعَةِ فَهُوَ حِقٌّ وَالأُنْثَى حِقَّةٌ لأَنَّهُ يَسْتَحِقُّ أَنْ يُحْمَلَ عَلَيْهِ وَيُرْكَبَ فَإِذَا دَخَلَ فِي الْخَامِسَةِ فَهُوَ جَذَعٌ وَجَذَعَةٌ فَإِذَا دَخَلَ فِي السَّادِسَةِ وَأَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَثَنِيَّةٌ فَإِذَا دَخَلَ فِي السَّابِعَةِ فَهُوَ رَبَاعٌ وَرَبَاعِيَةٌ فَإِذَا دَخَلَ فِي الثَّامِنَةِ وَأَلْقَى السِّنَّ الَّذِي بَعْدَ الرَّبَاعِيَةِ فَهُوَ سَدِيسٌ وَسَدَسٌ فَإِذَا دَخَلَ فِي التَّاسِعَةِ وَفَطَرَ نَابُهُ وَطَلَعَ فَهُوَ بَازِلٌ فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُخْلِفٌ ثُمَّ لَيْسَ لَهُ اسْمٌ وَلَكِنْ يُقَالُ بَازِلُ عَامٍ وَبَازِلُ عَامَيْنِ وَمُخْلِفُ عَامٍ وَمُخْلِفُ عَامَيْنِ إِلَى مَا زَادَ . وَقَالَ النَّضْرُ بْنُ شُمَيْلٍ بِنْتُ مَخَاضٍ لِسَنَةٍ وَبِنْتُ لَبُونٍ لِسَنَتَيْنِ وَحِقَّةٌ لِثَلاَثٍ وَجَذَعَةٌ لأَرْبَعٍ وَالثَّنِيُّ لِخَمْسٍ وَرَبَاعٌ لِسِتٍّ وَسَدِيسٌ لِسَبْعٍ وَبَازِلٌ لِثَمَانٍ . قَالَ أَبُو دَاوُدَ قَالَ أَبُو حَاتِمٍ وَالأَصْمَعِيُّ وَالْجُذُوعَةُ وَقْتٌ وَلَيْسَ بِسِنٍّ . قَالَ أَبُو حَاتِمٍ قَالَ بَعْضُهُمْ فَإِذَا أَلْقَى رَبَاعِيَتَهُ فَهُوَ رَبَاعٌ وَإِذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَقَالَ أَبُو عُبَيْدٍ إِذَا أُلْقِحَتْ فَهِيَ خَلِفَةٌ فَلاَ تَزَالُ خَلِفَةً إِلَى عَشْرَةِ أَشْهُرٍ فَإِذَا بَلَغَتْ عَشْرَةَ أَشْهُرٍ فَهِيَ عُشَرَاءُ . قَالَ أَبُو حَاتِمٍ إِذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَإِذَا أَلْقَى رَبَاعِيَتَهُ فَهُوَ رَبَاعٌ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4555
In-book reference : Book 41, Hadith 62
English translation : Book 40, Hadith 4539

(19) Chapter: The Ages Of Camels (19)

(20) Chapter: Diyah For Lost Limbs (20) باب دِيَاتِ الأَعْضَاءِ

Narrated AbuMusa: The Prophet (ﷺ) said: The fingers are equal: ten camels for each finger.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدَةُ، - يَعْنِي ابْنَ سُلَيْمَانَ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ غَالِبٍ التَّمَّارِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الأَصَابِعُ سَوَاءٌ عَشْرٌ عَشْرٌ مِنَ الإِبِلِ** " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4556
In-book reference : Book 41, Hadith 63
English translation : Book 40, Hadith 4540

Narrated AbuMusa al-Ash'ari:

The Prophet (ﷺ) said: The fingers are equal. I asked: Ten camels for each? He replied: Yes.

Abu Dawud said: Muhammad b. Ja'far transmitted it from Shu'bah, from Ghalib, saying: I heard Masruq b. Aws ; and Isma'il transmitted it, saying: Ghalib al-Tammar transmitted it to me through the chain of Abu al-Walid ; and Hanzlah b. Abi Safiyyah transmitted it from Ghalib through the chain of Isma'il.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ غَالِبٍ التَّمَّارِ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنِ الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الأَصَابِعُ سَوَاءٌ " . قُلْتُ عَشْرٌ عَشْرٌ قَالَ " نَعَمْ " . قَالَ أَبُو دَاوُدَ رَوَاهُ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ غَالِبٍ قَالَ سَمِعْتُ مَسْرُوقَ بْنَ أَوْسٍ وَرَوَاهُ إِسْمَاعِيلُ قَالَ حَدَّثَنِي غَالِبٌ التَّمَّارُ بِإِسْنَادِ أَبِي الْوَلِيدِ وَرَوَاهُ حَنْظَلَةُ بْنُ أَبِي صَفِيَّةَ عَنْ غَالِبٍ بِإِسْنَادِ إِسْمَاعِيلَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4557
In-book reference : Book 41, Hadith 64
English translation : Book 40, Hadith 4541

Narrated Ibn 'Abbas:

The Messenger of Allah (ﷺ) as saying: This and that are equal, that is, the thumb and the little finger.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، ح وَحَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **هَذِهِ وَهَذِهِ سَوَاءٌ** " . قَالَ يَعْنِي الإِبْهَامَ وَالْخِنْصَرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4558
In-book reference : Book 41, Hadith 65
English translation : Book 40, Hadith 4542

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: The fingers are equal and the teeth are equal. The front tooth and the molar tooth are equal, this and that are equal.
Abu Dawud said: Nadr b. Shumail transmitted it from Shu'bah to the same effect as mentioned by 'Abd al-Samad.
Abu Dawud said: al-Darimi narrated it to me from al-Nadr.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **الأَصَابِعُ سَوَاءٌ وَالأَسْنَانُ سَوَاءٌ الثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ هَذِهِ وَهَذِهِ سَوَاءٌ** " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ النَّضْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ بِمَعْنَى عَبْدِ الصَّمَدِ . قَالَ أَبُو دَاوُدَ حَدَّثَنَاهُ الدَّارِمِيُّ عَنِ النَّضْرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4559
In-book reference : Book 41, Hadith 66
English translation : Book 40, Hadith 4543

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: The teeth are equal, and the fingers are equal.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **الأَسْنَانُ سَوَاءٌ وَالأَصَابِعُ سَوَاءٌ** " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4560
In-book reference : Book 41, Hadith 67
English translation : Book 40, Hadith 4544

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) treated the fingers and toes as equal.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ، حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَصَابِعَ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءً ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4561
In-book reference : Book 41, Hadith 68
English translation : Book 40, Hadith 4545

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather said: The Prophet (ﷺ) said in his address while he was leaning against the Ka'bah: (The blood-wit) for each finger is ten camels.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ ‏"‏ فِي الأَصَابِعِ عَشْرٌ عَشْرٌ ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4562
In-book reference : Book 41, Hadith 69
English translation : Book 40, Hadith 4546

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather said: The Prophet (ﷺ) said: For each tooth are ten camels.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونُ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ فِي الأَسْنَانِ خَمْسٌ خَمْسٌ ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4563
In-book reference : Book 41, Hadith 70
English translation : Book 40, Hadith 4547

Narrated Abu Dawud:

I found in my notebook from Shaiban and I did not hear from him ; Abu Bakr, a reliable friend of ours, said: Shaiban - Muhammad b. Rashid - Sulaiman b. Musad - 'Amr b. Suh'aib, On his father's authority, said that his grandfather said: The Messenger of Allah (ﷺ) would fix the blood-money for accidental killing at the rate of four hundred dinars or their equivalent in silver for townsmen, and he would fix it according to the price of camels. So when they were

dear, he increased the amount to be paid, and when cheap prices prevailed he reduced the amount to be paid. In the time of the Messenger of Allah (ﷺ) they reached between four hundred and eight hundred dinars, their equivalent in silver being eight thousand dirhams.

He said: The Messenger of Allah (ﷺ) gave judgment that those who possessed cattle should pay two hundred cows, and those who possessed sheep two thousand sheep.

He said: The Messenger of Allah (ﷺ) said: The blood-money is to be treated as something to be inherited by the heirs of the one who has been killed, and the remainder should be divided among the agnates.

He said: The Messenger of Allah (ﷺ) gave judgment that for cutting off a nose completely there was full blood-money, one hundred (camels) were to be paid. If the tip of the nose was cut off, half of the blood-money,i.e. fifty camels were to be paid, or their equivalent in gold or in silver, or a hundred cows, or one thousand sheep. For the hand, when it was cut of,f half of the blood-money was to be paid; for one foot of half, the blood-money was to be paid. For a wound in the head, a third of the blood-money was due, i.e. thirty-three camels and a third of the blood-money, or their equivalent in gold, silver, cows or sheep. For a head thrust which reaches the body, the same blood-money was to be paid. Ten camels were to be paid for every finger, and five camels for every tooth.

The Messenger of Allah (ﷺ) gave judgment that the blood-money for a woman should be divided among her relatives on her father's side, who did not inherit anything from her except the residence of her heirs. If she was killed, her blood-money should be distributed among her heirs, and they would have the right of taking revenge on the murderer.

The Messenger of Allah (ﷺ) said: There is nothing for the murderer; and if he (the victim) has no heir, his heir will be the one who is nearest to him among the people, but the murderer should not inherit anything.

Muhammad said: All this has been transmitted to me by Sulayman ibn Musa on the authority of Amr ibn Shu'aib who, on his father's authority, said that his grandfather heard it from the Prophet (ﷺ).

Abu Dawud said: Muhammad b. Rashid, an inhabitant of Damascus, fled from Basrah escaping murder.

قَالَ أَبُو دَاوُدَ وَجَدْتُ فِي كِتَابِي عَنْ شَيْبَانَ، - وَلَمْ أَسْمَعْهُ مِنْهُ - فَحَدَّثْنَاهُ أَبُو بَكْرٍ، - صَاحِبٌ لَنَا ثِقَةٌ - قَالَ حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ رَاشِدٍ - عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ مُوسَى - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَوِّمُ دِيَةَ الْخَطَإِ عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ أَوْ عَدْلَهَا مِنَ الْوَرِقِ يُقَوِّمُهَا عَلَى أَثْمَانِ الإِبِلِ فَإِذَا غَلَتْ رَفَعَ فِي قِيمَتِهَا وَإِذَا هَاجَتْ رُخْصًا نَقَصَ مِنْ قِيمَتِهَا وَبَلَغَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا بَيْنَ أَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ أَوْ عَدْلَهَا مِنَ الْوَرِقِ ثَمَانِيَةَ آلاَفِ دِرْهَمٍ وَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَهْلِ الْبَقَرِ مِائَتَىْ بَقَرَةٍ وَمَنْ كَانَ دِيَةُ عَقْلِهِ فِي الشَّاءِ فَأَلْفَىْ شَاةٍ قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى قَرَابَتِهِمْ فَمَا فَضَلَ فَلِلْعَصَبَةِ " . قَالَ وَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الأَنْفِ إِذَا جُدِعَ الدِّيَةَ كَامِلَةً وَإِنْ جُدِعَتْ ثَنْدُوَتُهُ فَنِصْفُ الْعَقْلِ خَمْسُونَ مِنَ الإِبِلِ أَوْ عَدْلُهَا مِنَ الذَّهَبِ أَوِ الْوَرِقِ أَوْ مِائَةُ بَقَرَةٍ أَوْ أَلْفُ شَاةٍ وَفِي الْيَدِ إِذَا قُطِعَتْ نِصْفُ الْعَقْلِ وَفِي الرِّجْلِ نِصْفُ الْعَقْلِ وَفِي الْمَأْمُومَةِ ثُلُثُ الْعَقْلِ ثَلاَثٌ وَثَلاَثُونَ مِنَ الإِبِلِ وَثُلْثٌ أَوْ قِيمَتُهَا مِنَ الذَّهَبِ أَوِ الْوَرِقِ أَوِ الْبَقَرِ أَوِ الشَّاءِ وَالْجَائِفَةُ مِثْلُ ذَلِكَ وَفِي الأَصَابِعِ فِي كُلِّ أُصْبُعٍ عَشْرٌ مِنَ الإِبِلِ وَفِي الأَسْنَانِ فِي كُلِّ سِنٍّ خَمْسٌ مِنَ الإِبِلِ وَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ عَقْلَ الْمَرْأَةِ بَيْنَ عَصَبَتِهَا مَنْ كَانُوا لاَ يَرِثُونَ مِنْهَا شَيْئًا إِلاَّ مَا فَضَلَ عَنْ وَرَثَتِهَا فَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ

يَقْتُلُونَ قَاتِلَهُمْ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ لِلْقَاتِلِ شَىْءٌ وَإِنْ لَمْ يَكُنْ لَهُ وَارِثٌ فَوَارِثُهُ أَقْرَبُ النَّاسِ إِلَيْهِ وَلاَ يَرِثُ الْقَاتِلُ شَيْئًا " . قَالَ مُحَمَّدٌ هَذَا كُلُّهُ حَدَّثَنِي بِهِ سُلَيْمَانُ بْنُ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ مُحَمَّدُ بْنُ رَاشِدٍ مِنْ أَهْلِ دِمَشْقَ هَرَبَ إِلَى الْبَصْرَةِ مِنَ الْقَتْلِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4564
In-book reference : Book 41, Hadith 71
English translation : Book 40, Hadith 4547

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Prophet (ﷺ) said: Blood-wit for what resembles intentional murder is to be made as severe as that for intentional murder, but the culprit is not to be killed. Khalid gave us some additional information on the authority of Ibn Rashid: That (unintentional murder which resembles intentional murder) means that Satan jumps among the people and then the blood is shed blindly without any malice and weapon.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلاَلٍ الْعَامِلِيُّ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ رَاشِدٍ - عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ مُوسَى - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " عَقْلُ شِبْهِ الْعَمْدِ مُغَلَّظٌ مِثْلُ عَقْلِ الْعَمْدِ وَلاَ يُقْتَلُ صَاحِبُهُ " . قَالَ وَزَادَنَا خَلِيلٌ عَنِ ابْنِ رَاشِدٍ " وَذَلِكَ أَنْ يَنْزُوَ الشَّيْطَانُ بَيْنَ النَّاسِ فَتَكُونَ دِمَاءٌ فِي عِمِّيًّا فِي غَيْرِ ضَغِينَةٍ وَلاَ حَمْلِ سِلاَحٍ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4565
In-book reference : Book 41, Hadith 72
English translation : Book 40, Hadith 4548

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Blood-wit for every wound which lays bare a bone is five camels.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ أَنَّ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا حُسَيْنٌ، - يَعْنِي الْمُعَلِّمَ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، أَنَّ أَبَاهُ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فِي الْمَوَاضِحِ خَمْسٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4566
In-book reference : Book 41, Hadith 73
English translation : Book 40, Hadith 4549

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather said: The Messenger of Allah (ﷺ) gave judgment that a third of the blood-wit should be paid for an eye fixed in its place.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، حَدَّثَنِي الْعَلاَءُ بْنُ الْحَارِثِ، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْعَيْنِ الْقَائِمَةِ السَّادَّةِ لِمَكَانِهَا بِثُلُثِ الدِّيَةِ .

حكم: حسن إحتمالا (الألباني)

Reference : Sunan Abi Dawud 4567
In-book reference : Book 41, Hadith 74
English translation : Book 40, Hadith 4550

(21) Chapter: The Diyah For A Fetus

(21) باب دِيَةِ الْجَنِينِ

Narrated Al-Mughirah b. Shu'bah:

A man of Hudhail has two wives. One of them struck her fellow-wife with a tent-pole and killed her and her unborn child. They brought the dispute to the Prophet (ﷺ). One of two men said: How can we pay bloodwit for the one who did not make a noise, or ate, nor drank, nor raised his voice ? He (the Prophet) asked: Is it rhymed prose like that of bedouin? He gave judgement that a male or female slave of the best quality should be paid in compensation, and he fixed it to be paid by woman's relatives on her father's side.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ امْرَأَتَيْنِ، كَانَتَا تَحْتَ رَجُلٍ مِنْ هُذَيْلٍ فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِعَمُودٍ فَقَتَلَتْهَا وَجَنِينَهَا فَاخْتَصَمُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَحَدُ الرَّجُلَيْنِ كَيْفَ نَدِي مَنْ لاَ صَاحَ وَلاَ أَكَلَ وَلاَ شَرِبَ وَلاَ اسْتَهَلَّ . فَقَالَ " أَسَجْعٌ كَسَجْعِ الأَعْرَابِ " . وَقَضَى فِيهِ بِغُرَّةٍ وَجَعَلَهُ عَلَى عَاقِلَةِ الْمَرْأَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4568
In-book reference : Book 41, Hadith 75
English translation : Book 40, Hadith 4551

The tradition mentioned above has also been transmitted by Mansur through a different chain of narrators and to the same effect. This version adds:

The Prophet (ﷺ) fixed the bloodwit for the slain woman to be paid by the relatives of the woman who had slain her, on the father's side.

Abu Dawud said: In a similar way it has been transmitted by al-Hakam from Mujahid from al-Mughirah.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، بِإِسْنَادِهِ وَمَعْنَاهُ . وَزَادَ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ الْحَكَمُ عَنْ مُجَاهِدٍ عَنِ الْمُغِيرَةِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4569
In-book reference : Book 41, Hadith 76
English translation : Book 40, Hadith 4552

Narrated Al-Miswar b. Makhramah:

'Umar consulted the people about the compensation of abortion of woman. Al-Mughirah b. Shu'bah said: I was present with the Messenger of Allah (ﷺ) when he gave judgement that a male or female slave should testify you. So he brought Muhammad b. Maslamah to him. Harun added: He then testified him.
Imlas means a man striking the belly of his wife.
Abu Dawud said: I have been informed that Abu 'Ubaid said: It (abortion) is called imlas because the woman causes it to slip before the time of delivery. Similarly, anything which slips from the hand or from some other thing is called malasa (slipped).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَارُونُ بْنُ عَبَّادٍ الأَزْدِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ عُمَرَ، اسْتَشَارَ النَّاسَ فِي إِمْلاَصِ الْمَرْأَةِ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ . فَقَالَ ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ . فَأَتَاهُ بِمُحَمَّدِ بْنِ مَسْلَمَةَ - زَادَ هَارُونُ - فَشَهِدَ لَهُ يَعْنِي ضَرَبَ الرَّجُلُ بَطْنَ امْرَأَتِهِ . قَالَ أَبُو دَاوُدَ بَلَغَنِي عَنْ أَبِي عُبَيْدٍ إِنَّمَا سُمِّيَ إِمْلاَصًا لأَنَّ الْمَرْأَةَ تُزْلِقُهُ قَبْلَ وَقْتِ الْوِلاَدَةِ وَكَذَلِكَ كُلُّ مَا زَلَقَ مِنَ الْيَدِ وَغَيْرِهِ فَقَدْ مَلِصَ .

حكم: صحيح دون زيادة هارون ق (الألباني)

Reference : Sunan Abi Dawud 4570
In-book reference : Book 41, Hadith 77
English translation : Book 40, Hadith 4553

The tradition mentioned above has also been transmitted by 'Umar through a different chain of narrators to the same effect.

Abu Dawud said:

Hammad b. Zaid and Hammad b. Salamah transmitted it from Hisham b. 'Arubah on his father's authority who said that 'Umar said...

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنَ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ، عَنْ عُمَرَ، بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ حَمَّادُ بْنُ زَيْدٍ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ، قَالَ .

Reference : Sunan Abi Dawud 4571
In-book reference : Book 41, Hadith 78
English translation : Book 40, Hadith 4554

Narrated Ibn 'Abbas:

'Umar asked about the decision of the Prophet (ﷺ) about that (i.e. abortion). Haml b. Malik b. al-Nabhigah got up and said: I was between two women. One of them struck another with a rolling-pin killing both her and what was in her womb. So the Messenger of Allah (ﷺ) gave judgement that the bloodwit for the unborn child should be a male or a female slave of the best quality and the she should be killed.
Abu Dawud said: Al-Nadr b. Shumail said: Mistah means a rolling-pin.
Abu Dawud said: Abu 'Ubaid said: Mistah means a pole from the tent-poles.

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ الْمِصِّيصِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ طَاوُسًا، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، أَنَّهُ سَأَلَ عَنْ قَضِيَّةِ النَّبِيِّ، صلى الله عليه وسلم فِي ذَلِكَ فَقَامَ إِلَيْهِ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ فَقَالَ كُنْتُ بَيْنَ

امْرَأَتَيْنِ فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي جَنِينِهَا بِغُرَّةٍ وَأَنْ تُقْتَلَ . قَالَ أَبُو دَاوُدَ قَالَ النَّضْرُ بْنُ شُمَيْلٍ الْمِسْطَحُ هُوَ الصَّوْبَجُ . قَالَ أَبُو دَاوُدَ وَقَالَ أَبُو عُبَيْدٍ الْمِسْطَحُ عُودٌ مِنْ أَعْوَادِ الْخِبَاءِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4572
In-book reference : Book 41, Hadith 79
English translation : Book 40, Hadith 4555

Narrated Tawus:

Umar stood on the pulpit. He then mentioned the rest of the tradition to the same effect as mentioned before. He did not mention "that she should be killed". This version adds: "a male or a female slave". Umar then said: Allah is Most Great. Had I not heard it, we would have decided about it something else.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ قَامَ عُمَرُ رضى الله عنه عَلَى الْمِنْبَرِ فَذَكَرَ مَعْنَاهُ لَمْ يَذْكُرْ وَأَنْ تُقْتَلَ . زَادَ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ . قَالَ فَقَالَ عُمَرُ اللَّهُ أَكْبَرُ لَوْ لَمْ أَسْمَعْ بِهَذَا لَقَضَيْنَا بِغَيْرِ هَذَا .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4573
In-book reference : Book 41, Hadith 80
English translation : Book 40, Hadith 4556

Narrated Abdullah ibn Abbas:

About the story of Haml ibn Malik, Ibn Abbas said: She aborted a child who had grown hair and was dead, and the woman also died. He (the Prophet) gave judgment that the blood-wit was to be paid by the woman's relatives on the father's side. Her uncle said: Messenger of Allah! She has aborted a child who had grown hair. The father of the woman who had slain said: He is a liar: I swear by Allah, he did not raise his voice, or drink or eat. No compensation is to be paid for an offence like this. The Prophet (ﷺ) said: is it a rhymed prose of pre-Islamic Arabia and its soothsaying? Pay a male or female slave of the best quality in compensation for the child.
Ibn 'Abbas said: The name of one of them was Mulaikah, and the name of the other was Umm Ghutaif.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّمَّارُ، أَنَّ عَمْرَو بْنَ طَلْحَةَ، حَدَّثَهُمْ قَالَ حَدَّثَنَا أَسْبَاطٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قِصَّةِ حَمَلِ بْنِ مَالِكٍ قَالَ فَأَسْقَطَتْ غُلاَمًا قَدْ نَبَتَ شَعْرُهُ مَيِّتًا وَمَاتَتِ الْمَرْأَةُ فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ . فَقَالَ عَمُّهَا إِنَّهَا قَدْ أَسْقَطَتْ يَا نَبِيَّ اللَّهِ غُلاَمًا قَدْ نَبَتَ شَعْرُهُ . فَقَالَ أَبُو الْقَاتِلَةِ إِنَّهُ كَاذِبٌ إِنَّهُ وَاللَّهِ مَا اسْتَهَلَّ وَلاَ شَرِبَ وَلاَ أَكَلَ فَمِثْلُهُ يُطَلُّ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَسَجْعَ الْجَاهِلِيَّةِ وَكَهَانَتَهَا أَدِّ فِي الصَّبِيِّ غُرَّةً " . قَالَ ابْنُ عَبَّاسٍ كَانَ اسْمُ إِحْدَاهُمَا مُلَيْكَةَ وَالأُخْرَى أُمَّ غُطَيْفٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4574
In-book reference : Book 41, Hadith 81
English translation : Book 40, Hadith 4557

Narrated Jabir ibn Abdullah:

One of the two women of Hudhayl killed the other, Each of them had husband and sons. The Messenger of Allah (ﷺ) fixed the blood-wit for the slain woman to be paid by the woman's relatives on the father's side. He declared her husband and the child innocent. The relatives of the woman who killed said: We shall inherit from her. The Messenger of Allah (ﷺ) said: No, her sons and her husband should inherit from her.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُجَالِدٌ، قَالَ حَدَّثَنَا الشَّعْبِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَتَيْنِ، مِنْ هُذَيْلٍ قَتَلَتْ إِحْدَاهُمَا الأُخْرَى وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا زَوْجٌ وَوَلَدٌ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم دِيَةَ الْمَقْتُولَةِ عَلَى عَاقِلَةِ الْقَاتِلَةِ وَبَرَّأَ زَوْجَهَا وَوَلَدَهَا . قَالَ فَقَالَ عَاقِلَةُ الْمَقْتُولَةِ مِيرَاثُهَا لَنَا قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4575
In-book reference : Book 41, Hadith 82
English translation : Book 40, Hadith 4558

Narrated Abu Hurairah:

Two women of Hudhail fought together and one of them threw a stone at the other and killed her. They brought their dispute to the Messenger of Allah (ﷺ) who gave judgement that a male or female slave of the best quality should be given as compensation for her unborn child, and he fixed it to be paid by the woman's relatives on the father's side. He made her sons and those who were with them her heirs. Hamal b. Malik b. al-Nabighah al-Hudhali said: Messenger of Allah ! how should I be fined for one who has not drunk, or eaten or spoken, or raised his voice? - adding that compensation is not to be paid for such (an offense). The Messenger of Allah (ﷺ) said: This man simply belong to the soothsayers on account of his rhymed prose which he has used.

حَدَّثَنَا وَهْبُ بْنُ بَيَانٍ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ فَقَالَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ الْهُذَلِيُّ يَا رَسُولَ اللَّهِ كَيْفَ أَغْرَمُ دِيَةَ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ فَمِثْلُ ذَلِكَ يُطَلُّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ " . مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4576
In-book reference : Book 41, Hadith 83
English translation : Book 40, Hadith 4559

Narrated Abu Hurairah:

About this story: Then the woman, against whom he decided that a male or female should be paid for her, died. The Messenger of Allah (ﷺ) then gave judgement that her sons will inherit from her, and the bloodwit should be paid by her relatives on the father's side.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، فِي هَذِهِ الْقِصَّةِ قَالَ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4577
In-book reference : Book 41, Hadith 84
English translation : Book 40, Hadith 4560

Narrated Buraydah ibn al-Hasib:

A woman threw a stone at another woman and she aborted. The dispute was brought to the Messenger of Allah (ﷺ). He gave judgment that five hundred sheep should be paid for her (unborn) child, and forbade throwing stones.
Abu Dawud said: The version of this tradition goes in this way, i.e. five hundred sheep. What is correct is one hundred sheep. Abu Dawud said: 'Abbas transmitted this tradition this way, but it is misunderstanding.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا يُوسُفُ بْنُ صُهَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً، حَذَفَتِ امْرَأَةً فَأَسْقَطَتْ فَرُفِعَ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ فِي وَلَدِهَا خَمْسَمِائَةِ شَاةٍ وَنَهَى يَوْمَئِذٍ عَنِ الْحَذْفِ ‏.‏ قَالَ أَبُو دَاوُدَ كَذَا الْحَدِيثُ خَمْسَمِائَةِ شَاةٍ ‏.‏ وَالصَّوَابُ مِائَةُ شَاةٍ ‏.‏ قَالَ أَبُو دَاوُدَ هَكَذَا قَالَ عَبَّاسٌ وَهُوَ وَهَمٌ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4578
In-book reference : Book 41, Hadith 85
English translation : Book 40, Hadith 4561

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) gave judgment that a male or a female slave, or a horse or a mule should be paid for a miscarriage.
Abu Dawud said: Hammad b. Salamah and Khalid b. 'Abd Allah transmitted this tradition from Muhammad b. 'Amr, but they did not mention "or a horse or a mule"

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا عِيسَى، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْجَنِينِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ أَوْ فَرَسٍ أَوْ بَغْلٍ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَى هَذَا الْحَدِيثَ حَمَّادُ بْنُ سَلَمَةَ وَخَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو لَمْ يَذْكُرَا أَوْ فَرَسٍ أَوْ بَغْلٍ ‏.‏

Grade : **Shadh** (Al-Albani) حكم: **شاذ** (الألباني)

Reference : Sunan Abi Dawud 4579
In-book reference : Book 41, Hadith 86
English translation : Book 40, Hadith 4562

Narrated Al-Sha'bi:

The price of a male or a female slave is five hundred dirhams.
Abu Dawud said: Rabi'ah said: The price of a male or a female slave is fifty dinars.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْعَوَقِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَجَابِرٍ، عَنِ الشَّعْبِيِّ، قَالَ الْغُرَّةُ خَمْسُمِائَةِ دِرْهَمٍ . قَالَ أَبُو دَاوُدَ قَالَ رَبِيعَةُ الْغُرَّةُ خَمْسُونَ دِينَارًا .

حكم: ضعيف الإسناد مقطوع (الألباني)

Reference	: Sunan Abi Dawud 4580
In-book reference	: Book 41, Hadith 87
English translation	: Book 40, Hadith 4563

(22) Chapter: The Diyah Of A Mukatib

(22) باب فِي دِيَةِ الْمُكَاتَبِ

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) gave judgment about the slave who had made an agreement to purchase his freedom (mukatab) and he had been killed that blood-wit is paid for him at the rate paid for a free man so far as he has paid the purchase money, and at the rate paid for a slave as the remainder is concerned.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَحَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ، وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ، جَمِيعًا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي دِيَةِ الْمُكَاتَبِ يُقْتَلُ يُودَى مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةَ الْمَمْلُوكِ .

Grade	: **Sahih** (Al-Albani)	حكم: صحيح (الألباني)
Reference	: Sunan Abi Dawud 4581	
In-book reference	: Book 41, Hadith 88	
English translation	: Book 40, Hadith 4564	

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: When a mukatab (a slave who has made an agreement to purchase his freedom) gifts blood-money or an inheritance, he can inherit in accordance with the extent to which he has been emancipated.
Abu Dawud said: Wuhaib transmitted it from Ayyub, from 'Ikrimah, on the authority of 'Ali, from the Prophet (ﷺ): and Hammad b. Zaid and Isma'il have transmitted it in a mursal form (i.e the link of the Companion being missing) from Ayyub, from 'Ikrimah, from the Prophet (ﷺ). Isma'il b. 'Ulayyah has treated it as a statement of 'Ikrimah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَصَابَ الْمُكَاتَبُ حَدًّا أَوْ وَرِثَ مِيرَاثًا يَرِثُ عَلَى قَدْرِ مَا عَتَقَ مِنْهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ وُهَيْبٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَرْسَلَهُ حَمَّادُ بْنُ زَيْدٍ وَإِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَجَعَلَهُ إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَوْلَ عِكْرِمَةَ .

Grade	: **Sahih** (Al-Albani)	حكم: صحيح (الألباني)
Reference	: Sunan Abi Dawud 4582	
In-book reference	: Book 41, Hadith 89	
English translation	: Book 40, Hadith 4565	

(23) Chapter: The Diyah Of A Dhimmi

(23) باب فِي دِيَةِ الذِّمِّيِّ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) said: The blood-wit for a man who makes a covenant is half of the blood-wit for a free man.

Abu Dawud said: It has been transmitted by Usamah b. Zaid al-Laithi and 'Abd al-Rahman b. al-Harith on the authority of 'Amr b. Suh'aib in similar manner.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " دِيَةُ الْمُعَاهِدِ نِصْفُ دِيَةِ الْحُرِّ " . قَالَ أَبُو دَاوُدَ رَوَاهُ أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ مِثْلَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4583
In-book reference : Book 41, Hadith 90
English translation : Book 40, Hadith 4566

(24) Chapter: When One Man Attacks Another And He Defends Himself

(24) باب فِي الرَّجُلِ يُقَاتِلُ الرَّجُلَ فَيَدْفَعُهُ عَنْ نَفْسِهِ

Narrated Safwan b. Ya'la:

On this father's authority, said: A servant of mine fought with a man and bit his hand and he drew away his hand. (One of) his front teeth fell out. So he came to the Prophet (ﷺ) who imposed no retaliation for his tooth, saying: Do you intend that he leaves his hand in your mouth so that you crunch it like a male camel ? He said: Ibn Abi Mulaikah told me on the authority of his grandfather that Abu Bakr (ra) imposed no retaliation on him for it, saying: May his tooth go away!

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، قَالَ قَاتَلَ أَجِيرٌ لِي رَجُلاً فَعَضَّ يَدَهُ فَانْتَزَعَهَا فَنَدَرَتْ ثَنِيَّتُهُ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَهْدَرَهَا وَقَالَ " أَتُرِيدُ أَنْ يَضَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَالْفَحْلِ " . قَالَ وَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ جَدِّهِ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَهْدَرَهَا وَقَالَ بَعُدَتْ سِنُّهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4584
In-book reference : Book 41, Hadith 91
English translation : Book 40, Hadith 4567

The tradition mentioned above has also been transmitted by Ya'la b. Umayyah through a different chain of narrators. This version has:

The Prophet (ﷺ) said to the man bit him: If you wish that you give him control over your hand and he bites it, and then you drive it away from his mouth (you may do it). He imposed no retaliation for his teeth.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، أَخْبَرَنَا هُشَيْمٌ، حَدَّثَنَا حَجَّاجٌ، وَعَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، بِهَذَا زَادَ ثُمَّ قَالَ يَعْنِي النَّبِيَّ صلى الله عليه وسلم لِلْعَاضِّ " إِنْ شِئْتَ أَنْ تُمَكِّنَهُ مِنْ يَدِكَ فَيَعَضَّهَا ثُمَّ تَنْزِعَهَا مِنْ فِيهِ " . وَأَبْطَلَ دِيَةَ أَسْنَانِهِ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4585
In-book reference : Book 41, Hadith 92
English translation : Book 40, Hadith 4568

(25) Chapter: One Who Practices Medicine Although He Is Not Known For That, And Causes Harm

(25) باب فِيمَنْ تَطَبَّبَ وَلاَ يُعْلَمُ مِنْهُ طِبٌّ فَأَعْنَتَ

Narrated 'Amr b. Suh'aib:

On his father's authority, said that his grandfather reported the Messenger of Allah (ﷺ) said: Anyone who practises medicine when he is not known as a practitioner will be held responsible.

Abu Dawud said: This has been transmitted by al-Walid alone. We do not know whether it is sound or not.

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَنَّ الْوَلِيدَ بْنَ مُسْلِمٍ، أَخْبَرَهُمْ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَطَبَّبَ وَلاَ يُعْلَمُ مِنْهُ طِبٌّ فَهُوَ ضَامِنٌ " . قَالَ نَصْرٌ قَالَ حَدَّثَنِي ابْنُ جُرَيْجٍ . قَالَ أَبُو دَاوُدَ هَذَا لَمْ يَرْوِهِ إِلاَّ الْوَلِيدُ لاَ نَدْرِي هُوَ صَحِيحٌ أَمْ لاَ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4586
In-book reference : Book 41, Hadith 93
English translation : Book 40, Hadith 4569

Narrated AbdulAziz ibn Umar ibn AbdulAziz:

Some people of the deputation which came to my father reported the Messenger of Allah (ﷺ) as saying: Any physician who practises medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible. AbdulAziz said: Here physician does not refer to a man by qualification. it means opening a vein, incision and cauterisation.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَفْصٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، حَدَّثَنِي بَعْضُ الْوَفْدِ الَّذِينَ، قَدِمُوا عَلَى أَبِي قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا طَبِيبٍ تَطَبَّبَ عَلَى قَوْمٍ لاَ يُعْرَفُ لَهُ تَطَبُّبٌ قَبْلَ ذَلِكَ فَأَعْنَتَ فَهُوَ ضَامِنٌ " . قَالَ عَبْدُ الْعَزِيزِ أَمَا إِنَّهُ لَيْسَ بِالنَّعْتِ إِنَّمَا هُوَ قَطْعُ الْعُرُوقِ وَالْبَطُّ وَالْكَيُّ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4587
In-book reference : Book 41, Hadith 94
English translation : Book 40, Hadith 4570

(26) Chapter: The Diyah For Unintentional Killing That Appears Intentional

(26) باب فِي دِيَةِ الْخَطَإِ شِبْهِ الْعَمْدِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Musaddad's version has: He addressed on the day of Conquest. The agreed version then goes: Beware! Every object of pride of pre-Islamic times, whether it is blood-vengeance or property, mentioned or

claimed, has been put under my feet except supply of water to the pilgrims and custody of the House (the Ka'bah). He then said: Beware! The blood-wit for unintentional murder, such as is done with a whip and stick, is one hundred camels, forty of which are pregnant.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم - قَالَ مُسَدَّدٌ - خَطَبَ يَوْمَ الْفَتْحِ - ثُمَّ اتَّفَقَا - فَقَالَ " أَلاَ إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ مِنْ دَمٍ أَوْ مَالٍ تُذْكَرُ وَتُدْعَى تَحْتَ قَدَمَىَّ إِلاَّ مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ " . ثُمَّ قَالَ " أَلاَ إِنَّ دِيَةَ الْخَطَإِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4588
In-book reference : Book 41, Hadith 95
English translation : Book 40, Hadith 4571

The tradition mentioned above has also been transmitted by Khalid with a different chain of narrators to the same effect.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، بِهَذَا الإِسْنَادِ نَحْوَ مَعْنَاهُ .

Reference : Sunan Abi Dawud 4589
In-book reference : Book 41, Hadith 96
English translation : Book 40, Hadith 4572

(27) Chapter: The Crime Of A Slave Who Belongs To Poor People

(27) باب فِي جِنَايَةِ الْعَبْدِ يَكُونُ لِلْفُقَرَاءِ

Narrated Imran ibn Husayn:

A servant of some poor people cut off the ear of the servant of some rich people. His people came to the Prophet (ﷺ) and said: Messenger of Allah! we are poor people. So he imposed no compensation on them.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ غُلاَمًا، لأُنَاسٍ فُقَرَاءَ قَطَعَ أُذُنَ غُلاَمٍ لأُنَاسٍ أَغْنِيَاءَ فَأَتَى أَهْلُهُ النَّبِيَّ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا أُنَاسٌ فُقَرَاءُ . فَلَمْ يَجْعَلْ عَلَيْهِ شَيْئًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4590
In-book reference : Book 41, Hadith 97
English translation : Book 40, Hadith 4573

(28) Chapter: One Who Is Killed Blindly While The People Are Fighting

(28) باب فِيمَنْ قَتَلَ فِي عِمِّيَّا بَيْنَ قَوْمٍ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone is killed blindly or, when people are throwing stones, by a stone or a whip, his blood-wit is the blood-wit for an accidental murder. But if anyone is killed intentionally, retaliation is due. If anyone tries to prevent it, the curse of Allah, of angels, and of all the people will rest on him.

قَالَ أَبُو دَاوُدَ حُدِّثْتُ عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قُتِلَ فِي عِمِّيًّا أَوْ رِمِّيًّا يَكُونُ بَيْنَهُمْ بِحَجَرٍ أَوْ بِسَوْطٍ فَعَقْلُهُ عَقْلُ خَطَإٍ وَمَنْ قُتِلَ عَمْدًا فَقَوْدُ يَدَيْهِ فَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4591
In-book reference : Book 41, Hadith 98
English translation : Book 40, Hadith 4574

(29) Chapter: A Kick From An Animal

(29) باب فِي الدَّابَّةِ تَنْفَحُ بِرِجْلِهَا

Narrated Abu Hurayrah:
The Prophet (ﷺ) said: No recompense is to be demanded if one is kicked by an animal.

Abu Dawud said: An animal kicks someone with its leg while one is riding on it.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الرِّجْلُ جُبَارٌ " . قَالَ أَبُو دَاوُدَ الدَّابَّةُ تَضْرِبُ بِرِجْلِهَا وَهُوَ رَاكِبٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4592
In-book reference : Book 41, Hadith 99
English translation : Book 40, Hadith 4575

(30) Chapter: No Recompense Is Due For Al-'Ajma' (Beasts), Mines And Wells

(30) باب الْعَجْمَاءُ وَالْمَعْدِنُ وَالْبِئْرُ جُبَارٌ

Narrated Abu Hurairah:
The Messenger of Allah (ﷺ) as saying: No retaliation is payable for a wound caused by a dumb animal, for a mine, and for a well. On the treasure found buried in the land there is a fifth.
Abu Dawud said: A dumb animal means an animal which is free and has not tether, and there is no one (as a watchman) with it. It causes harm by day and not by night.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَالْبِئْرُ جُبَارٌ وَفِي الرِّكَازِ الْخُمُسُ " . قَالَ أَبُو دَاوُدَ الْعَجْمَاءُ الْمُنْفَلِتَةُ الَّتِي لاَ يَكُونُ مَعَهَا أَحَدٌ وَتَكُونُ بِالنَّهَارِ وَلاَ تَكُونُ بِاللَّيْلِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4593
In-book reference : Book 41, Hadith 100
English translation : Book 40, Hadith 4576

(31) Chapter: The Fire That Spread

(31) باب فِي النَّارِ تَعَدَّى

Narrated AbuHurayrah:

The Prophet (ﷺ) said: No recompense may be demanded if the fire spreads.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، ح وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا زَيْدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الْمَلِكِ الصَّنْعَانِيُّ، كِلاَهُمَا عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " النَّارُ جُبَارٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4594
In-book reference : Book 41, Hadith 101
English translation : Book 40, Hadith 4577

(32) Chapter: Al-Qasas For A Tooth (32) باب الْقِصَاصِ مِنَ السِّنِّ

Narrated Anas bin Malik:

Al-Rubayyi', sister of Anas b. al-Nadr, broke (one of) the front teeth of a woman. They came to the Prophet (ﷺ). He made a decision in accordance with the Book of Allah that retaliation should be taken. Anas b. al-Nadr said: I swear by Him who has sent you the truth, her front tooth will not be broken today. He replied: Anas ! Allah's decree is retaliation. But the people were agreeable to accepting a fine, so the Prophet (ﷺ) said: Among Allah's servants there are those who, if they adjured Allah, He (Allah) would consent to it.

Abu Dawud said: I heard Ahmad b. Hanbal say: He was asked : How retaliation of a tooth is taken ? He said: It is broken with a file.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَسَرَتِ الرُّبَيِّعُ أُخْتُ أَنَسِ بْنِ النَّضْرِ ثَنِيَّةَ امْرَأَةٍ فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَضَى بِكِتَابِ اللَّهِ الْقِصَاصَ فَقَالَ أَنَسُ بْنُ النَّضْرِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ ثَنِيَّتُهَا الْيَوْمَ . قَالَ " يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ " . فَرَضُوا بِأَرْشٍ أَخَذُوهُ فَعَجِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَقَالَ " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ " . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قِيلَ لَهُ كَيْفَ يُقْتَصُّ مِنَ السِّنِّ قَالَ تُبْرَدُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4595
In-book reference : Book 41, Hadith 102
English translation : Book 40, Hadith 4578

42 - Model Behavior of the Prophet (Kitab Al-Sunnah) (4596 - 4772) كتاب السنة

(1) Chapter: Explanation of the Sunnah

(1) باب شَرْحِ السُّنَّةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4596
In-book reference : Book 42, Hadith 1
English translation : Book 41, Hadith 4579

Abu `Amir al-Hawdhani said:

Mu`awiyah b. Abi Sufiyan stood among us and said: Beware! The Apostle of Allah (ﷺ) stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is the majority group.
Ibn Yahya and `Amr added in their version : “ There will appear among my community people who will be dominated by desires like rabies which penetrates its patient”, `Amr’s version has: “penetrates its patient. There remains no vein and no joint but it penetrates it.”

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا صَفْوَانُ، ح وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، قَالَ حَدَّثَنِي صَفْوَانُ، نَحْوَهُ قَالَ حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّهُ قَامَ فِينَا فَقَالَ أَلاَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِينَا فَقَالَ " أَلاَ إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلاَثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ " . زَادَ ابْنُ يَحْيَى وَعَمْرٌو فِي حَدِيثَيْهِمَا " وَإِنَّهُ سَيَخْرُجُ مِنْ أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ " . وَقَالَ عَمْرٌو " الْكَلْبُ بِصَاحِبِهِ لاَ يَبْقَى مِنْهُ عِرْقٌ وَلاَ مَفْصِلٌ إِلاَّ دَخَلَهُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4597
In-book reference : Book 42, Hadith 2
English translation : Book 41, Hadith 4580

(2) Chapter: Prohibition Of Controversy And Of Following The Allergorical Verses In the Qur'an

(2) باب النَّهْىِ عَنِ الْجِدَالِ، وَاتِّبَاعِ، مُتَشَابِهِ الْقُرْآنِ

‘A’ishah said:

The Messenger of Allah (ﷺ) recited this verse: “He it is who has sent down to thee the Book: in it are verses basic or fundamental . . . .” Up to “men of understanding”. She said: The Messenger of Allah (ﷺ) then said: When you see those people who follow that which is allegorical in the Quran, those are the people whom Allah has named (in the Quran). So avoid them.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذِهِ الآيَةَ { هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ } إِلَى { أُولُو الأَلْبَابِ } قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4598
In-book reference : Book 42, Hadith 3
English translation : Book 41, Hadith 4581

(3) Chapter: Keeping Away From Heretics And Hating Them

(3) باب مُجَانَبَةِ أَهْلِ الأَهْوَاءِ وَبُغْضِهِمْ

Narrated AbuDharr:

The Prophet (ﷺ) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ الأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4599
In-book reference : Book 42, Hadith 4
English translation : Book 41, Hadith 4582

‘Abd Allah b. Ka`b b. Malik who used to lead his father from among his sons when he became blind, said:

I heard Ka`b b. Malik - the transmitter Ibn al-Sarh then narrated the story of his remaining behind from the Prophet (ﷺ) during the campaign of Tabuk - say: The Messenger of Allah (ﷺ) forbade the Muslims to speak to any of us three. When (in this state) abundant time passed on me, I ascended the wall of the garden of Abu Qatadah who was my cousin. I saluted him, but, I swear by Allah, he did not return salute to me. He then narrated the story of the revelation of the Qur’anic verses relating to his repentance.

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، - وَذَكَرَ ابْنُ السَّرْحِ قِصَّةَ تَخَلُّفِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ - قَالَ وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ حَتَّى إِذَا طَالَ عَلَىَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ مَا رَدَّ عَلَىَّ السَّلاَمَ . ثُمَّ سَاقَ خَبَرَ تَنْزِيلِ تَوْبَتِهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4600
In-book reference : Book 42, Hadith 5
English translation : Book 41, Hadith 4583

(4) Chapter: The Abandonment Of Saluting The Heretics

(4) باب تَرْكِ السَّلاَمِ عَلَى أَهْلِ الأَهْوَاءِ

‘Ammar b. Yasir said:

I came to my family when my hands had cracks. They dyed me with saffron. I then went to Prophet (ﷺ) and saluted him, but he did not return me salutation. He said: Go and wash it away from you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَاىَ فَخَلَّقُونِي بِزَعْفَرَانٍ فَغَدَوْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ وَقَالَ ‏"‏ اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4601
In-book reference : Book 42, Hadith 6
English translation : Book 41, Hadith 4584

‘A’ishah said:

The camel of Safiyyah daughter of Huyayy was fatigued, and Zainab had a surplus mount. The Messenger of Allah (ﷺ) said to Zainab : Give her the camel. She said: Should I give to that Jewess? Thereupon the Messenger of Allah (ﷺ) became angry and kept away from her during Dhu al-Hijjah, Muharram, and a part of Safar.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّهُ اعْتَلَّ بَعِيرٌ لِصَفِيَّةَ بِنْتِ حُيَىٍّ وَعِنْدَ زَيْنَبَ فَضْلُ ظَهْرٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِزَيْنَبَ ‏"‏ أَعْطِيهَا بَعِيرًا ‏"‏ ‏.‏ فَقَالَتْ أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَهَجَرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمَ وَبَعْضَ صَفَرٍ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4602
In-book reference : Book 42, Hadith 7
English translation : Book 41, Hadith 4585

(5) Chapter: Prohibition Of Controversy About The Qur'an

(5) باب النَّهْىِ عَنِ الْجِدَالِ، فِي الْقُرْآنِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Controverting about the Qur'an is disbelief.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ هَارُونَ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4603
In-book reference : Book 42, Hadith 8
English translation : Book 41, Hadith 4586

(6) Chapter: Adherence To The Sunnah

(6) باب فِي لُزُومِ السُّنَّةِ

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (ﷺ) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا أَبُو عَمْرِو بْنُ كَثِيرِ بْنِ دِينَارٍ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " أَلاَ إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلاَ يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلاَلٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ أَلاَ لاَ يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الأَهْلِيِّ وَلاَ كُلُّ ذِي نَابٍ مِنَ السَّبُعِ وَلاَ لُقَطَةُ مُعَاهِدٍ إِلاَّ أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4604
In-book reference : Book 42, Hadith 9
English translation : Book 41, Hadith 4587

Narrated AbuRafi':

The Prophet (ﷺ) said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لاَ نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4605
In-book reference : Book 42, Hadith 10
English translation : Book 41, Hadith 4588

'Aishah reported the Messenger of Allah (ﷺ) as saying:

If any one introduces into this affair of ours anything which does not belong to it, it is rejected. Ibn `Isa said: The Prophet (ﷺ) said: If anyone practices any action in away other than our practice, it is rejected.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ، وَإِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ " . قَالَ ابْنُ عِيسَى قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4606
In-book reference : Book 42, Hadith 11
English translation : Book 41, Hadith 4589

Narrated Irbad ibn Sariyah:

AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: "I can find no mounts for you."
We greeted him and said: We have come to see you to give healing and obtain benefit from you.
Al-Irbad said: One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.
A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?
He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، قَالَ حَدَّثَنِي خَالِدُ بْنُ مَعْدَانَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو السُّلَمِيُّ، وَحُجْرُ بْنُ حُجْرٍ، قَالاَ أَتَيْنَا الْعِرْبَاضَ بْنَ سَارِيَةَ وَهُوَ مِمَّنْ نَزَلَ فِيهِ { وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ } فَسَلَّمْنَا وَقُلْنَا أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَبِسِينَ . فَقَالَ الْعِرْبَاضُ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ " أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلاَفًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4607
In-book reference : Book 42, Hadith 12
English translation : Book 41, Hadith 4590

‘Abd Allah b. Mas’ud reported the Prophet (ﷺ) as saying:

Beware! The extremists perished, saying it three times.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ عَتِيقٍ - عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلاَ هَلَكَ الْمُتَنَطِّعُونَ " . ثَلاَثَ مَرَّاتٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4608
In-book reference : Book 42, Hadith 13
English translation : Book 41, Hadith 4591

(7) Chapter: Adherence To The Sunnah (7) باب لُزُومِ السُّنَّةِ

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying:

If anyone summons other to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account; and if anyone summons others to follow error the sin of which sins being diminished in any respect on that account.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - قَالَ أَخْبَرَنِي الْعَلاَءُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4609
In-book reference : Book 42, Hadith 14
English translation : Book 41, Hadith 4592

‘Amir b. sa’id on his father’s authority reported the Messenger of Allah (ﷺ) as saying:

The Muslim who offends most against the Muslims is he who enquires about something which has not been forbidden to men, and it is declared forbidden because of his enquiry.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4610
In-book reference : Book 42, Hadith 15
English translation : Book 41, Hadith 4593

Yazid b. ‘Umairah, who was one of the companions of Mu’adh b. Jabal said:

Whenever he (mu’adh b. jabal) sat in a meeting for preaching, he would say: Allah is a just arbiter; those who doubt would perish. One day Mu’adh b. jabal said: In the times after you there would be trails in which riches would be abundant. During these trails the Quran would be easy so much so that every believer, hypocrite, man, woman, young, grown up, slave and free man will learn it. Then a man might say: What happened with the people that they do not follow me while I read the Quran? They are not going to follow me until I introduce a novelty for them other

than it. So avoid that which is innovated (in religion), for whichever is innovated is an error. I warn you of the deviation of a scholar from right guidance, for sometimes Satan utters a word of error through the tongue of a scholar; and sometimes a hypocrites may speak a word of truth. I said to Mu'adh b. jabal: I am at a loss to understand may Allah have mercy on you that a learned man sometimes may speak a word of error and a hypocrite may speak a word of truth. He replied: Yes, avoid the speech of a learned man on distract you from him (the learned), for it is possible that he may withdraw (from these well-known things), and you get the truth when you hear it, for truth has light.

Abu Dawud said: In this tradition Ma'mar on the authority of al-Zuhrl said: The words "wa la yun iyannaka" instead of "wa la yuthniyannaka," with the same meaning: "it may not distract you" salih b. Kaisan on the authority of al-Zurhrl said in this tradition the words "al-mushtaharat" (well-know things). He also said the word "La yuthniyannaka" as 'Uqail mentioned. Ibn ishaq, on the authority of al-Zuhri, said: Yes, if you are doubtful about the speech of a scholar until you say: WHAT did he mean by this word?

حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ، عَائِذَ اللَّهِ أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عُمَيْرَةَ وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَخْبَرَهُ قَالَ كَانَ لاَ يَجْلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إِلاَّ قَالَ اللَّهُ حَكَمٌ قِسْطٌ هَلَكَ الْمُرْتَابُونَ فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْعَبْدُ وَالْحُرُّ فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ مَا لِلنَّاسِ لاَ يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ فَإِيَّاكُمْ وَمَا ابْتُدِعَ فَإِنَّ مَا ابْتُدِعَ ضَلاَلَةٌ وَأُحَذِّرُكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلاَلَةِ عَلَى لِسَانِ الْحَكِيمِ وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ . قَالَ قُلْتُ لِمُعَاذٍ مَا يُدْرِينِي رَحِمَكَ اللَّهُ أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلاَلَةِ وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ قَالَ بَلَى اجْتَنِبْ مِنْ كَلاَمِ الْحَكِيمِ الْمُشْتَهِرَاتِ الَّتِي يُقَالُ لَهَا مَا هَذِهِ وَلاَ يُثْنِيَنَّكَ ذَلِكَ عَنْهُ فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ وَتَلَقَّ الْحَقَّ إِذَا سَمِعْتَهُ فَإِنَّ عَلَى الْحَقِّ نُورًا . قَالَ أَبُو دَاوُدَ قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ فِي هَذَا وَلاَ يُنْئِيَنَّكَ ذَلِكَ عَنْهُ مَكَانَ يُثْنِيَنَّكَ . وَقَالَ صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ فِي هَذَا الْمُشَبَّهَاتِ مَكَانَ الْمُشْتَهِرَاتِ وَقَالَ لاَ يُثْنِيَنَّكَ كَمَا قَالَ عُقَيْلٌ . وَقَالَ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ قَالَ بَلَى مَا تَشَابَهَ عَلَيْكَ مِنْ قَوْلِ الْحَكِيمِ حَتَّى تَقُولَ مَا أَرَادَ بِهَذِهِ الْكَلِمَةِ .

حكم: صحيح الإسناد موقوف (الألباني)

Reference	: Sunan Abi Dawud 4611
In-book reference	: Book 42, Hadith 16
English translation	: Book 41, Hadith 4594

Sufyan said (according to one chain), and Abu al-Salit said (according to another chain):

A man wrote to 'Umar b. 'Abd al-Aziz asking him about Divine decree. He wrote to him: To begin with, I enjoin upon you to fear Allah, to be moderate in (obeying) His Command, to follow the sunnah (practice) of His Prophet (ﷺ) and to abandon the novelties which the innovators introduced after his Sunnah has been established and they were saved from its trouble (i.e. novelty or innovation) ; so stick to Sunnah, for it is for you, if Allah chooses, a protection ; then you should know that any innovation which the people introduced was refuted long before it on the basis of some authority or there was some lesson in it, for the Sunnah was introduced by the people who were conscious of the error, slip, foolishness, and extremism in case of (the sunnah) was opposed. So accept for yourself what the people (in the past) had accepted for themselves, for they had complete knowledge of whatever they were informed, and by

penetrating insight they forbade (to do prohibited acts); they had more strength (than us) to disclose the matters (of religion), and they were far better (than us) by virtue of their merits. If right guidance is what you are following, then you outstriped them to it. And if you say whatever the novelty occurred after them was introduced by those who followed the way other then theirs and disliked them. It is they who actually outstripped, and talked about it sufficiently, and gave a satisfactory explanation for it. Below them there is no place for exhaustiveness, and above them there is no place for elaborating things. Some people shortened the matter more than they had done, and thus they turned away (from them), and some people raised the matter more than they had done, and thus they exaggerated. They were on right guidance between that. You have written (to me) asking about confession of Divine decree, you have indeed approached a person who is well informed of it, with the will of Allah. I know what whatever novelty people have brought in, and whatever innovation people have introduced are not more manifest and more established than confession of Divine decree. The ignorant people (i.e. the Arabs before Islam) in pre-Islamic times have mentioned it ; they talked about it in their speeches and in their poetry. They would console themselves for what they lost, and Islam then strengthened it (i.e. belief in Divine decree). The Messenger of Allah (ﷺ) did not mention it in one or two traditions, but the Muslims heard it from him, and they talked of it from him, and they talked of it during his lifetime and after his death. They did so out of belief and submission to their Lord and thinking themselves weak. There is nothing which is not surrounded by His knowledge, and not counted by His register and not destined by His decree. Despite that, it has been strongly mentioned in His Book: from it they have derived it, and from it they have and so ? they also read in it what you read, and they knew its interpretation of which you are ignorant. After that they said: All this is by writing and decreeing. Distress has been written down, and what has been destined will occur ; what Allah wills will surely happen, and what He does not will will not happen. We have no power to harm or benefit ourselves. Then after that they showed interest (in good works) and were afraid (of bad deeds).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدَرِ، ح وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، قَالَ حَدَّثَنَا أَسَدُ بْنُ مُوسَى، قَالَ حَدَّثَنَا حَمَّادُ بْنُ دُلَيْلٍ، قَالَ سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يُحَدِّثُنَا عَنِ النَّضْرِ، ح وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ قَبِيصَةَ، قَالَ حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ أَبِي الصَّلْتِ، - وَهَذَا لَفْظُ حَدِيثِ ابْنِ كَثِيرٍ وَمَعْنَاهُمْ - قَالَ كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدَرِ فَكَتَبَ أَمَّا بَعْدُ أُوصِيكَ بِتَقْوَى اللَّهِ وَالاِقْتِصَادِ فِي أَمْرِهِ وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ صلى الله عليه وسلم وَتَرْكِ مَا أَحْدَثَ الْمُحْدِثُونَ بَعْدَ مَا جَرَتْ بِهِ سُنَّتُهُ وَكُفُوا مُؤْنَتَهُ فَعَلَيْكَ بِلُزُومِ السُّنَّةِ فَإِنَّهَا لَكَ بِإِذْنِ اللَّهِ عِصْمَةٌ ثُمَّ اعْلَمْ أَنَّهُ لَمْ يَبْتَدِعِ النَّاسُ بِدْعَةً إِلاَّ قَدْ مَضَى قَبْلَهَا مَا هُوَ دَلِيلٌ عَلَيْهَا أَوْ عِبْرَةٌ فِيهَا فَإِنَّ السُّنَّةَ إِنَّمَا سَنَّهَا مَنْ قَدْ عَلِمَ مَا فِي خِلاَفِهَا وَلَمْ يَقُلِ ابْنُ كَثِيرٍ مَنْ قَدْ عَلِمَ . مِنَ الْخَطَإِ وَالزَّلَلِ وَالْحُمْقِ وَالتَّعَمُّقِ فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ لأَنْفُسِهِمْ فَإِنَّهُمْ عَلَى عِلْمٍ وَقَفُوا وَبِبَصَرٍ نَافِذٍ كَفَوْا وَلَهُمْ عَلَى كَشْفِ الأُمُورِ كَانُوا أَقْوَى وَبِفَضْلِ مَا كَانُوا فِيهِ أَوْلَى فَإِنْ كَانَ الْهُدَى مَا أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إِلَيْهِ وَلَئِنْ قُلْتُمْ إِنَّمَا حَدَثَ بَعْدَهُمْ . مَا أَحْدَثَهُ إِلاَّ مَنِ اتَّبَعَ غَيْرَ سَبِيلِهِمْ وَرَغِبَ بِنَفْسِهِ عَنْهُمْ فَإِنَّهُمْ هُمُ السَّابِقُونَ فَقَدْ تَكَلَّمُوا فِيهِ بِمَا يَكْفِي وَوَصَفُوا مِنْهُ مَا يَشْفِي فَمَا دُونَهُمْ مِنْ مَقْصَرٍ وَمَا فَوْقَهُمْ مِنْ مَحْسَرٍ وَقَدْ قَصَّرَ قَوْمٌ دُونَهُمْ فَجَفَوْا وَطَمَحَ عَنْهُمْ أَقْوَامٌ فَغَلَوْا وَإِنَّهُمْ بَيْنَ ذَلِكَ لَعَلَى هُدًى مُسْتَقِيمٍ كَتَبْتَ تَسْأَلُ عَنِ الإِقْرَارِ بِالْقَدَرِ فَعَلَى الْخَبِيرِ بِإِذْنِ اللَّهِ وَقَعْتَ مَا أَعْلَمُ مَا أَحْدَثَ النَّاسُ مِنْ مُحْدَثَةٍ وَلاَ ابْتَدَعُوا مِنْ بِدْعَةٍ هِيَ أَبْيَنُ أَثَرًا وَلاَ أَثْبَتُ أَمْرًا مِنَ الإِقْرَارِ بِالْقَدَرِ لَقَدْ كَانَ ذَكَرَهُ فِي الْجَاهِلِيَّةِ الْجُهَلاَءُ

يَتَكَلَّمُونَ بِهِ فِي كَلاَمِهِمْ وَفِي شِعْرِهِمْ يُعَزُّونَ بِهِ أَنْفُسَهُمْ عَلَى مَا فَاتَهُمْ ثُمَّ لَمْ يَزِدْهُ الإِسْلاَمُ بَعْدُ إِلاَّ شِدَّةً وَلَقَدْ ذَكَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَيْرِ حَدِيثٍ وَلاَ حَدِيثَيْنِ وَقَدْ سَمِعَهُ مِنْهُ الْمُسْلِمُونَ فَتَكَلَّمُوا بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ يَقِينًا وَتَسْلِيمًا لِرَبِّهِمْ وَتَضْعِيفًا لأَنْفُسِهِمْ أَنْ يَكُونَ شَىْءٌ لَمْ يُحِطْ بِهِ عِلْمُهُ وَلَمْ يُحْصِهِ كِتَابُهُ وَلَمْ يَمْضِ فِيهِ قَدَرُهُ وَإِنَّهُ مَعَ ذَلِكَ لَفِي مُحْكَمِ كِتَابِهِ مِنْهُ اقْتَبَسُوهُ وَمِنْهُ تَعَلَّمُوهُ وَلَئِنْ قُلْتُمْ لِمَ أَنْزَلَ اللَّهُ آيَةَ كَذَا وَلِمَ قَالَ كَذَا . لَقَدْ قَرَءُوا مِنْهُ مَا قَرَأْتُمْ وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا جَهِلْتُمْ وَقَالُوا بَعْدَ ذَلِكَ كُلِّهِ بِكِتَابٍ وَقَدَرٍ وَكُتِبَتِ الشَّقَاوَةُ وَمَا يُقَدَّرْ يَكُنْ وَمَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلاَ نَمْلِكُ لأَنْفُسِنَا ضَرًّا وَلاَ نَفْعًا ثُمَّ رَغِبُوا بَعْدَ ذَلِكَ وَرَهِبُوا .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 4612
In-book reference : Book 42, Hadith 17
English translation : Book 41, Hadith 4595

Nafi said:

Ibn 'Umar had a friend from the people of Syria who used to correspond with him. 'Abd Allah b. 'Umar wrote to him: I have been informed that you have talked something about Divine decree. You should write it to me, for I heard the Messenger of Allah (ﷺ) say: Among my community there will be people who will falsify Divine decree.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنَا سَعِيدٌ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - قَالَ أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ نَافِعٍ، قَالَ كَانَ لاِبْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ إِنَّهُ بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَىْءٍ مِنَ الْقَدَرِ فَإِيَّاكَ أَنْ تَكْتُبَ إِلَىَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4613
In-book reference : Book 42, Hadith 18
English translation : Book 41, Hadith 4596

Khalid al-Hadhdha said:

I said to al-Hasan: Abu Sa'id, tell me about Adam. Was he created for the heaven or the earth? He said: No, for the earth. I said: It was unavoidable for him. I said: Tell me about the following verse of the Quran: "can lead (any) into temptation concerning Allah, except such as are (themselves) going to blazing fire." He said: The devils do not lead anyone astray by their temptation except the one whom Allah destined to go to Hell.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ الْحَذَّاءِ، قَالَ قُلْتُ لِلْحَسَنِ يَا أَبَا سَعِيدٍ أَخْبِرْنِي عَنْ آدَمَ، لِلسَّمَاءِ خُلِقَ أَمْ لِلأَرْضِ قَالَ لاَ بَلْ لِلأَرْضِ . قُلْتُ أَرَأَيْتَ لَوِ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ قَالَ لَمْ يَكُنْ لَهُ مِنْهُ بُدٌّ . قُلْتُ أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى { مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ * إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ } قَالَ إِنَّ الشَّيَاطِينَ لاَ يَفْتِنُونَ بِضَلاَلَتِهِمْ إِلاَّ مَنْ أَوْجَبَ اللَّهُ عَلَيْهِ الْجَحِيمَ .

حكم: حسن الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4614

In-book reference : Book 42, Hadith 19
English translation : Book 41, Hadith 4597

Khalid al-Hadhdha, asked al-Hasan about the Quranic verse:

“And for this did He create them.” He said: He created these for this and those for that.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ الْحَسَنِ، فِي قَوْلِهِ تَعَالَى { وَلِذَلِكَ خَلَقَهُمْ } قَالَ خَلَقَ هَؤُلاَءِ لِهَذِهِ وَهَؤُلاَءِ لِهَذِهِ ‏.‏

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4615
In-book reference : Book 42, Hadith 20
English translation : Book 41, Hadith 4598

Khalid al-Hadhdha asked al-Hasan about the Quranic verse:

“Can lead (any) into temptation concerning Allah, except such as are (themselves) going to the blazing fire.” He said: Except the one whom Allah destined that he should go to Hell.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، قَالَ قُلْتُ لِلْحَسَنِ { مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ * إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ } قَالَ إِلاَّ مَنْ أَوْجَبَ اللَّهُ تَعَالَى عَلَيْهِ أَنَّهُ يَصْلَى الْجَحِيمَ ‏.‏

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4616
In-book reference : Book 42, Hadith 21
English translation : Book 41, Hadith 4599

Humaid said:

Al-Hasan used to say that his fall from the heaven on the earth is dearer to him than uttering: The matter is in my hand.

حَدَّثَنَا هِلاَلُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا حَمَّادٌ، قَالَ أَخْبَرَنِي حُمَيْدٌ، قَالَ كَانَ الْحَسَنُ يَقُولُ لأَنْ يُسْقَطَ مِنَ السَّمَاءِ إِلَى الأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَقُولَ الأَمْرُ بِيَدِي ‏.‏

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4617
In-book reference : Book 42, Hadith 22
English translation : Book 41, Hadith 4600

Humaid said:

Al-Hasan came to us. The jurists of Mecca told me that I should speak to him that some day he should hold a meeting for them and preach to them. He said: Yes. So they gathered and he addressed them. I did not see anyone on orator greater than him. A man said: Abu Sa’id, who created Satan? He replied: Glory be to Allah! Is there any creator other than Allah? Allah created Satan, and he created good and created evil. The man said: May Allah ruin them! How do they lie to this old man.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا حُمَيْدٌ، قَالَ قَدِمَ عَلَيْنَا الْحَسَنُ مَكَّةَ فَكَلَّمَنِي فُقَهَاءُ أَهْلِ مَكَّةَ أَنْ أُكَلِّمَهُ فِي أَنْ يَجْلِسَ لَهُمْ يَوْمًا يَعِظُهُمْ فِيهِ . فَقَالَ نَعَمْ . فَاجْتَمَعُوا فَخَطَبَهُمْ فَمَا رَأَيْتُ أَخْطَبَ مِنْهُ فَقَالَ رَجُلٌ يَا أَبَا سَعِيدٍ مَنْ خَلَقَ الشَّيْطَانَ فَقَالَ سُبْحَانَ اللَّهِ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ خَلَقَ اللَّهُ الشَّيْطَانَ وَخَلَقَ الْخَيْرَ وَخَلَقَ الشَّرَّ . قَالَ الرَّجُلُ قَاتَلَهُمُ اللَّهُ كَيْفَ يَكْذِبُونَ عَلَى هَذَا الشَّيْخِ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 4618
In-book reference : Book 42, Hadith 23
English translation : Book 41, Hadith 4601

Humaid al-Tawil asked al-Hasan about the verse:

“Even so do We let it creep into the hearts of the sinners.” He said: Polytheism

حَدَّثَنَا ابْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنِ الْحَسَنِ، { كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ } قَالَ الشِّرْكُ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 4619
In-book reference : Book 42, Hadith 24
English translation : Book 41, Hadith 4602

Explaining the Quranic verse; “And between them and their desire is placed a barrier.” Al-Hasan said:

Between them and their faith.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ رَجُلٍ، قَدْ سَمَّاهُ غَيْرِ ابْنِ كَثِيرٍ عَنْ سُفْيَانَ، عَنْ عُبَيْدٍ الصِّيدِ، عَنِ الْحَسَنِ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ } قَالَ بَيْنَهُمْ وَبَيْنَ الإِيمَانِ .

ضعيف الإسناد مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4620
In-book reference : Book 42, Hadith 25
English translation : Book 41, Hadith 4603

Ibn ‘Awn said:

I was a prisoner in Syria. A man called me from behind. I turned towards him and suddenly found that it was Raja b. Haiwah. He said: Abu ‘Awn, what is this that the people are telling about al-Hasan? I said: They are much lying to al-Hasan.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا سُلَيْمٌ، عَنِ ابْنِ عَوْنٍ، قَالَ كُنْتُ أَسِيرُ بِالشَّامِ فَنَادَانِي رَجُلٌ مِنْ خَلْفِي فَالْتَفَتُّ فَإِذَا رَجَاءُ بْنُ حَيْوَةَ فَقَالَ يَا أَبَا عَوْنٍ مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ قَالَ قُلْتُ إِنَّهُمْ يَكْذِبُونَ عَلَى الْحَسَنِ كَثِيرًا .

صحيح الإسناد مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4621
In-book reference : Book 42, Hadith 26
English translation : Book 41, Hadith 4604

Hammad said:

I heard Ayyub say: Two kinds of people have lied to al-Hasan: people who believed in free will and they intended that they publicise their belief by it; and people who had enmity with and hostility (for al-Hasan), saying: Did he not say so and so? Did he not say so and so?

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادٌ، قَالَ سَمِعْتُ أَيُّوبَ، يَقُولُ كَذَبَ عَلَى الْحَسَنِ ضَرْبَانِ مِنَ النَّاسِ قَوْمٌ الْقَدَرُ رَأْيُهُمْ وَهُمْ يُرِيدُونَ أَنْ يُنَفِّقُوا بِذَلِكَ رَأْيَهُمْ وَقَوْمٌ لَهُ فِي قُلُوبِهِمْ شَنَآنٌ وَبُغْضٌ يَقُولُونَ أَلَيْسَ مِنْ قَوْلِهِ كَذَا أَلَيْسَ مِنْ قَوْلِهِ كَذَا

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 4622
In-book reference : Book 42, Hadith 27
English translation : Book 41, Hadith 4605

Yahya b. Kathir al-'Anbari said:

Qurrah b. Khalid used to tell us: O young people! Do not think that al-Hasan denied predestination, for his opinion (i.e., belief) was sunnah and sight.

حَدَّثَنَا ابْنُ الْمُثَنَّى، أَنَّ يَحْيَى بْنَ كَثِيرٍ الْعَنْبَرِيَّ، حَدَّثَهُمْ قَالَ كَانَ قُرَّةُ بْنُ خَالِدٍ يَقُولُ لَنَا يَا فِتْيَانُ لاَ تُغْلَبُوا عَلَى الْحَسَنِ فَإِنَّهُ كَانَ رَأْيُهُ السُّنَّةَ وَالصَّوَابَ .

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 4623
In-book reference : Book 42, Hadith 28
English translation : Book 41, Hadith 4606

Ibn 'Awn said:

If we learnt that the remark of al-Hasan would reach the extent that it has reached, we would write a book for his withdrawal and call witnesses to him; but we said: This is a remark that surprisingly came out (from him) and it will not be transmitted to others.

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، قَالَ لَوْ عَلِمْنَا أَنَّ كَلِمَةَ، الْحَسَنِ تَبْلُغُ مَا بَلَغَتْ لَكَتَبْنَا بِرُجُوعِهِ كِتَابًا وَأَشْهَدْنَا عَلَيْهِ شُهُودًا وَلَكِنَّا قُلْنَا كَلِمَةٌ خَرَجَتْ لاَ تُحْمَلُ .

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 4624
In-book reference : Book 42, Hadith 29
English translation : Book 41, Hadith 4607

Ayyub said:

Al-Hasan said: I will never return to it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ قَالَ لِيَ الْحَسَنُ مَا أَنَا بِعَائِدٍ، إِلَى شَىْءٍ مِنْهُ أَبَدًا .

Grade : **Sahih li ghairih** (Al-Albani) **صحيح لغيره** (الألباني) حكم:

Reference : Sunan Abi Dawud 4625

In-book reference : Book 42, Hadith 30
English translation : Book 41, Hadith 4608

‘Uthman al-Batti said:

Al-Hasan never interpreted any Quranic verse but to establish (Divine decree).

حَدَّثَنَا هِلاَلُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ، عَنْ عُثْمَانَ الْبَتِّيِّ، قَالَ مَا فَسَّرَ الْحَسَنُ آيَةً قَطُّ إِلاَّ عَلَى الإِثْبَاتِ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4626
In-book reference : Book 42, Hadith 31
English translation : Book 41, Hadith 4609

(8) Chapter: Order Of The Companions In Respect Of Merit (8) باب فِي التَّفْضِيلِ

Ibn ‘Umar said:

We used to say in the times of the Prophet (ﷺ): We do not compare anyone with Abu Bakr. ’Umar came next and then ‘Uthman. We then would leave (rest of) the companions of the Prophet (ﷺ) without treating any as superior to other.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم لاَ نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم لاَ تَفَاضُلَ بَيْنَهُمْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4627
In-book reference : Book 42, Hadith 32
English translation : Book 41, Hadith 4610

Ibn ‘Umar said:

When the Messenger of Allah (ﷺ) was alive, we used to say: The most excellent member of the community of the Prophet (ﷺ) after himself is Abu Bakr, then ‘Umar, then 'Uthman.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ إِنَّ ابْنَ عُمَرَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حَىٌّ أَفْضَلُ أُمَّةِ النَّبِيِّ صلى الله عليه وسلم بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رضى الله عنهم أَجْمَعِينَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4628
In-book reference : Book 42, Hadith 33
English translation : Book 41, Hadith 4611

Muhammad b. al-Hanafiyyah said:

I said to my father: Which of the people after the Messenger of Allah (ﷺ) is best? He replied: Abu Bakr. I then asked: Who comes next? He said: ‘Umar. I was then afraid of asking him who came next, and he might mention ‘Uthman, so I said: You came next, O my father? He said: I am only a man among the Muslims.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ، حَدَّثَنَا أَبُو يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لأَبِي أَىُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ ‏.‏ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عُمَرُ ‏.‏ قَالَ ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ فَيَقُولَ عُثْمَانُ فَقُلْتُ ثُمَّ أَنْتَ يَا أَبَةِ قَالَ مَا أَنَا إِلاَّ رَجُلٌ مِنَ الْمُسْلِمِينَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4629
In-book reference : Book 42, Hadith 34
English translation : Book 41, Hadith 4612

Muhammad al-Firyabl said:

I heard Sufyan say: If anyone thinks that ‘All (Allah be pleased with him) was more deserving for the Caliphate than both of them, he imputed error to Abu Bakr, ‘Umar, the Muhajirun (Immigrants), and the Ansar (Helpers) Allah be pleased with all of them. I think that with this (belief) none of his action will rise to the heaven.

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي الْفِرْيَابِيَّ - قَالَ سَمِعْتُ سُفْيَانَ، يَقُولُ مَنْ زَعَمَ أَنَّ عَلِيًّا، عَلَيْهِ السَّلاَمُ كَانَ أَحَقَّ بِالْوِلاَيَةِ مِنْهُمَا فَقَدْ خَطَّأَ أَبَا بَكْرٍ وَعُمَرَ وَالْمُهَاجِرِينَ وَالأَنْصَارَ وَمَا أُرَاهُ يَرْتَفِعُ لَهُ مَعَ هَذَا عَمَلٌ إِلَى السَّمَاءِ ‏.‏

صحيح الإسناد مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4630
In-book reference : Book 42, Hadith 35
English translation : Book 41, Hadith 4613

Sufyan al-Thawri said:

The Caliphs are five: Abu Bakr, ‘Umar, ‘Uthman, ‘All and ‘Umar b. ‘Abd al-Aziz.

حَدَّثَنَا مُحَمَّدُ بْنُ فَارِسٍ، حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا عَبَّادٌ السَّمَّاكُ، قَالَ سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ الْخُلَفَاءُ خَمْسَةٌ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ رضى الله عنهم ‏.‏

ضعيف الإسناد مقطوع (الألباني) حكم:

Reference : Sunan Abi Dawud 4631
In-book reference : Book 42, Hadith 36
English translation : Book 41, Hadith 4614

(9) Chapter: The Caliphs (9) باب فِي الْخُلَفَاءِ

Ibn 'Abbas said:

Abu Hurairah said that a man came to the Messenger of Allah (ﷺ) and said: I saw (in my dream) a piece of cloud from which ghee and honey were dropping. I saw the people spreading their hands. Some of them took much and some a little. I also saw a rope hanging from Heaven to Earth. I saw, Messenger of Allah, that you caught hold of it

and ascended by it. Then another man caught hold of it and ascended it. Then another man caught hold of it and ascended it. Then another man caught hold of it, but it broke, and then it was joined and he ascended it.

AbuBakr said: May my parents be sacrificed for you, if you allow, I shall interpret it.

He said: Interpret it. He said: The piece of cloud is the cloud of Islam; the ghee and honey that were dropping from it are the Qur'an, which contains softness and sweetness. Those who received much or little of it are those who learn much or little of the Qur'an. The rope hanging from Heaven to Earth is the truth which you are following. You catch hold of it and then Allah will raise you to Him. Then another man will catch hold of it and ascend it, Then another man will catch hold of it and it will break. But it will be joined and he will ascend it. Tell me. Messenger of Allah, whether I am right or wrong.

He said: You are partly right and partly wrong. He said: I adjure you by Allah, you should tell me where I am wrong. The Prophet (ﷺ) said: Do not take an oath.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - قَالَ مُحَمَّدٌ كَتَبْتُهُ مِنْ كِتَابِهِ - قَالَ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً يَنْطِفُ مِنْهَا السَّمْنُ وَالْعَسَلُ فَأَرَى النَّاسَ يَتَكَفَّفُونَ بِأَيْدِيهِمْ فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ وَأَرَى سَبَبًا وَاصِلاً مِنَ السَّمَاءِ إِلَى الأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ أَخَذْتَ بِهِ فَعَلَوْتَ بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ فَعَلاَ بِهِ . قَالَ أَبُو بَكْرٍ بِأَبِي وَأُمِّي لَتَدَعَنِّي فَلأَعْبُرَنَّهَا . فَقَالَ " اعْبُرْهَا " . قَالَ أَمَّا الظُّلَّةُ فَظُلَّةُ الإِسْلاَمِ وَأَمَّا مَا يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَهُوَ الْقُرْآنُ لِينُهُ وَحَلاَوَتُهُ وَأَمَّا الْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ فَهُوَ الْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ مِنْهُ وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ أَىْ رَسُولَ اللَّهِ لَتُحَدِّثَنِّي أَصَبْتُ أَمْ أَخْطَأْتُ . فَقَالَ " أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا " . فَقَالَ أَقْسَمْتُ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُقْسِمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4632
In-book reference : Book 42, Hadith 37
English translation : Book 41, Hadith 4615

The tradition mentioned above has also been transmitted by Ibn ‘abbas through a different chain of narrators. This version adds:

He refused to tell him (his mistake).

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ قَالَ فَأَبَى أَنْ يُخْبِرَهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4633
In-book reference : Book 42, Hadith 38
English translation : Book 41, Hadith 4616

Narrated AbuBakrah:

One day the Prophet (ﷺ) said: Which of you had dream? A man said: It is I. I saw as though a scale descended from the sky. You and AbuBakr were weighed and you were heavier; AbuBakr and Umar were weighed and AbuBakr was heavier: Umar and Uthman were weighed and Umar was heavier; than the scale was taken up. we saw signs of dislike on the face of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا الأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ذَاتَ يَوْمٍ " مَنْ رَأَى مِنْكُمْ رُؤْيَا " . فَقَالَ رَجُلٌ أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ فَرُجِحْتَ أَنْتَ بِأَبِي بَكْرٍ وَوُزِنَ عُمَرُ وَأَبُو بَكْرٍ فَرَجَحَ أَبُو بَكْرٍ وَوُزِنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ ثُمَّ رُفِعَ الْمِيزَانُ فَرَأَيْنَا الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4634
In-book reference : Book 42, Hadith 39
English translation : Book 41, Hadith 4617

Abu Bakrah said:

One day the Prophet (ﷺ) asked: Which of you had a dream? He then mentioned the rest of the tradition to the same effect, but he did not mention the word “disliked”. Instead, he said: The Messenger of Allah (ﷺ) was grieved about that. He then said: There will be a caliphate on the model of prophecy, then Allah will give the kingdom to whom he wills.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ذَاتَ يَوْمٍ " أَيُّكُمْ رَأَى رُؤْيَا " . فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكَرَاهِيَةَ . قَالَ فَاسْتَاءَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْنِي فَسَاءَهُ ذَلِكَ فَقَالَ " خِلاَفَةُ نُبُوَّةٍ ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4635
In-book reference : Book 42, Hadith 40
English translation : Book 41, Hadith 4618

Jabir b. ‘Abd Allah reported the Messenger of Allah (ﷺ) as saying:

Last night a good man had a vision in which Abu Bakr seemed to be joined to the Messenger of Allah (ﷺ). ‘Umar to Abu Bakr, and ‘Uthman to ‘Umar. Jabir said: When we got up and left the Messenger of Allah (ﷺ), we said: The good man is the Messenger of Allah (ﷺ), and that their being joined together means that they are the rulers over this matter with which Allah has sent His Prophet (ﷺ).

Abu Dawud said: It has been transmitted by Yunus and Shu’aib, but they did not mention ‘Amr b. Aban.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرِو بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرِيَ اللَّيْلَةَ رَجُلٌ صَالِحٌ أَنَّ أَبَا بَكْرٍ نِيطَ بِرَسُولِ اللَّهِ صلى الله

عليه وسلم وَنِيطَ عُمَرُ بِأَبِي بَكْرٍ وَنِيطَ عُثْمَانُ بِعُمَرَ " . قَالَ جَابِرٌ فَلَمَّا قُمْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قُلْنَا أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَّا تَنَوُّطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلاَةُ هَذَا الأَمْرِ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ وَرَوَاهُ يُونُسُ وَشُعَيْبٌ لَمْ يَذْكُرَا عَمْرًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4636
In-book reference : Book 42, Hadith 41
English translation : Book 41, Hadith 4619

Samurah b. Jundub told that a man said:

Messenger of Allah (ﷺ)! I saw (in a dream) that a bucket was hung from the sky. Abu Bakr came, caught hold of both ends of its wooden handle, and drank a little of it. Next came ‘Umar who caught hold of both ends of its wooden handle and drank of it to his fill. Next came ‘Uthman who caught hold of both ends of its handle and drank of it to his fill. Next came ‘All. He caught hold of both ends of its handle, but it became upset and some (water) from it was sprinkled on him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَشْعَثَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ كَأَنَّ دَلْوًا دُلِّيَ مِنَ السَّمَاءِ فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ شُرْبًا ضَعِيفًا ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ ثُمَّ جَاءَ عُثْمَانُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ بِعَرَاقِيهَا فَانْتَشَطَتْ وَانْتَضَحَ عَلَيْهِ مِنْهَا شَىْءٌ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4637
In-book reference : Book 42, Hadith 42
English translation : Book 41, Hadith 4620

Makhul said:

The Romans will enter Syria and stay there for forty days, and no place will be saved from them but Damascus and 'Uman.

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، قَالَ لَتَمْخُرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لاَ يَمْتَنِعُ مِنْهَا إِلاَّ دِمَشْقُ وَعَمَّانُ .

حكم: **ضعيف الإسناد مقطوع** (الألباني)

Reference : Sunan Abi Dawud 4638
In-book reference : Book 42, Hadith 43
English translation : Book 41, Hadith 4621

Abu al-A’yas ‘Abd al-Rahman b. Salam said:

A king of the foreigners will come and prevail over all the cities except Damascus.

حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ، أَنَّهُ سَمِعَ أَبَا الأَعْيَسِ عَبْدَ الرَّحْمَنِ بْنَ سَلْمَانَ، يَقُولُ سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلاَّ دِمَشْقَ .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4639
In-book reference : Book 42, Hadith 44
English translation : Book 41, Hadith 4622

Makhul reported the Messenger of Allah (ﷺ) as saying:

The place of the assembly of Muslims at the time of war will be in a land called al-Ghutah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا بُرْدٌ أَبُو الْعَلاَءِ، عَنْ مَكْحُولٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلاَحِمِ أَرْضٌ يُقَالُ لَهَا الْغُوطَةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4640
In-book reference : Book 42, Hadith 45
English translation : Book 41, Hadith 4623

'Awf said:

I heard al-Hajjaj addressing the people say: The similitude of 'Uthman with Allah is like the similitude of Jesus son of Mary. He then recited the following verse and explained it: "Behold! Allah said: O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehood) of those who blaspheme." He was making a sign with his hand to us and to the people of Syria.

حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلاَمِ، حَدَّثَنَا جَعْفَرٌ، عَنْ عَوْفٍ، قَالَ سَمِعْتُ الْحَجَّاجَ، يَخْطُبُ وَهُوَ يَقُولُ إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ ثُمَّ قَرَأَ هَذِهِ الآيَةَ يَقْرَؤُهَا وَيُفَسِّرُهَا {إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا } يُشِيرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ .

Grade : **Da'if Maqtu'** (Al-Albani) حكم: ضعيف مقطوع (الألباني)

Reference : Sunan Abi Dawud 4641
In-book reference : Book 42, Hadith 46
English translation : Book 41, Hadith 4624

Al-Rabi' b. Khalid al-Dabbi said:

I heard al-Hajjaj say in his address: Is the messenger of one of you sent for some need is more respectable with him or his successor among his people? I thought in my mind: I make a vow for Allah that I shall never pray behind you. If I find people who fight against you, I shall fight against you along with them. Ishaq added in his version: He fought in the battle of al-Jamajim until he was killed.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الرَّبِيعِ بْنِ خَالِدٍ الضَّبِّيِّ، قَالَ سَمِعْتُ الْحَجَّاجَ، يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ رَسُولُ أَحَدِكُمْ فِي حَاجَتِهِ أَكْرَمُ عَلَيْهِ أَمْ خَلِيفَتُهُ فِي أَهْلِهِ فَقُلْتُ فِي نَفْسِي

لِلَّهِ عَلَىَّ أَلاَّ أُصَلِّيَ خَلْفَكَ صَلاَةً أَبَدًا وَإِنْ وَجَدْتُ قَوْمًا يُجَاهِدُونَكَ لأُجَاهِدَنَّكَ مَعَهُمْ . زَادَ إِسْحَاقُ فِي حَدِيثِهِ قَالَ فَقَاتَلَ فِي الْجَمَاجِمِ حَتَّى قُتِلَ .

حكم: ضعيف الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4642
In-book reference : Book 42, Hadith 47
English translation : Book 41, Hadith 4625

'Asim said:

I heard al-Hajjaj say on the pulpit: Fear Allah as much as possible; there is no exception in it. Hear and obey the Commander of the Faithful 'Abd al-Malik; there is no exception in it. I swear by Allah, if order people to come but from a certain gate of the mosque, and they come out from another gate, their blood and their properties will be lawful for me. I swear by Allah, if I seize the tribe of Rabi'ah for the tribe of Mudar, it is lawful for me from Allah. Who will apologies to me for the slave of Hudhail (i.e. 'Abd Allah b. Mas'ud) who thinks that his reading of the Quran is from Allah. I swear by Allah, it is a rhymed prose of the Bedouins. Allah did not reveal it to his Prophet (ﷺ). Who will apologies to me for these clients (non-Arab). One of them thinks that he will throw a stone and when it falls (on the ground) he says: Something new has happened. I swear by Allah, I shall leave them (ruined and perished) like the day that passes away.
He said: I mentioned it to al-A'mash. He said: I swear by Allah, I heard it from him.
حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَاصِمٍ، قَالَ سَمِعْتُ الْحَجَّاجَ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَيْسَ فِيهَا مَثْنَوِيَّةٌ وَاسْمَعُوا وَأَطِيعُوا لَيْسَ فِيهَا مَثْنَوِيَّةٌ لأَمِيرِ الْمُؤْمِنِينَ عَبْدِ الْمَلِكِ وَاللَّهِ لَوْ أَمَرْتُ النَّاسَ أَنْ يَخْرُجُوا مِنْ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَخَرَجُوا مِنْ بَابٍ آخَرَ لَحَلَّتْ لِي دِمَاؤُهُمْ وَأَمْوَالُهُمْ وَاللَّهِ لَوْ أَخَذْتُ رَبِيعَةَ بِمُضَرَ لَكَانَ ذَلِكَ لِي مِنَ اللَّهِ حَلاَلاً وَيَا عَذِيرِي مِنْ عَبْدِ هُذَيْلٍ يَزْعُمُ أَنَّ قِرَاءَتَهُ مِنْ عِنْدِ اللَّهِ وَاللَّهِ مَا هِيَ إِلاَّ رَجَزٌ مِنْ رَجَزِ الأَعْرَابِ مَا أَنْزَلَهَا اللَّهُ عَلَى نَبِيِّهِ عَلَيْهِ السَّلاَمُ وَعَذِيرِي مِنْ هَذِهِ الْحَمْرَاءِ يَزْعُمُ أَحَدُهُمْ أَنَّهُ يَرْمِي بِالْحَجَرِ فَيَقُولُ إِلَى أَنْ يَقَعَ الْحَجَرُ قَدْ حَدَثَ أَمْرٌ فَوَاللَّهِ لأَدَعَنَّهُمْ كَالأَمْسِ الدَّابِرِ . قَالَ فَذَكَرْتُهُ لِلأَعْمَشِ فَقَالَ أَنَا وَاللَّهِ سَمِعْتُهُ مِنْهُ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4643
In-book reference : Book 42, Hadith 48
English translation : Book 41, Hadith 4626

Al-A'mash said:

These clients (i.e., non-Arabs) are to be struck and cut off. I swear by Allah, if I strike a stick with a stick, I would annihilate them like the day that passed away. Al-hamra means clients or non-Arabs.
حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ الْحَجَّاجَ، يَقُولُ عَلَى الْمِنْبَرِ هَذِهِ الْحَمْرَاءُ هَبْرٌ هَبْرٌ أَمَا وَاللَّهِ لَقَدْ قَرَعْتُ عَصًا بِعَصًا لأَذَرَنَّهُمْ كَالأَمْسِ الذَّاهِبِ يَعْنِي الْمَوَالِيَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4644
In-book reference : Book 42, Hadith 49
English translation : Book 41, Hadith 4627

Sulaiman al-A’mash said:

I prayed the Friday prayer with al-Hajjaj and he addressed. He then transmitted the tradition of Abu Bakr b. ‘Ayyash. He said in it: Hear and obey the caliph of Allah and his select ‘Abd al-Malik bin Marwan. He then transmitted the rest of the tradition, and said: If I seized Rabi’ah for Mudar. But he did not mention the story of the clients (i.e. non Arabs).

حَدَّثَنَا قَطَنُ بْنُ نُسَيْرٍ، حَدَّثَنَا جَعْفَرٌ يَعْنِي ابْنَ سُلَيْمَانَ، ح حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، عَنْ شَرِيكٍ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ جَمَّعْتُ مَعَ الْحَجَّاجِ فَخَطَبَ فَذَكَرَ حَدِيثَ أَبِي بَكْرِ بْنِ عَيَّاشٍ قَالَ فِيهَا فَاسْمَعُوا وَأَطِيعُوا لِخَلِيفَةِ اللَّهِ وَصَفِيِّهِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ . وَسَاقَ الْحَدِيثَ قَالَ وَلَوْ أَخَذْتُ رَبِيعَةَ بِمُضَرَ وَلَمْ يَذْكُرْ قِصَّةَ الْحَمْرَاءِ .

حكم: صحيح إلى الحجاج الظالم (الألباني)

Reference : Sunan Abi Dawud 4645
In-book reference : Book 42, Hadith 50
English translation : Book 41, Hadith 4628

Narrated Safinah:

The Prophet (ﷺ) said: The Caliphate of Prophecy will last thirty years; then Allah will give the Kingdom of His Kingdom to anyone He wills.

Sa'id told that Safinah said to him: Calculate Abu Bakr's caliphate as two years, 'Umar's as ten, 'Uthman's as twelve and 'Ali so and so. Sa'id said: I said to Safinah: They conceive that 'Ali was not a caliph. He replied: The buttocks of Marwan told a lie.

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خِلاَفَةُ النُّبُوَّةِ ثَلاَثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ - أَوْ مُلْكَهُ - مَنْ يَشَاءُ " . قَالَ سَعِيدٌ قَالَ لِي سَفِينَةُ أَمْسِكْ عَلَيْكَ أَبَا بَكْرٍ سَنَتَيْنِ وَعُمَرَ عَشْرًا وَعُثْمَانَ اثْنَتَىْ عَشْرَةَ وَعَلِيٌّ كَذَا . قَالَ سَعِيدٌ قُلْتُ لِسَفِينَةَ إِنَّ هَؤُلاَءِ يَزْعُمُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلاَمُ لَمْ يَكُنْ بِخَلِيفَةٍ . قَالَ كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاءِ يَعْنِي بَنِي مَرْوَانَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4646
In-book reference : Book 42, Hadith 51
English translation : Book 41, Hadith 4629

Safinah reported the Messenger of Allah (ﷺ) as saying:

The caliphate of Prophecy will last thirty years; then Allah will give the Kingdom to whom he wishes; or his kingdom to whom he wishes.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خِلاَفَةُ النُّبُوَّةِ ثَلاَثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ - أَوْ مُلْكَهُ مَنْ يَشَاءُ - " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4647
In-book reference : Book 42, Hadith 52
English translation : Book 41, Hadith 4630

Narrated Sa'id ibn Zayd ibn Amr ibn Nufayl:

Abdullah ibn Zalim al-Mazini said: I heard Sa'id ibn Zayd ibn Amr ibn Nufayl say: When so and so came to Kufah, and made so and so stand to address the people, Sa'id ibn Zayd caught hold of my hand and said: Are you seeing this tyrant? I bear witness to the nine people that they will go to Paradise. If I testify to the tenth too, I shall not be sinful. I asked: Who are the nine? He said: The Messenger of Allah (ﷺ) said when he was on Hira': Be still, Hira', for only a Prophet, or an ever-truthful, or a martyr is on you. I asked: Who are those nine? He said: The Messenger of Allah, AbuBakr, Umar, Uthman, Ali, Talhah, az-Zubayr, Sa'd ibn AbuWaqqas and AbdurRahman ibn Awf. I asked: Who is the tenth? He paused a moment and said: it is I.
Abu Dawud said: This tradition has been transmitted by al-Ashja'i, from Sufyan, from Mansur, from Hilal b. Yasaf, from Ibn Hayyan on the authority of 'Abd Allah b. Zalim through his different chain of narrators in a a similar manner.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، عَنِ ابْنِ إِدْرِيسَ، أَخْبَرَنَا حُصَيْنٌ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، وَسُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ الْمَازِنِيِّ، قَالَ ذَكَرَ سُفْيَانُ رَجُلاً فِيمَا بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ ظَالِمٍ الْمَازِنِيِّ قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ لَمَّا قَدِمَ فُلاَنٌ الْكُوفَةَ أَقَامَ فُلاَنٌ خَطِيبًا فَأَخَذَ بِيَدِي سَعِيدُ بْنُ زَيْدٍ فَقَالَ أَلاَ تَرَى إِلَى هَذَا الظَّالِمِ فَأَشْهَدُ عَلَى التِّسْعَةِ إِنَّهُمْ فِي الْجَنَّةِ وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ إِيثَمْ - قَالَ ابْنُ إِدْرِيسَ وَالْعَرَبُ تَقُولُ آثَمْ - قُلْتُ وَمَنِ التِّسْعَةُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى حِرَاءٍ " اثْبُتْ حِرَاءُ إِنَّهُ لَيْسَ عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ " . قُلْتُ وَمَنِ التِّسْعَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ . قُلْتُ وَمَنِ الْعَاشِرُ فَتَلَكَّأَ هُنَيَّةً ثُمَّ قَالَ أَنَا . قَالَ أَبُو دَاوُدَ رَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يِسَافٍ عَنِ ابْنِ حَيَّانَ عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ بِإِسْنَادِهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4648
In-book reference : Book 42, Hadith 53
English translation : Book 41, Hadith 4631

Narrated Sa'id ibn Zayd:

AbdurRahman ibn al-Akhnas said that when he was in the mosque, a man mentioned Ali (may Allah be pleased with him). So Sa'id ibn Zayd got up and said: I bear witness to the Messenger of Allah (ﷺ) that I heard him say: Ten persons will go to Paradise: The Prophet (ﷺ) will go to Paradise, AbuBakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise: az-Zubayr ibn al-Awwam will go to paradise, Sa'd ibn Malik will go to Paradise, and AbdurRahman ibn Awf will go to Paradise. If I wish, I can mention the tenth. The People asked: Who is he: So he kept silence. The again asked: Who is he: He replied: He is Sa'id ibn Zayd.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَخْنَسِ، أَنَّهُ كَانَ فِي الْمَسْجِدِ فَذَكَرَ رَجُلٌ عَلِيًّا عَلَيْهِ السَّلاَمُ فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ " عَشَرَةٌ فِي الْجَنَّةِ النَّبِيُّ فِي الْجَنَّةِ وَأَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ بْنُ الْعَوَّامِ فِي الْجَنَّةِ وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ " . وَلَوْ شِئْتَ لَسَمَّيْتُ الْعَاشِرَ . قَالَ فَقَالُوا مَنْ هُوَ فَسَكَتَ قَالَ فَقَالُوا مَنْ هُوَ فَقَالَ هُوَ سَعِيدُ بْنُ زَيْدٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4649
In-book reference : Book 42, Hadith 54
English translation : Book 41, Hadith 4632

Rabah ibn al-Harith said:

I was sitting with someone in the mosque of Kufah while the people of Kufah were with him. Then Sa'id ibn Zayd ibn Amr ibn Nufayl came and he welcomed him, greeted him, and seated him near his foot on the throne. Then a man of the inhabitants of Kufah, called Qays ibn Alqamah, came. He received him and began to abuse him.
Sa'id asked: Whom is this man abusing? He replied: He is abusing Ali. He said: Don't I see that the companions of the Messenger of Allah (ﷺ) are being abused, but you neither stop it nor do anything about it? I heard the Messenger of Allah (ﷺ) say--and I need not say for him anything which he did not say, and then he would ask me tomorrow when I see him --AbuBakr will go to Paradise and Umar will go to Paradise. He then mentioned the rest of the tradition to the same effect (as in No. 4632).
He then said: The company of one of their man whose face has been covered with dust by the Messenger of Allah (ﷺ) is better than the actions of one of you for a whole life time even if he is granted the life-span of Noah.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى النَّخَعِيُّ، حَدَّثَنِي جَدِّي، رِيَاحُ بْنُ الْحَارِثِ قَالَ كُنْتُ قَاعِدًا عِنْدَ فُلاَنٍ فِي مَسْجِدِ الْكُوفَةِ وَعِنْدَهُ أَهْلُ الْكُوفَةِ فَجَاءَ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ فَرَحَّبَ بِهِ وَحَيَّاهُ وَأَقْعَدَهُ عِنْدَ رِجْلِهِ عَلَى السَّرِيرِ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ قَيْسُ بْنُ عَلْقَمَةَ فَاسْتَقْبَلَهُ فَسَبَّ وَسَبَّ فَقَالَ سَعِيدٌ مَنْ يَسُبُّ هَذَا الرَّجُلُ قَالَ يَسُبُّ عَلِيًّا . قَالَ أَلاَ أَرَى أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُسَبُّونَ عِنْدَكَ ثُمَّ لاَ تُنْكِرُ وَلاَ تُغَيِّرُ أَنَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَإِنِّي لَغَنِيٌّ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ فَيَسْأَلُنِي عَنْهُ غَدًا إِذَا لَقِيتُهُ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ " . وَسَاقَ مَعْنَاهُ ثُمَّ قَالَ لَمَشْهَدُ رَجُلٍ مِنْهُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَغْبَرُّ فِيهِ وَجْهُهُ خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ وَلَوْ عُمِّرَ عُمْرَ نُوحٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4650
In-book reference : Book 42, Hadith 55
English translation : Book 41, Hadith 4633

Anas b. malik said:

The prophet of Allah (ﷺ) ascended Uhud, and Abu Bakr, ’Umar and 'Uthman followed him. It began to shake with them. The prophet of Allah (ﷺ) struck it with his foot and said: Be still, for only a prophet, an ever-truthful and two martyrs are on you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - الْمَعْنَى - قَالاَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم صَعِدَ أُحُدًا فَتَبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَضَرَبَهُ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِرِجْلِهِ وَقَالَ " اثْبُتْ أُحُدُ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4651
In-book reference : Book 42, Hadith 56
English translation : Book 41, Hadith 4634

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Gabriel came and taking me by the hand showed the gate of Paradise by which my people will enter. AbuBakr then said: Messenger of Allah! I wish I had been with you so that I might have looked at it. The Messenger of Allah (ﷺ) then said: You, AbuBakr, will be the first of my people to enter Paradise.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ، عَنْ عَبْدِ السَّلاَمِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالاَنِيِّ، عَنْ أَبِي خَالِدٍ، مَوْلَى آلِ جَعْدَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَانِي جِبْرِيلُ فَأَخَذَ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي " . فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّكَ يَا أَبَا بَكْرٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4652
In-book reference : Book 42, Hadith 57
English translation : Book 41, Hadith 4635

Jabir reported the Messenger of Allah (ﷺ) as saying:

No one of those who took the oath of allegiance under the tree will go to hell.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ، أَنَّ اللَّيْثَ، حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4653
In-book reference : Book 42, Hadith 58
English translation : Book 41, Hadith 4636

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying – will be according to the version of Musa :

Perhaps Allah, and Ibn Sinan’s version has : Allah looked at the participants of the battle of Badr (with mercy) and said : Do whatever you wish ; I have forgiven you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ مُوسَى " فَلَعَلَّ اللَّهَ " . وَقَالَ ابْنُ سِنَانٍ " اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4654
In-book reference : Book 42, Hadith 59
English translation : Book 41, Hadith 4637

Al-Miswar b. Makhramah said :

The prophet (ﷺ) went out during the time of (treaty of) al-Hudaibiyyah. He then mentioned the rest of the tradition. He said : ‘Urwah b. Mas’ud then came to him and began to speak to the Prophet (ﷺ). Whenever he talk to him, he caught his beard ; and al-Mughirah b. Shu’bah was standing near the head of the Prophet (ﷺ) with a sword with him and a helmet on him. He then struck his hand with the handle of the sword, saying : Keep away your hand from his beard. ‘Urwah then raised his head and said : Who is this ? The prophet said : Al-Mughirah b. Shu’bah.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، أَنَّ مُحَمَّدَ بْنَ ثَوْرٍ، حَدَّثَهُمْ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ فَذَكَرَ الْحَدِيثَ . قَالَ فَأَتَاهُ - يَعْنِي عُرْوَةَ بْنَ مَسْعُودٍ - فَجَعَلَ يُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم فَكُلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ صلى الله عليه وسلم وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمِغْفَرُ فَضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ وَقَالَ أَخِّرْ يَدَكَ عَنْ لِحْيَتِهِ . فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ مَنْ هَذَا قَالُوا الْمُغِيرَةُ بْنُ شُعْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4655
In-book reference : Book 42, Hadith 60
English translation : Book 41, Hadith 4638

Narrated Umar ibn al-Khattab:

Al-Aqra', the mu'adhdhin (announcer) of Umar ibn al-Khattab said: Umar sent me to a bishop and I called him.
Umar said to him: Do you find me in the Book? He said: Yes. He asked: How do you find me? He said: I find you (like a) castle. Then he raised a whip to him, saying: What do you mean by castle? He replied: An iron castle and severely trustworthy. He asked: How do you find the one who will come after me? He said: I find him a pious caliph, except that he will prefer his relatives. Umar said: May Allah have mercy on Uthman: He said it three times. He then asked: How do you find the one who will come after him?
He replied: I find him like rusty iron. Umar then put his hand on his head, and said: O filthy! O filthy! He said: Commander of the Faithful! He is a pious caliph, but when he is made caliph, the sword will be unsheathed and blood will be shed.
Abu Dawud said: Al-dafr means filth or evil smell.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الضَّرِيرُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَنَّ سَعِيدَ بْنَ إِيَاسٍ الْجُرَيْرِيَّ، أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنِ الأَقْرَعِ، مُؤَذِّنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ بَعَثَنِي عُمَرُ إِلَى الأُسْقُفِّ فَدَعَوْتُهُ فَقَالَ لَهُ عُمَرُ وَهَلْ تَجِدُنِي فِي الْكِتَابِ قَالَ نَعَمْ . قَالَ كَيْفَ تَجِدُنِي قَالَ أَجِدُكَ قَرْنًا . فَرَفَعَ عَلَيْهِ الدِّرَّةَ فَقَالَ قَرْنٌ مَهْ فَقَالَ قَرْنٌ حَدِيدٌ أَمِينٌ شَدِيدٌ . قَالَ كَيْفَ تَجِدُ الَّذِي يَجِيءُ مِنْ بَعْدِي فَقَالَ أَجِدُهُ خَلِيفَةً صَالِحًا غَيْرَ أَنَّهُ يُؤْثِرُ قَرَابَتَهُ . قَالَ عُمَرُ يَرْحَمُ اللَّهُ عُثْمَانَ ثَلاَثًا فَقَالَ كَيْفَ تَجِدُ الَّذِي بَعْدَهُ قَالَ أَجِدُهُ صَدَأَ حَدِيدٍ فَوَضَعَ عُمَرُ يَدَهُ عَلَى رَأْسِهِ فَقَالَ يَا دَفْرَاهُ يَا دَفْرَاهُ . فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ خَلِيفَةٌ صَالِحٌ وَلَكِنَّهُ يُسْتَخْلَفُ حِينَ يُسْتَخْلَفُ وَالسَّيْفُ مَسْلُولٌ وَالدَّمُ مُهْرَاقٌ . قَالَ أَبُو دَاوُدَ الدَّفْرُ النَّتْنُ .

Grade : **Da'if in chain** (Al-Albani) **حكم: ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4656
In-book reference : Book 42, Hadith 61
English translation : Book 41, Hadith 4639

(10) Chapter: Excellence Of The Companions Of The Prophet (saws)

(10) باب فِي فَضْلِ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم

'Imran b. Husain reported the Messenger of Allah (ﷺ) as saying :

the best of my people is the generation in which I have been sent, then their immediate followers, then their immediate followers. Allah knows best whether he mentioned the third or not. After them will be people who will give testimony without being asked, who will make vows which they do not fulfill, who will be treacherous and not to be trusted, among whom fatness will appear.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَنْبَأَنَا ح، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ " ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلاَ يُوفُونَ وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ وَيَفْشُو فِيهِمُ السِّمَنُ " .

Grade : **Sahih** (Al-Albani) **حكم: صحيح** (الألباني)

Reference : Sunan Abi Dawud 4657
In-book reference : Book 42, Hadith 62
English translation : Book 41, Hadith 4640

(11) Chapter: Prohibition Of Abusing The Companions Of The Apostle of Allah (saws)

(11) باب فِي النَّهْىِ عَنْ سَبِّ، أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم

Abu Sa'id (al-Khudri) reported the Messenger of Allah (May peace be upon him) as saying :

Do not revile my Companions; by him in whose hand my soul is, if one of you contributed the amount of gold equivalent to Uhud, it would not amount to as much as the mudd of one of them, or half of it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4658
In-book reference : Book 42, Hadith 63
English translation : Book 41, Hadith 4641

'Amr b. Abl Qurrah said :

Hudhaifah was in al-Mada'in. He used to mention things which the Messenger of Allah (May peace be upon him) said to some people from among his Companions in anger. The people who heard from Hudhaifah would go to Salman and tell him what Hudhaifah said. Salman would say: Hudhaifah knows best what he says. Then they would come to Hudhaifah and tell him: We mentioned Salman what you said, but he neither testified you nor falsified you. So Hudhaifah came to salman who was in his vegetable farm, and said : Salman, what prevents you from testifying me of what I heard from the Messenger of Allah (May peace be upon him) ? Salman said: The Messenger of Allah (May peace be upon him) sometimes would be angry, and said in anger something to some of his Companions; he would be sometimes pleased and said in pleasure something to some of his Companions. Would you not stop until you create love of some people in the hearts of some people, and hatred of some people in the hearts of some people, and until you generate disagreement and dissension? You know that the Messenger of Allah (May peace be upon him) addressed, saying : If I abused any person of my people, or cursed him in my anger. I am one of the children of Adam : I become angry as they become angry. He (Allah) has sent me as a mercy for all worlds. (O Allah!) make them (Abuse or curse) blessing for them on the day of judgment! I swear by Allah. You should stop (mentioning these traditions), otherwise I shall writ to 'Umar.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ الثَّقَفِيُّ، حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ الْمَاصِرُ، عَنْ عَمْرِو بْنِ أَبِي قُرَّةَ، قَالَ كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَكَانَ يَذْكُرُ أَشْيَاءَ قَالَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لأُنَاسٍ مِنْ أَصْحَابِهِ فِي الْغَضَبِ فَيَنْطَلِقُ نَاسٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ حُذَيْفَةَ فَيَأْتُونَ سَلْمَانَ فَيَذْكُرُونَ لَهُ قَوْلَ حُذَيْفَةَ فَيَقُولُ سَلْمَانُ حُذَيْفَةُ أَعْلَمُ بِمَا يَقُولُ فَيَرْجِعُونَ إِلَى حُذَيْفَةَ فَيَقُولُونَ لَهُ قَدْ ذَكَرْنَا قَوْلَكَ لِسَلْمَانَ فَمَا صَدَّقَكَ وَلاَ كَذَّبَكَ . فَأَتَى حُذَيْفَةُ سَلْمَانَ وَهُوَ فِي مَبْقَلَةٍ فَقَالَ يَا سَلْمَانُ مَا يَمْنَعُكَ أَنْ تُصَدِّقَنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ سَلْمَانُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْضَبُ فَيَقُولُ فِي الْغَضَبِ لِنَاسٍ مِنْ أَصْحَابِهِ وَيَرْضَى فَيَقُولُ فِي الرِّضَا لِنَاسٍ مِنْ أَصْحَابِهِ أَمَا تَنْتَهِي حَتَّى تُورِّثَ رِجَالاً حُبَّ رِجَالٍ وَرِجَالاً بُغْضَ رِجَالٍ وَحَتَّى تُوقِعَ اخْتِلاَفًا وَفُرْقَةً وَلَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ فَقَالَ " أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ سَبَّةً أَوْ لَعَنْتُهُ لَعْنَةً فِي غَضَبِي - فَإِنَّمَا أَنَا مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا يَغْضَبُونَ وَإِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ - فَاجْعَلْهَا عَلَيْهِمْ صَلاَةً يَوْمَ الْقِيَامَةِ " . وَاللَّهِ لَتَنْتَهِيَنَّ أَوْ لأَكْتُبَنَّ إِلَى عُمَرَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4659
In-book reference : Book 42, Hadith 64
English translation : Book 41, Hadith 4642

(12) Chapter: Proof Of Abu Bakr's Caliphate

(12) باب فِي اسْتِخْلاَفِ أَبِي بَكْرٍ رضى الله عنه

Narrated Abdullah ibn Zam'ah:

When the illness of the Messenger of Allah (ﷺ) became serious while I was with him among a group of people, Bilal called him for prayer. He said: Ask someone to lead the people in prayer. So Abdullah ibn Zam'ah went out and found that Umar was present among the people and AbuBakr was not there. I said: Umar, get up and lead the people in prayer. So he came forward and uttered "Allah is Most Great". When the Messenger of Allah (ﷺ) heard his voice, as Umar had a loud voice, he said: Where is AbuBakr? Allah does not allow that, and the Muslims too; Allah does not allow that, and the Muslims too. So he sent for AbuBakr. He came after Umar had led the people in that prayer. He then led the people in prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ لَمَّا اسْتُعِزَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ دَعَاهُ بِلاَلٌ إِلَى الصَّلاَةِ فَقَالَ مُرُوا مَنْ يُصَلِّي لِلنَّاسِ . فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ فَإِذَا عُمَرُ فِي النَّاسِ وَكَانَ أَبُو بَكْرٍ غَائِبًا فَقُلْتُ يَا عُمَرُ قُمْ فَصَلِّ بِالنَّاسِ فَتَقَدَّمَ فَكَبَّرَ فَلَمَّا سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَوْتَهُ وَكَانَ عُمَرُ رَجُلاً مُجْهِرًا قَالَ " فَأَيْنَ أَبُو بَكْرٍ يَأْبَى اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ يَأْبَى اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ " . فَبَعَثَ إِلَى أَبِي بَكْرٍ فَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلاَةَ فَصَلَّى بِالنَّاسِ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4660
In-book reference : Book 42, Hadith 65
English translation : Book 41, Hadith 4643

The tradition mentioned above has also been transmitted by ‘Abd Allah b. Zam’ah through a different chain. He said:

When the Prophet (May peace be upon him) heard ‘Umar’s voice, Ibn Zam’ah said: The Prophet (May peace be upon him) came out until he took out his head of his apartment. He then said : No, no, no; the son of Abu Quhafah should lead the people in prayer. He said it angrily.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، قَالَ حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ زَمْعَةَ، أَخْبَرَهُ بِهَذَا الْخَبَرِ، قَالَ لَمَّا سَمِعَ النَّبِيُّ صلى الله عليه وسلم صَوْتَ عُمَرَ قَالَ ابْنُ زَمْعَةَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ ثُمَّ قَالَ " لاَ لاَ لاَ لِيُصَلِّ لِلنَّاسِ ابْنُ أَبِي قُحَافَةَ " . يَقُولُ ذَلِكَ مُغْضَبًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4661
In-book reference : Book 42, Hadith 66
English translation : Book 41, Hadith 4644

(13) Chapter: Instructions Regarding Refraining From Speech During The Period Of Turmoil

(13) باب مَا يَدُلُّ عَلَى تَرْكِ الْكَلاَمِ فِي الْفِتْنَةِ

Narrated AbuBakrah:

The Messenger of Allah (ﷺ) said to al-Hasan ibn Ali. This son of mine is a Sayyid (chief), and I hope Allah may reconcile two parties of my community by means of him. Hammad's version has: And perhaps Allah may reconcile two large parties of Muslims by means of him.

حَدَّثَنَا مُسَدَّدٌ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ حَدَّثَنِي الأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْحَسَنِ بْنِ عَلِيٍّ " إِنَّ ابْنِي هَذَا سَيِّدٌ وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنْ أُمَّتِي " . وَقَالَ فِي حَدِيثِ حَمَّادٍ " وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4662
In-book reference : Book 42, Hadith 67
English translation : Book 41, Hadith 4645

Narrated Hudhayfah:

There is no one who will be overtaken by trial regarding whom I do not fear except Muhammad ibn Maslamah, for I heard the Messenger of Allah (ﷺ) say: Trial will not harm you.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، قَالَ قَالَ حُذَيْفَةُ مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلاَّ أَنَا أَخَافُهَا عَلَيْهِ إِلاَّ مُحَمَّدُ بْنُ مَسْلَمَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَضُرُّكَ الْفِتْنَةُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4663
In-book reference : Book 42, Hadith 68
English translation : Book 41, Hadith 4646

Tha’labah b. Dubai’ah said:

We entered upon Hudhaifah. He said: I know a man whom the trails will not harm. We came out and found that a tent was pitched. We entered and found in it Muhammad b. Maslamah. We asked him about it. He said : I do not intent that any place of your towns should occupy me until that which is prevailing is removed.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ثَعْلَبَةَ بْنِ ضُبَيْعَةَ، قَالَ دَخَلْنَا عَلَى حُذَيْفَةَ فَقَالَ إِنِّي لأَعْرِفُ رَجُلاً لاَ تَضُرُّهُ الْفِتَنُ شَيْئًا . قَالَ فَخَرَجْنَا فَإِذَا فُسْطَاطٌ مَضْرُوبٌ فَدَخَلْنَا فَإِذَا فِيهِ مُحَمَّدُ بْنُ مَسْلَمَةَ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ مَا أُرِيدُ أَنْ يَشْتَمِلَ عَلَىَّ شَىْءٌ مِنْ أَمْصَارِكُمْ حَتَّى تَنْجَلِيَ عَمَّا انْجَلَتْ .

Grade : **Sahih li ghairih** (Al-Albani) صحيح لغيره (الألباني) حكم:

Reference : Sunan Abi Dawud 4664
In-book reference : Book 42, Hadith 69
English translation : Book 41, Hadith 4647

The tradition mentioned above has also been transmitted by Dubai’ah b. Husain al-Tha’labi through a different chain of narrators to the same effect.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ضُبَيْعَةَ بْنِ حُصَيْنٍ الثَّعْلَبِيِّ، بِمَعْنَاهُ .

Reference : Sunan Abi Dawud 4665
In-book reference : Book 42, Hadith 70
English translation : Book 41, Hadith 4648

Qais b. 'Abbad said :

I said to 'All (Allah be pleased with him) : Tell me about this march of yours. Is this an order that the Messenger of Allah (May peace be upon him) had given you, or is this your opinion that you have? He said: The Messenger of Allah (May peace be upon him) did not give me any order; but this is an opinion that I have.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ قُلْتُ لِعَلِيٍّ رضى الله عنه أَخْبِرْنَا عَنْ مَسِيرِكَ هَذَا أَعَهْدٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمْ رَأْىٌ رَأَيْتَهُ فَقَالَ مَا عَهِدَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَىْءٍ وَلَكِنَّهُ رَأْىٌ رَأَيْتُهُ .

Grade : **Sahih in chain** (Al-Albani) **صحيح الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4666
In-book reference : Book 42, Hadith 71
English translation : Book 41, Hadith 4649

Abu Sa'id reported the Messenger of Allah (May peace be upon him) as saying:

In the event of the dissension among Muslims an emerging sect will emerge ; one of the two parties that is nearer to the truth will kill it.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4667
In-book reference : Book 42, Hadith 72
English translation : Book 41, Hadith 4650

(14) Chapter: Making Distinction Between The Prophets

(14) باب فِي التَّخْيِيرِ بَيْنَ الأَنْبِيَاءِ عَلَيْهِمُ الصَّلاَةُ وَالسَّلاَمُ

Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying :

Do not distinguish between the Prophets.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرٌو، - يَعْنِي ابْنَ يَحْيَى - عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 4668
In-book reference : Book 42, Hadith 73

English translation : Book 41, Hadith 4651

Ibn 'Abbas reported the Prophet (May peace be upon him) as saying :

It is not fitting for a servent to say that I (The Prophet) is better than Jonah son of Matta.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4669
In-book reference : Book 42, Hadith 74
English translation : Book 41, Hadith 4652

'Abd Allah b. Ja'far reported the Messenger of Allah (May peace be upon him) as saying:

It is not fitting for a prophet to say : I am better than Jonah son of matta.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا يَنْبَغِي لِنَبِيٍّ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى " .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4670
In-book reference : Book 42, Hadith 75
English translation : Book 41, Hadith 4653

'Abu Hurairah said :

A man from among the Jews said : By him who chose Moses above the universe. So a Muslim raised his hand and slapped the Jew on his face. The Jew went to the Messenger of Allah (May peace be upon him) and informed him. The Prophet (May peace be upon him) said: Do not make me superior to Moses, for mankind (on the Day of Resurrection) will swoon and I will be the know whether he was among those who swooned and had recovered before me, or he was among those of whom Allah had made an exception.
Abu Dawud said : The tradition of Ibn yahya is more perfect.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، قَالَ حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ مِنَ الْيَهُودِ وَالَّذِي اصْطَفَى مُوسَى . فَرَفَعَ الْمُسْلِمُ يَدَهُ فَلَطَمَ وَجْهَ الْيَهُودِيِّ فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يُصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا مُوسَى بَاطِشٌ فِي جَانِبِ الْعَرْشِ فَلاَ أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ عَزَّ وَجَلَّ " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ ابْنِ يَحْيَى أَتَمُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4671
In-book reference : Book 42, Hadith 76

English translation : Book 41, Hadith 4654

Anas said:

A man said to the Messenger of Allah (May peace be upon him): O best of all creatures! The Messenger of Allah (May peace be upon him) said : That was Abraham (peace be upon him).

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، يَذْكُرُ عَنْ أَنَسٍ، قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا خَيْرَ الْبَرِيَّةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَاكَ إِبْرَاهِيمُ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4672
In-book reference : Book 42, Hadith 77
English translation : Book 41, Hadith 4655

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open the first intercessor, and the first whose intercession will be accepted.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ فَرُّوخَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا سَيِّدُ وَلَدِ آدَمَ وَأَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4673
In-book reference : Book 42, Hadith 78
English translation : Book 41, Hadith 4656

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

I do not know whether Tubba was accursed or not, and ‘Uzair (Azra was a prophet or not).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، وَمَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَدْرِي أَتُبَّعٌ لَعِينٌ هُوَ أَمْ لاَ وَمَا أَدْرِي أَعُزَيْرٌ نَبِيٌّ هُوَ أَمْ لاَ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4674
In-book reference : Book 42, Hadith 79
English translation : Book 41, Hadith 4657

Abu Hurairah said :

I heard the Messenger of Allah (May peace be upon him) say : I am the nearest of kin among the people to (Jesus) son of Mary. The Prophet are brothers, sons of one father by co-wives. There is no Prophet between me and him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ الأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4675
In-book reference : Book 42, Hadith 80
English translation : Book 41, Hadith 4658

(15) Chapter: Refutation Of The Murji'ah

(15) باب فِي رَدِّ الإِرْجَاءِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

Faith has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of a bone from the road. And modesty is a branch of faith.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْعَظْمِ عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4676
In-book reference : Book 42, Hadith 81
English translation : Book 41, Hadith 4659

Ibn ‘Abbas said :

When the deputation of ‘Abd al-Qais came to the Messenger of Allah (May peace be upon him), he commanded them to believe in Allah. He asked : Do you know what faith in Allah is? They replied : Allah and his Apostle know best. He said: It includes the testimony that there is no god but Allah, and that Muhammad is Allah’s Apostle, the observance of the prayer, the payment of zakat, the fasts of Ramadan, and your giving a fifth of the booty.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ قَالَ " أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4677
In-book reference : Book 42, Hadith 82
English translation : Book 41, Hadith 4660

Jabir reported the Messenger of Allah (May peace be upon him) as saying :

Between a servant and unbelief there is the abandonment of prayer.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4678
In-book reference : Book 42, Hadith 83

English translation : Book 41, Hadith 4661

(16) Chapter: Proof Of Increase And Decrease Of Faith

(16) باب الدَّلِيلِ عَلَى زِيَادَةِ الإِيمَانِ وَنُقْصَانِهِ

'Abd Allah b. 'Umar reported the Messenger of Allah (ﷺ) as saying:

I did not see more defective in respect of reason and religion than the wise of you (women). A woman asked: What is the defect of reason and religion ? He replied: The defect of reason is the testimony of two women for one man, and the defect of faith is that one of you does not fast during Ramadan (when one is menstruating), and keep away from prayer for some days.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَلاَ دِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ " . قَالَتْ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ قَالَ " أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ شَهَادَةُ رَجُلٍ وَأَمَّا نُقْصَانُ الدِّينِ فَإِنَّ إِحْدَاكُنَّ تُفْطِرُ رَمَضَانَ وَتُقِيمُ أَيَّامًا لاَ تُصَلِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4679
In-book reference : Book 42, Hadith 84
English translation : Book 41, Hadith 4662

Ibn ‘Abbas said:

when the Prophet (May peace be upon him) turned towards the Ka’bah (in prayer), the people asked : Messenger of Allah (May peace be upon him)! what will happen with those who died while they prayed with their faces towards Jerusalem ? Allah the Exalted, then revealed : “And never would Allah make your faith of no effect.”

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا تَوَجَّهَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْكَعْبَةِ قَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ فَأَنْزَلَ اللَّهُ تَعَالَى { وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4680
In-book reference : Book 42, Hadith 85
English translation : Book 41, Hadith 4663

Narrated AbuUmamah:

The Prophet (ﷺ) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الإِيمَانَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4681
In-book reference : Book 42, Hadith 86
English translation : Book 41, Hadith 4664

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The most perfect believer in respect of faith is he who is best of them in manners.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4682
In-book reference : Book 42, Hadith 87
English translation : Book 41, Hadith 4665

Sa’d b. Abi Waqqas said :

The Prophet (May peace be upon him) gave some people and did not give anything to a man of them. Sa’d said : Messenger of Allah! You gave so and so, so and so, but did not give anything to so and so while he is a believer. The Prophet (May peace be upon him) said : Or he is a Muslim. Sa’d repeated it thrice and the Prophet (May peace be upon him) then said : I give some people and leave him who is dearer to me than them. I do not give him anything fearing lest he should fall into Hell on his face.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ وَأَخْبَرَنِي الزُّهْرِيُّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم رِجَالاً وَلَمْ يُعْطِ رَجُلاً مِنْهُمْ شَيْئًا فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ أَعْطَيْتَ فُلاَنًا وَفُلاَنًا وَلَمْ تُعْطِ فُلاَنًا شَيْئًا وَهُوَ مُؤْمِنٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْ مُسْلِمٌ " . حَتَّى أَعَادَهَا سَعْدٌ ثَلاَثًا وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " أَوْ مُسْلِمٌ " . ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي أُعْطِي رِجَالاً وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَىَّ مِنْهُمْ لاَ أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4683
In-book reference : Book 42, Hadith 88
English translation : Book 41, Hadith 4666

Explaining the verse, “say ; You have no faith, but you only say :

We have submitted our wills to Allah”, Al-Zuhri said : We think that ISLAM is a word, and faith is an action.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ وَقَالَ الزُّهْرِيُّ { قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا } قَالَ نَرَى أَنَّ الإِسْلاَمَ الْكَلِمَةُ وَالإِيمَانَ الْعَمَلُ .

حكم: **صحيح الإسناد مقطوع** (الألباني)

Reference : Sunan Abi Dawud 4684
In-book reference : Book 42, Hadith 89
English translation : Book 41, Hadith 4667

Sa’d said :

The Prophet (May peace be upon him) distributed (spoils) among the people I said to him : Give so and so for he is a believer. He said : Or he is a Muslim. I give a man something while another man is dearer to me than him, fearing that he may fall into Hell on his face.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ، حَدَّثَنَا سُفْيَانُ، - الْمَعْنَى - قَالاَ حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَسَّمَ بَيْنَ النَّاسِ قَسْمًا فَقُلْتُ أَعْطِ فُلاَنًا فَإِنَّهُ مُؤْمِنٌ . قَالَ " أَوْ مُسْلِمٌ إِنِّي لأُعْطِي الرَّجُلَ الْعَطَاءَ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ مَخَافَةَ أَنْ يُكَبَّ عَلَى وَجْهِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4685
In-book reference : Book 42, Hadith 90
English translation : Book 41, Hadith 4668

Ibn ‘Umar reported the Prophet (May peace be upon him) as saying :

Do not turn unbelievers after me ; one of you may strike the neck of the other.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، قَالَ وَاقِدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4686
In-book reference : Book 42, Hadith 91
English translation : Book 41, Hadith 4669

Ibn ‘Umar reported the Messenger of Allah (May peace be upon him) as saying :

If any believing man calls another believing man an unbeliever, if he is actually an infidel, it is all right ; if not, he will become an infidel.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلاً مُسْلِمًا فَإِنْ كَانَ كَافِرًا وَإِلاَّ كَانَ هُوَ الْكَافِرَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4687
In-book reference : Book 42, Hadith 92
English translation : Book 41, Hadith 4670

‘Abd Allah b. ‘Amr reported the Messenger of Allah (May peace be upon him) as saying:

Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristics of hypocrisy till he abandons it : when he talks he lies, when he makes a promise he violates it, when he makes a covenant he acts treacherously, and when he quarrels, he deviates from the Truth.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ " .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4688
In-book reference : Book 42, Hadith 93
English translation : Book 41, Hadith 4671

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

When one commits fornication, one is not a believer ; when one steals, one is not a believer ; when one drinks, one is not a believer ; and repentance is placed before him.

حَدَّثَنَا أَبُو صَالِحٍ الأَنْطَاكِيُّ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ " .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4689
In-book reference : Book 42, Hadith 94
English translation : Book 41, Hadith 4672

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him.

حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا نَافِعٌ، - يَعْنِي ابْنَ يَزِيدَ - قَالَ حَدَّثَنِي ابْنُ الْهَادِ، أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمَقْبُرِيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الإِيمَانُ كَانَ عَلَيْهِ كَالظُّلَّةِ فَإِذَا انْقَطَعَ رَجَعَ إِلَيْهِ الإِيمَانُ " .

Grade : **Sahih** (Al-Albani) **حكم**: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4690
In-book reference : Book 42, Hadith 95
English translation : Book 41, Hadith 4673

(17) Chapter: Belief In Divine Decree (17) باب فِي الْقَدَرِ

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: The Qadariyyah are the Magians of this community. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ حَدَّثَنِي بِمِنًى، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الأُمَّةِ إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4691
In-book reference : Book 42, Hadith 96
English translation : Book 41, Hadith 4674

Hudhaifah reported the Messenger of Allah (May peace be upon him) as saying :

Every people have Magians, and the Magians of this community are those who declare that there is no destination by Allah. If any one of them dies, do not attend his funeral, and if any one of them is ill, do not pay a sick visit to him. They are the partisans of the Antichrist (Dajjal), and Allah will surely join with the Antichrist.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ، مَوْلَى غُفْرَةَ عَنْ رَجُلٍ، مِنَ الأَنْصَارِ عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ أُمَّةٍ مَجُوسٌ وَمَجُوسُ هَذِهِ الأُمَّةِ الَّذِينَ يَقُولُونَ لاَ قَدَرَ مَنْ مَاتَ مِنْهُمْ فَلاَ تَشْهَدُوا جَنَازَتَهُ وَمَنْ مَرِضَ مِنْهُمْ فَلاَ تَعُودُوهُمْ وَهُمْ شِيعَةُ الدَّجَّالِ وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4692
In-book reference : Book 42, Hadith 97
English translation : Book 41, Hadith 4675

Abu Musa al-Ash'ari reported the Messenger of Allah (May peace be upon him) as saying :

Allah created Adam from a handful which he took from the whole of the earth ; so the children of Adam are in accordance with the earth : some red, some white, some black, some a mixture, also smooth and rough, bad and good.

حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، وَيَحْيَى بْنَ سَعِيدٍ، حَدَّثَاهُمْ قَالاَ، حَدَّثَنَا عَوْفٌ، قَالَ حَدَّثَنَا قَسَامَةُ بْنُ زُهَيْرٍ، قَالَ حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الأَرْضِ جَاءَ مِنْهُمُ الأَحْمَرُ وَالأَبْيَضُ وَالأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ " . زَادَ فِي حَدِيثِ يَحْيَى " وَبَيْنَ ذَلِكَ " . وَالإِخْبَارُ فِي حَدِيثِ يَزِيدَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4693
In-book reference : Book 42, Hadith 98
English translation : Book 41, Hadith 4676

'Ali said:

We attended a funeral at Baql' al-Gharqad which was also attended by the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) came and sat down. He had a stick (in his hand) by which he began to scratch up the ground. He then raised his head and said : The place which every one of you and every soul of you will occupy in Hell or in Paradise has been recorded, and destined wicked or blesses. A man from among the

people asked : Prophet of Allah! Should we not then trust simply in what has been recorded for us and abandon (doing good) deeds? Those who are among the number of the blessed will be inclined to blessing, and those of us who are among the number of the wicked will be inclined to wickedness. He replied : Go on doing good actions, for everyone is helped to do that for which he was created. Those who are among the number of wicked will be helped to do wicked deeds. The Prophet of Allah (May peace be upon him) then recited: “So he who gives (in charity) and fears (Allah), and in all sincerity testifies to the best, we will indeed make smooth for him the path to bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best, We will indeed make smooth for him the path of misery.”

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ مَنْصُورَ بْنَ الْمُعْتَمِرِ، يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِبَقِيعِ الْغَرْقَدِ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ وَمَعَهُ مِخْصَرَةٌ فَجَعَلَ يَنْكُتُ بِالْمِخْصَرَةِ فِي الأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ قَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ إِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً " . قَالَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا نَبِيَّ اللَّهِ أَفَلاَ نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ لَيَكُونَنَّ إِلَى السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشِّقْوَةِ لَيَكُونَنَّ إِلَى الشِّقْوَةِ قَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِلسَّعَادَةِ وَأَمَّا أَهْلُ الشِّقْوَةِ فَيُيَسَّرُونَ لِلشِّقْوَةِ " . ثُمَّ قَالَ نَبِيُّ اللَّهِ " { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * . فَسَنُيَسِّرُهُ لِلْعُسْرَى } " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4694
In-book reference : Book 42, Hadith 99
English translation : Book 41, Hadith 4677

Yahya b. Ya`mur said :

The first to speak on Divine decree in al-Basrah was Ma`bad al Juhani. I and Humaid b. `Abd al-Rahman al-Himyari proceeded to perform Hajj or `Umrah. We said : would that we meet any of the Companions of the Messenger of Allah (ﷺ) so that we could ask him about what they say with regard to divine decree. So Allah helped us to meet `Abd Allah b. `Umar who was entering the mosque. So I and my companion surrounded him, and I thought that my companion would entrust me the task of speaking to him. Then I said : Abu ‘Abd al-Rahman, there appeared on our side some people who recite the Qur'an and are engaged in the hair-splitting of knowledge. They conceive that there is no Divine decree and everything happens freely without predestination. He said : When you meet those people, tell them that I am free from them, and they are free from me. By Him by Whom swears ‘Abd Allah b. ‘Umar, if one of them has gold equivalent to Uhud and he spends it, Allah will not accept it from him until he believes in Divine decree. He then said : ‘Umar b. Khattab transmitted to me a tradition, saying : One day when we were with the Messenger of Allah (ﷺ) a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and we did not recognize him. Sitting down beside the Messenger of Allah (ﷺ), leaning his knees against his and placing his hands on his thighs, he said : tell me, Muhammad, about Islam. The Messenger of Allah (ﷺ) said : Islam means that you should testify that there is no god but Allah, and Muhammad is Allah’s Apostle, that you should observe prayer, pay Zakat, fast during Ramadan, and perform Hajj to the house (i.e.,

Ka`bah), If you have the means to go. He said : You have spoken the truth. We were surprised at his questioning him and then declaring that he spoke the truth. He said : Now tell me about faith. He replied : It means that you should believe in Allah, his angels, his Books, his Apostles and the last day, and that you should believe in the decreeing both of good and evil. He said : You have spoken the truth. He said : now tell me about doing good (ihsan). He replied: It means that you should worship Allah as though you are seeing him; if you are not seeing him, he is seeing you. He said: Now tell me about the hour. He replied : The one who is asked about it is no better informed than the one who is asking. He said : Then tell me about its signs. He replied : That a maidservant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings. ‘Umar said : He then went away, and I waited for three days, then he said : Do you know who the questioner was, `Umar? I replied : Allah and his Apostle know best. He said : He was Gabriel who came to you to teach you your religion.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ تَكَلَّمَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ . فَوَفَّقَ اللَّهُ لَنَا عَبْدَ اللَّهِ بْنَ عُمَرَ دَاخِلاً فِي الْمَسْجِدِ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَفَقَّرُونَ الْعِلْمَ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَالأَمْرُ أُنُفٌ . فَقَالَ إِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ نَعْرِفُهُ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً " . قَالَ صَدَقْتَ . قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا . قَالَ " أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ ثَلاَثًا ثُمَّ قَالَ " يَا عُمَرُ هَلْ تَدْرِي مَنِ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** حكم:

Reference : Sunan Abi Dawud 4695
In-book reference : Book 42, Hadith 100
English translation : Book 41, Hadith 4678

The tradition mentioned above has also been transmitted by Yahya b. Yamur and Humaid b. ‘Abd al-Rahman through a different chain of narrators. This version has :

we met ‘Abd Allah b. ‘Umar. We told him about divine decree and what they said about it. He then mentioned something similar to it. He added : A man of Muzainah or juhainah asked : What is the good in doing anything,

Messenger of Allah ? should we think that a thing has passed and gone or a thing that has happened now (without predestination)? He replied : About a thing that has passed and gone (i.e. predestined). A man or some people asked: Then, why action? He replied: Those who are among the number of those who go to Paradise will be helped to do the deeds of the people who will go to Paradise, and those who are among the number of those who go to Hell will be helped to do the deeds of those who will go to Hell.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا لَهُ الْقَدَرَ وَمَا يَقُولُونَ فِيهِ فَذَكَرَ نَحْوَهُ زَادَ قَالَ وَسَأَلَهُ رَجُلٌ مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ فَقَالَ يَا رَسُولَ اللَّهِ فِيمَا نَعْمَلُ أَفِي شَىْءٍ قَدْ خَلاَ أَوْ مَضَى أَوْ شَىْءٍ يُسْتَأْنَفُ الآنَ قَالَ " فِي شَىْءٍ قَدْ خَلاَ وَمَضَى " . فَقَالَ الرَّجُلُ أَوْ بَعْضُ الْقَوْمِ فَفِيمَ الْعَمَلُ قَالَ " إِنَّ أَهْلَ الْجَنَّةِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنَّ أَهْلَ النَّارِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4696
In-book reference : Book 42, Hadith 101
English translation : Book 41, Hadith 4679

The tradition mentioned above has also been transmitted by Ibn Ya'mur, with additions and omissions, through a different chain of narrators. This version adds; He asked :

What is Islam? He replied : It means saying prayer, payment of zakat, performing HAJJ, fasting during RAMADAN, and taking a bath on account of sexual defilement.
Abu Dawud said: 'Alqamah was a Murji'i.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْفِرْيَابِيُّ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ ابْنِ يَعْمَرَ، بِهَذَا الْحَدِيثِ يَزِيدُ وَيَنْقُصُ قَالَ فَمَا الإِسْلاَمُ قَالَ " إِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ شَهْرِ رَمَضَانَ وَالاِغْتِسَالُ مِنَ الْجَنَابَةِ " . قَالَ أَبُو دَاوُدَ عَلْقَمَةُ مُرْجِئٌ .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4697
In-book reference : Book 42, Hadith 102
English translation : Book 41, Hadith 4680

Narrated AbuDharr and AbuHurayrah:

The Messenger of Allah (ﷺ) used to sit among his Companions. A stranger would come and not recognize him (the Prophet) until he asked (about him). So we asked the Messenger of Allah (ﷺ) to make a place where he might take his seat so that when a stranger came, he might recognise him. So we built a terrace of soil on which he would take his seat, and we would sit beside him. He then mentioned something similar to this Hadith saying: A man came, and he described his appearance. He saluted from the side of the assembly, saying: Peace be upon you, Muhammad. The Prophet (ﷺ) then responded to him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي فَرْوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي ذَرٍّ، وَأَبِي، هُرَيْرَةَ قَالاَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَجْلِسُ بَيْنَ ظَهْرَىْ أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلاَ يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ فَطَلَبْنَا إِلَى

رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ - قَالَ - فَبَنَيْنَا لَهُ دُكَّانًا مِنْ طِينٍ فَجَلَسَ عَلَيْهِ وَكُنَّا نَجْلِسُ بِجَنْبَتَيْهِ وَذَكَرَ نَحْوَ هَذَا الْخَبَرِ فَأَقْبَلَ رَجُلٌ فَذَكَرَ هَيْئَتَهُ حَتَّى سَلَّمَ مِنْ طَرْفِ السِّمَاطِ فَقَالَ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدُ . قَالَ فَرَدَّ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4698
In-book reference : Book 42, Hadith 103
English translation : Book 41, Hadith 4681

Ibn al-Dailami said :

I went to Ubayy b. Ka'b and said him : I am confused about Divine decree, so tell me something by means of which Allah may remove the confusion from my mind. He replied : were Allah to punish everyone in the heavens and in the earth. He would do so without being unjust to them, and were he to show mercy to them his mercy would be much better than their actions merited. Were you to spend in support of Allah's cause an amount of gold equivalent to Uhud, Allah would not accept it from you till you believed in divine decree and knew that what has come to you could not miss you and that what has missed you could not come to you. Were you to die believing anything else you would enter Hell. He said : I then went to 'Abd Allah b. MAs'ud and he said something to the same effect. I next went to Hudhaifah b. al-Yaman and he said something to the same effect. I next went to Zaid b. Thabit who told me something from the Prophet (May peace be upon him) to the same effect.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ أَتَيْتُ أُبَىَّ بْنَ كَعْبٍ فَقُلْتُ لَهُ وَقَعَ فِي نَفْسِي شَىْءٌ مِنَ الْقَدَرِ فَحَدِّثْنِي بِشَىْءٍ لَعَلَّ اللَّهَ أَنْ يُذْهِبَهُ مِنْ قَلْبِي . فَقَالَ لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ . قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ - قَالَ - ثُمَّ أَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ - قَالَ - ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ ذَلِكَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4699
In-book reference : Book 42, Hadith 104
English translation : Book 41, Hadith 4682

Ubadah b. al Samit said to his son :

Sonny! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah (May peace be upon him) say : The first thing Allah created was pen. He said to it : Write. It asked : What should I write, my lord? He said : Write what was decreed about everything till the Last hour comes. Sonny! I heard the Messenger of Allah (May peace be upon him) say : He who dies on something other than this does not does not belong to me.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ الْهُذَلِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ أَبِي حَفْصَةَ، قَالَ قَالَ عُبَادَةُ بْنُ الصَّامِتِ لاِبْنِهِ يَا بُنَىَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ . قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَىْءٍ حَتَّى تَقُومَ السَّاعَةُ " . يَا بُنَىَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4700
In-book reference : Book 42, Hadith 105
English translation : Book 41, Hadith 4683

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

Adam and Moses held a disputation. Moses said : Adam you are our father. You deprived us and caused us to come out from Paradise. Adam said : You are Moses Allah chose you for his speech and wrote the Torah for you with his hand. Do you blame me for doing a deed which Allah had decreed that I should do forty year before he created me? So Adam got the better of Moses in argument.
Ahmad b. Salih said from 'Amr from Tawus who heard Abu Hurairah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، - الْمَعْنَى - قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوُسًا، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ . فَقَالَ آدَمُ أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ تَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً فَحَجَّ آدَمُ مُوسَى " . قَالَ أَحْمَدُ بْنُ صَالِحٍ عَنْ عَمْرٍو عَنْ طَاوُسٍ سَمِعَ أَبَا هُرَيْرَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4701
In-book reference : Book 42, Hadith 106
English translation : Book 41, Hadith 4684

'Umar b. al-Khattab reported the Messenger of Allah (May peace be upon him) as saying :

Moses said : My lord, show us Adam who caused us and himself to come out from Paradise. So Allah showed him Adam. He asked : Are you our father, Adam? Adam said to him : Yes. He said : Are you the one into whom Allah breathed of his spirit, taught you all the names, and commanded angels (to prostrate) and they prostrated to you? He replied : Yes. He asked : Then what moved you to cause us and yourself to come out from paradise? Adam asked him : And who are you? He said : Yes. He asked : Did you not find that was decreed in the book (records) of Allah before I was created? He replied : Yes. He asked : Then why do you blame me about a thing for which Divine decree had already passed before me ? The Messenger of Allah (May peace be upon him) said : So Adam got the better of Moses in argument (peace be upon him).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مُوسَى قَالَ يَا رَبِّ أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسَهُ مِنَ الْجَنَّةِ فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ أَنْتَ

أَبُونَا آدَمُ فَقَالَ لَهُ آدَمُ نَعَمْ . قَالَ أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ وَعَلَّمَكَ الأَسْمَاءَ كُلَّهَا وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ قَالَ نَعَمْ . قَالَ فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ وَمَنْ أَنْتَ قَالَ أَنَا مُوسَى . قَالَ أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولاً مِنْ خَلْقِهِ قَالَ نَعَمْ . قَالَ أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ قَالَ نَعَمْ . قَالَ فَفِيمَ تَلُومُنِي فِي شَىْءٍ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4702
In-book reference : Book 42, Hadith 107
English translation : Book 41, Hadith 4685

Narrated Umar ibn al-Khattab:

Muslim ibn Yasar al-Juhani said: When Umar ibn al-Khattab was asked about the verse "When your Lord took their offspring from the backs of the children of Adam" - al-Qa'nabi recited the verse--he said: I heard the Messenger of Allah (ﷺ) say when he was questioned about it: Allah created Adam, then passed His right hand over his back, and brought forth from it his offspring, saying: I have these for Paradise and these will do the deeds of those who go to Paradise. He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell.
A man asked: What is the good of doing anything, Messenger of Allah? The Messenger of Allah (ﷺ) said: When Allah creates a servant for Paradise, He employs him in doing the deeds of those who will go to Paradise, so that his final action before death is one of the deeds of those who go to Paradise, for which He will bring him into Paradise. But when He creates a servant for Hell, He employs him in doing the deeds of those who will go to Hell, so that his final action before death is one of the deeds of those who go to Hell, for which He will bring him into Hell.

حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سُئِلَ عَنْ هَذِهِ الآيَةِ، { وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ } قَالَ قَرَأَ الْقَعْنَبِيُّ الآيَةَ . فَقَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلاَءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلاَءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلَهُ بِهِ الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلَهُ بِهِ النَّارَ " .

حكم: **صحيح إلا مسح الظهر** (الألباني)

Reference : Sunan Abi Dawud 4703
In-book reference : Book 42, Hadith 108
English translation : Book 41, Hadith 4686

Nu’aim b. Rabl’ah said :

I was with ‘Umar b. al-Khattab when he transmitted this tradition. The tradition of Malik is more perfect.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، قَالَ حَدَّثَنِي عُمَرُ بْنُ جُعْثُمَ الْقُرَشِيُّ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ نُعَيْمِ بْنِ رَبِيعَةَ، قَالَ كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ بِهَذَا الْحَدِيثِ وَحَدِيثُ مَالِكٍ أَتَمُّ .

Reference : Sunan Abi Dawud 4704
In-book reference : Book 42, Hadith 109
English translation : Book 41, Hadith 4687

Ubayy b. Ka’b said :

The boy whom al-Khidr had killed was created an infidel. Had he lived, he would have moved his parents to rebellion and unbelief.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْغُلاَمُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4705
In-book reference : Book 42, Hadith 110
English translation : Book 41, Hadith 4688

Ubayy b. Ka’b said :

I heard the Messenger of Allah (May peace be upon him) explaining the verse “As for the youth his parents were people of Faith,” he was created infidel the day when he was created.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا الْفِرْيَابِيُّ، عَنْ إِسْرَائِيلَ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي قَوْلِهِ { وَأَمَّا الْغُلاَمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ } " وَكَانَ طُبِعَ يَوْمَ طُبِعَ كَافِرًا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4706
In-book reference : Book 42, Hadith 111
English translation : Book 41, Hadith 4689

Ibn ‘Abbas said :

Ubayy b. Ka’b told me that the Messenger of Allah (May peace be upon him) said : Al-khidr saw a youth playing with boys. He took him by his head and uprooted it. Moses then said : Hast thou slain an innocent person who had slain none.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَبْصَرَ الْخَضِرُ غُلاَمًا يَلْعَبُ مَعَ الصِّبْيَانِ فَتَنَاوَلَ رَأْسَهُ فَقَلَعَهُ فَقَالَ مُوسَى { أَقَتَلْتَ نَفْسًا زَكِيَّةً } " . الآيَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4707
In-book reference : Book 42, Hadith 112
English translation : Book 41, Hadith 4690

'Abd Allah b. Mas'ud said :

The Messenger of Allah (May peace be upon him) who spoke the truth and whose word was belief told us the following : The constituents of one of you are collected for forty days in his mother's womb, then they become a piece of congealed blood for a similar period, then they become a lump of flesh for a similar period. Then Allah sends to him an angel with four words who records his provision the period of his life, his deeds, and whether he will be miserable or blessed ; thereafter he breathes the spirit into him. One of you will do the deeds of those who go to Paradise so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him so that he will do the deeds of those who go to Hell and will enter it; and one of you will do the deeds of those who go to hell, so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him, so that he will do the deeds of those who go to Paradise and will enter it.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، - الْمَعْنَى وَاحِدٌ وَالإِخْبَارُ فِي حَدِيثِ سُفْيَانَ - عَنِ الأَعْمَشِ قَالَ حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ الصَّادِقُ الْمَصْدُوقُ " إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُبْعَثُ إِلَيْهِ مَلَكٌ فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ فَيُكْتَبُ رِزْقُهُ وَأَجَلُهُ وَعَمَلُهُ ثُمَّ يُكْتَبُ شَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ أَوْ قِيدُ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ أَوْ قِيدُ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4708
In-book reference : Book 42, Hadith 113
English translation : Book 41, Hadith 4691

'Imran b. Husain said :

The Messenger of Allah (May peace be upon him) was asked : Is it known who are those who will go to paradise and those who will go to hell? He said : Yes. He asked : Then what is the good of doing anything by those who act? He replied : Everyone is helped to do for which he has been created.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ حَدَّثَنَا مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ قَالَ " نَعَمْ " . قَالَ فَفِيمَ يَعْمَلُ الْعَامِلُونَ قَالَ " كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4709
In-book reference : Book 42, Hadith 114
English translation : Book 41, Hadith 4692

'Umar reported the Prophet (May peace be upon him) was asked :

Do not sit which those who believe in free will and do not address them before they address you.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ أَبُو عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُجَالِسُوا أَهْلَ الْقَدَرِ وَلاَ تُفَاتِحُوهُمْ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 4710
In-book reference : Book 42, Hadith 115
English translation : Book 41, Hadith 4693

(18) Chapter: The Offspring Of Polytheists

(18) باب فِي ذَرَارِيِّ الْمُشْرِكِينَ

Ibn 'Abbas reported that when the Prophet (May peace be upon him) was questioned about the offspring of polytheists, he said :

Allah knows best about what they were doing.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4711
In-book reference : Book 42, Hadith 116
English translation : Book 41, Hadith 4694

'A'ishah said :

I said : Messenger of Allah (May peace be upon him) what happens to the offspring of believers ? He replied : They are joined to their parents. I asked : Messenger of Allah! Although they have done nothing ? He replied : Allah knows best what they were doing. I asked : what happens to the offspring of polytheists, Messenger of Allah ? he replied! They are joined to their parents. I asked : Although they have done nothing? He replied : Allah knows best what they were doing.

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، حَدَّثَنَا بَقِيَّةُ، ح وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، وَكَثِيرُ بْنُ عُبَيْدٍ الْمَذْحِجِيُّ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، - الْمَعْنَى - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ ذَرَارِيُّ الْمُؤْمِنِينَ فَقَالَ " هُمْ مِنْ آبَائِهِمْ " . فَقُلْتُ يَا رَسُولَ اللَّهِ بِلاَ عَمَلٍ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " . قُلْتُ يَا رَسُولَ اللَّهِ فَذَرَارِيُّ الْمُشْرِكِينَ قَالَ " مِنْ آبَائِهِمْ " . قُلْتُ بِلاَ عَمَلٍ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Grade : **Sahih in chain** (Al-Albani) صحيح الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 4712
In-book reference : Book 42, Hadith 117
English translation : Book 41, Hadith 4695

'A'ishah, mother of the believers, said :

The Prophet (May peace be upon him) was invited to the funeral of a boy who belonged to the ANSAR and I said; Messenger of Allah! This one is blessed, for he has done no evil, nor has he known it. He replied : It may be otherwise, 'A'ishah, for Allah created Paradise and created those who will go to it, and He created it for them when they were still in their father's loins; and he created hell and created those who will go to it, and created it for them when they were still in their father's loins.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِصَبِيٍّ مِنَ الأَنْصَارِ يُصَلِّي عَلَيْهِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا لَمْ يَعْمَلْ شَرًّا وَلَمْ يَدْرِ بِهِ . فَقَالَ " أَوَغَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4713
In-book reference : Book 42, Hadith 118
English translation : Book 41, Hadith 4696

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

Every child is born on Islam, but his parents make him a Jew and a Christian, just as a beast is born whole. Do you find some among them (born) maimed? The people asked : Messenger of Allah! What do you think about the one who died while he was young? He replied : Allah knows best what he was going to do.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ كَمَا تَنَاتَجُ الإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَلْ تُحِسُّ مِنْ جَدْعَاءَ " . قَالُوا يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4714
In-book reference : Book 42, Hadith 119
English translation : Book 41, Hadith 4697

Abu Dawud said :

Malik was asked : The heretics argue from this tradition against us. Malik said : Argue against them from its last part which goes. The people asked : What do you think about the one who died while he was young? He replied : Allah knows best what he was going to do.

قَالَ أَبُو دَاوُدَ قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا أَسْمَعُ، أَخْبَرَكَ يُوسُفُ بْنُ عَمْرٍو، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ مَالِكًا، قِيلَ لَهُ إِنَّ أَهْلَ الأَهْوَاءِ يَحْتَجُّونَ عَلَيْنَا بِهَذَا الْحَدِيثِ . قَالَ مَالِكٌ احْتَجَّ عَلَيْهِمْ بِآخِرِهِ . قَالُوا أَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4715
In-book reference : Book 42, Hadith 120
English translation : Book 41, Hadith 4697

Explaining the tradition "Every child is a born on Islam", Hammad b. Salamah said :

In our opinion it means that covenant which Allah had taken in the loins of their fathers when He said : "Am I not your Lord? They said: Yes.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ سَمِعْتُ حَمَّادَ بْنَ سَلَمَةَ، يُفَسِّرُ حَدِيثَ " كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ " . قَالَ هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ عَلَيْهِمُ الْعَهْدَ فِي أَصْلاَبِ آبَائِهِمْ حَيْثُ قَالَ { أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى } .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 4716
In-book reference : Book 42, Hadith 121
English translation : Book 41, Hadith 4698

'Amir reported the Messenger of Allah (May peace be upon him) as saying :

The woman who buries alive her new-born girl and the girl who is buried alive both will go to Hell. This tradition has also been transmitted by Ibn Mas'ud from the Prophet (May peace be upon him) to the same effect through a different chain of narrators.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَائِدَةُ وَالْمَوْءُودَةُ فِي النَّارِ " . قَالَ يَحْيَى بْنُ زَكَرِيَّا قَالَ أَبِي فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4717
In-book reference : Book 42, Hadith 122
English translation : Book 41, Hadith 4699

Anas said :

A man asked : where is my father, Messenger of Allah? He replied! Your father is in Hell. When he turned his back, he said : My father and your father are in Hell.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ أَيْنَ أَبِي قَالَ " أَبُوكَ فِي النَّارِ " . فَلَمَّا قَفَّى قَالَ " إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4718
In-book reference : Book 42, Hadith 123
English translation : Book 41, Hadith 4700

Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying :

The devil flows in a man like his blood.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4719
In-book reference : Book 42, Hadith 124
English translation : Book 41, Hadith 4701

'Umar b. al-Khattab reported the Messenger of Allah (May peace be upon him) as saying :

Do not sit with those who believe in free will and do not address them before they address you.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَعَمْرُو بْنُ الْحَارِثِ، وَسَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُجَالِسُوا أَهْلَ الْقَدَرِ وَلاَ تُفَاتِحُوهُمُ الْحَدِيثَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4720
In-book reference : Book 42, Hadith 125
English translation : Book 41, Hadith 4702

(19) Chapter: The Jahmiyyah (19) باب فِي الْجَهْمِيَّةِ

Abu Hurairah reported to the Messenger of Allah(may peace be upon him) as sayings:

People will continue to ask one another(questions) till this is pronounced: Allah created all things, but who created Allah ? Whoever comes across anything of that, he should say: I believe in Allah.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ " .

حكم: **صحيح م خ نحوه بلفظ فليتعذ بالله ولينته (الألباني)**

Reference : Sunan Abi Dawud 4721
In-book reference : Book 42, Hadith 126
English translation : Book 41, Hadith 4703

Narrated AbuHurayrah:

I heard the Messenger of Allah (ﷺ) say: He then mentioned a tradition like it. This version adds: When they propound that, say: "Say Allah is one. Allah is He to Whom men repair. He has not begotten and He has not been begotten, and no one is equal to Him." Then one should spit three times on his left side and seek refuge in Allah from Satan.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا سَلَمَةُ، - يَعْنِي ابْنَ الْفَضْلِ - قَالَ حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ إِسْحَاقَ - قَالَ حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، مَوْلَى بَنِي تَيْمٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فَذَكَرَ

نَحْوَهُ قَالَ " فَإِذَا قَالُوا ذَلِكَ فَقُولُوا { اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ } ثُمَّ لْيَتْفُلْ عَنْ يَسَارِهِ ثَلاَثًا وَلْيَسْتَعِذْ مِنَ الشَّيْطَانِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4722
In-book reference : Book 42, Hadith 127
English translation : Book 41, Hadith 4704

Narrated Al-Abbas ibn AbdulMuttalib:

I was sitting in al-Batha with a company among whom the Messenger of Allah (ﷺ) was sitting, when a cloud passed above them.
The Messenger of Allah (ﷺ) looked at it and said: What do you call this? They said: Sahab.

He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ كُنْتُ فِي الْبَطْحَاءِ فِي عِصَابَةٍ فِيهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَرَّتْ بِهِمْ سَحَابَةٌ فَنَظَرَ إِلَيْهَا فَقَالَ " مَا تُسَمُّونَ هَذِهِ " . قَالُوا السَّحَابَ . قَالَ " وَالْمُزْنَ " . قَالُوا وَالْمُزْنَ . قَالَ " وَالْعَنَانَ " . قَالُوا وَالْعَنَانَ . قَالَ أَبُو دَاوُدَ لَمْ أُتْقِنِ الْعَنَانَ جَيِّدًا قَالَ " هَلْ تَدْرُونَ مَا بُعْدُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ " . قَالُوا لاَ نَدْرِي . قَالَ " إِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ أَوِ اثْنَتَانِ أَوْ ثَلاَثٌ وَسَبْعُونَ سَنَةً ثُمَّ السَّمَاءُ فَوْقَهَا كَذَلِكَ " . حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ " ثُمَّ فَوْقَ السَّابِعَةِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلاَفِهِمْ وَرُكَبِهِمْ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِمُ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ اللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4723
In-book reference : Book 42, Hadith 128
English translation : Book 41, Hadith 4705

The tradition mentioned above has also been transmitted by Simak through a different chain of narrators to the same effect.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ، وَمُحَمَّدُ بْنُ سَعِيدٍ، قَالاَ أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ سِمَاكٍ، بِإِسْنَادِهِ وَمَعْنَاهُ .

Reference : Sunan Abi Dawud 4724
In-book reference : Book 42, Hadith 129

English translation : Book 41, Hadith 4706

The tradition mentioned above has again been transmitted by Simak through a different chain of narrators and to the same effect as this lengthy tradition.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ سِمَاكٍ، بِإِسْنَادِهِ وَمَعْنَى هَذَا الْحَدِيثِ الطَّوِيلِ .

Reference : Sunan Abi Dawud 4725
In-book reference : Book 42, Hadith 130
English translation : Book 41, Hadith 4707

Muhammad b. Jubair b. Mut'im said from his father on the authority of his grandfather:

An A'rab(a nomadic Arab) came to the Messenger of Allah(ﷺ) and said: People suffering distress, the children are hungry, the crops are withered, and the animals are perished, so ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as intercessor with you. The Messenger of Allah(ﷺ) said: Woe to you: Do you know what you are saying? Then the Messenger of Allah(ﷺ) declared Allah's glory and he continued declaring His glory till the effect of that was apparent in the faces of his Companions. He then said: Woe to you: Allah is not to be sought as intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? His throne is above the heavens thus(indicating with his fingers like a dome over him), and it groans on account of Him as a saddle does because of the rider.
Ibn Bashshar said in his version: Allah is above the throne, and the throne is above the heavens. He then mentioned the rest of the tradition. 'Abd al-A'la, Ibn al- Muthana and Ibn Bashshar transmitted it from Ya'qub b. 'Utbah and Jubair b. Muhammad b. Jubair from his father on the authority of his grandfather.
Abu Dawud said: This tradition with the chain of Ahmad b. Sa'ad is sound. It has been approved by the body (of traditionists) , which includes Yahya b. Ma'in and 'Ali b. al-Madani, and a group has transmitted it from Ibn Ishaq, as Ahmad also said. And so far as I have been informed 'Abd al-A'la, Ibn al-Muthanna, and Ibn Bashshar had heard from the same copy(of the collection of tradition).

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ، قَالُوا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ - قَالَ أَحْمَدُ كَتَبْنَاهُ مِنْ نُسْخَتِهِ وَهَذَا لَفْظُهُ - قَالَ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ يَعْقُوبَ بْنِ عُتْبَةَ عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ جُهِدَتِ الأَنْفُسُ وَضَاعَتِ الْعِيَالُ وَنُهِكَتِ الأَمْوَالُ وَهَلَكَتِ الأَنْعَامُ فَاسْتَسْقِ اللَّهَ لَنَا فَإِنَّا نَسْتَشْفِعُ بِكَ عَلَى اللَّهِ وَنَسْتَشْفِعُ بِاللَّهِ عَلَيْكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْحَكَ أَتَدْرِي مَا تَقُولُ " وَسَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ ثُمَّ قَالَ " وَيْحَكَ إِنَّهُ لاَ يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ مِنْ خَلْقِهِ شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ وَيْحَكَ أَتَدْرِي مَا اللَّهُ إِنَّ عَرْشَهُ عَلَى سَمَوَاتِهِ لَهَكَذَا " . وَقَالَ بِأَصَابِعِهِ مِثْلَ الْقُبَّةِ عَلَيْهِ " وَإِنَّهُ لَيَئِطُّ بِهِ أَطِيطَ الرَّحْلِ بِالرَّاكِبِ " . قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ " إِنَّ اللَّهَ فَوْقَ عَرْشِهِ وَعَرْشُهُ فَوْقَ سَمَوَاتِهِ " . وَسَاقَ الْحَدِيثَ وَقَالَ عَبْدُ الأَعْلَى وَابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ عَنْ يَعْقُوبَ بْنِ عُتْبَةَ وَجُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ أَبُو دَاوُدَ وَالْحَدِيثُ بِإِسْنَادِ أَحْمَدَ بْنِ سَعِيدٍ هُوَ الصَّحِيحُ وَافَقَهُ عَلَيْهِ جَمَاعَةٌ مِنْهُمْ يَحْيَى بْنُ مَعِينٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَرَوَاهُ جَمَاعَةٌ عَنِ ابْنِ إِسْحَاقَ كَمَا قَالَ أَحْمَدُ أَيْضًا وَكَانَ سَمَاعُ عَبْدِ الأَعْلَى وَابْنِ الْمُثَنَّى وَابْنِ بَشَّارٍ مِنْ نُسْخَةٍ وَاحِدَةٍ فِيمَا بَلَغَنِي .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4726
In-book reference : Book 42, Hadith 131
English translation : Book 41, Hadith 4708

Jabir b. 'Abd Allah reported the Prophet (May peace be upon him) as saying :

I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلاَئِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4727
In-book reference : Book 42, Hadith 132
English translation : Book 41, Hadith 4709

Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said :

I heard Abu Hurairah recite this verse : "Allah doth command you to render back your trusts to those to whom they are due" up to "For Allah is he who heareth and seeth all things". He said : I saw the Messenger of Allah (May peace be upon him) putting his thumb on his ear and finger on his eye.
Abu Hurairah said : I saw the Messenger of Allah (May peace be upon him) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said. "Allah hears and sees" means that Allah has the power of hearing and seeing.
Abu Dawud said: This is a refutation of the Jahmiyyah.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرٍ، وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا حَرْمَلَةُ، - يَعْنِي ابْنَ عِمْرَانَ - حَدَّثَنِي أَبُو يُونُسَ، سُلَيْمُ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقْرَأُ هَذِهِ الآيَةَ { إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا } إِلَى قَوْلِهِ تَعَالَى { سَمِيعًا بَصِيرًا } قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَضَعُ إِبْهَامَهُ عَلَى أُذُنِهِ وَالَّتِي تَلِيهَا عَلَى عَيْنِهِ قَالَ أَبُو هُرَيْرَةَ . رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا وَيَضَعُ إِصْبَعَيْهِ قَالَ ابْنُ يُونُسَ قَالَ الْمُقْرِئُ يَعْنِي { إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ } يَعْنِي أَنَّ لِلَّهِ سَمْعًا وَبَصَرًا . قَالَ أَبُو دَاوُدَ وَهَذَا رَدٌّ عَلَى الْجَهْمِيَّةِ .

Grade : **Sahih in chain** (Al-Albani) حكم: صحيح الإسناد (الألباني)

Reference : Sunan Abi Dawud 4728
In-book reference : Book 42, Hadith 133
English translation : Book 41, Hadith 4710

(20) Chapter: The Vision Of Allah (20) باب فِي الرُّؤْيَةِ

Jarir b. 'Abd Allah said :

When we are were sitting with the Messenger of Allah (May peace be upon him) he looked at the moon on the night when it was full, that is, fourteenth, and said : You will see your Lord as you see this (moon) and have no doubts about seeing him. If, therefore, you can keep from being prevented from prayer before the sun rises and before it sets, do so. He then recited :"Celebrate the praise of your Lord before the rising of the sun and before its setting".

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، وَوَكِيعٌ، وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم جُلُوسًا فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لاَ تُضَامُّونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا " . ثُمَّ قَرَأَ هَذِهِ الآيَةَ { فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا }

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4729
In-book reference : Book 42, Hadith 134
English translation : Book 41, Hadith 4711

Abu Hurairah said :

The people asked : Messenger of Allah! Shall we see our lord, the Exalted, on the Day of resurrection? He replied : Do you feel any trouble in seeing the sun at noon when it is not in the cloud? They said: No. He asked : Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud? They replied: No. He said: By him in whose hand my soul is, you will not feel any trouble in seeing him except as much as you feel in seeing any of them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ نَاسٌ يَا رَسُولَ اللَّهِ أَنَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ " . قَالُوا لاَ . قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ " . قَالُوا لاَ . قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لاَ تُضَارُّونَ فِي رُؤْيَتِهِ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4730
In-book reference : Book 42, Hadith 135
English translation : Book 41, Hadith 4712

Narrated AbuRazin al-Uqayli:

I asked: Messenger of Allah! will each one of us see his Lord? Ibn Mu'adh's version has: "being alone with Him, on the Day of Resurrection? And what sign is there is His creation?" He replied: AbuRazin! does each one of you not see the moon? Ibn Mu'adh's version has: "on the night when it is full, being alone with it?" Then the agreed version goes: I said: Yes. He said: Allah is more great. Ibn Mu'adh's version has: It is only part of Allah's creation, but Allah is more glorious and greater.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، - الْمَعْنَى - عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعٍ، - قَالَ مُوسَى - ابْنُ عُدُسٍ عَنْ أَبِي رَزِينٍ، - قَالَ مُوسَى الْعُقَيْلِيُّ - قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُلُّنَا يَرَى رَبَّهُ قَالَ ابْنُ

مُعَاذٍ مُخْلِيًا بِهِ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ " يَا أَبَا رَزِينٍ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ " . قَالَ ابْنُ مُعَاذٍ " لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ " . ثُمَّ اتَّفَقَا قُلْتُ بَلَى . قَالَ " فَاللَّهُ أَعْظَمُ " . قَالَ ابْنُ مُعَاذٍ قَالَ " فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ فَاللَّهُ أَجَلُّ وَأَعْظَمُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4731
In-book reference : Book 42, Hadith 136
English translation : Book 41, Hadith 4713

(21) Chapter: Refutation Of The Jahmiyyah (21) باب فِي الرَّدِّ عَلَى الْجَهْمِيَّةِ

‘Abd Allah b. ‘Umar reported the Messenger of Allah (May peace be upon him) as saying:

Allah will fold the heavens an the day of Resurrection, then seizing them in His right hand he will say: I am the king. Where are the mighty men? Where are the proud men? He will then fold the earths and take them in his other hand (According to the version of Ibn al-Ala), and then say ; I am the King. Where are the mighty men? Where are the proud men?

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ أَبَا أُسَامَةَ، أَخْبَرَهُمْ عَنْ عُمَرَ بْنِ حَمْزَةَ، قَالَ قَالَ سَالِمٌ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَطْوِي اللَّهُ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي الأَرَضِينَ ثُمَّ يَأْخُذُهُنَّ " . قَالَ ابْنُ الْعَلاَءِ " بِيَدِهِ الأُخْرَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4732
In-book reference : Book 42, Hadith 137
English translation : Book 41, Hadith 4714

Abu Hurairah reported the Prophet (May peace be upon him) as saying; Our lord gets down every night to the heaven of this world when a third night remains and says :

(Is there anyone) who prays to Me so that I may accept his prayer? (Is there anyone) who asks of Me so that I may give him? (Is there anyone) who asks for my forgiveness so that I may forgive him?

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4733
In-book reference : Book 42, Hadith 138
English translation : Book 41, Hadith 4715

(22) Chapter: The Qur'an, The Word Of Allah (22) باب فِي الْقُرْآنِ

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) presented himself to the people at Arafat, saying: Is there any man who takes me to his people? The Quraysh have prevented me from preaching the word of my Lord.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْقِفِ فَقَالَ " أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4734
In-book reference : Book 42, Hadith 139
English translation : Book 41, Hadith 4716

'A'ishah said:

I thought in my mind that my affair was far inferior to the speaking of Allah about me with a command that will be recited.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ وَكُلٌّ حَدَّثَنِي طَائِفَةً، مِنَ الْحَدِيثِ قَالَتْ وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4735
In-book reference : Book 42, Hadith 140
English translation : Book 41, Hadith 4717

'Amir b. Shahr said :

I was with the Negus when his son recited a verse of the Gospel. So I laughed. Thereupon he said : Do you laugh at the word of Allah, the Exalted?

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، - يَعْنِي الشَّعْبِيَّ - عَنْ عَامِرِ بْنِ شَهْرٍ، قَالَ : كُنْتُ عِنْدَ النَّجَاشِيِّ فَقَرَأَ ابْنٌ لَهُ آيَةً مِنَ الإِنْجِيلِ فَضَحِكْتُ فَقَالَ : أَتَضْحَكُ مِنْ كَلاَمِ اللَّهِ

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4736
In-book reference : Book 42, Hadith 141
English translation : Book 41, Hadith 4718

Ibn 'abbas said :

The Prophet (May peace be upon him) used to seek refuge in Allah for al-Hasan and al-husain, saying ; I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences. He would then say; your father sought refuge in Allah by them for Ismail and Ishaq.
Abu Dawud said; this is a proof of the fact that the Quran is not created.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ : " أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ " . ثُمَّ يَقُولُ : " كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ " . قَالَ أَبُو دَاوُدَ : هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4737
In-book reference : Book 42, Hadith 142
English translation : Book 41, Hadith 4719

'Abd Allah (b. Mas'ud) reported the Messenger of Allah (May peace be upon him) as saying ; when Allah, the exalted, speaks to send revelation the inhabitant of the heaven hear the clinging of a bell from the other heaven like pulling a chain on the mountain of al-safa, and then swoon. They continue to remain in this recover and say ; what did your lord say, Gabriel? He would say ; Truth, so they would say ; Truth, truth.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ مُسْلِمٍ، قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْىِ سَمِعَ أَهْلُ السَّمَاءِ لِلسَّمَاءِ صَلْصَلَةً كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفَا فَيُصْعَقُونَ، فَلاَ يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِّعَ عَنْ قُلُوبِهِمْ " . قَالَ : " فَيَقُولُونَ : يَا جِبْرِيلُ مَاذَا قَالَ رَبُّكَ فَيَقُولُ : الْحَقَّ فَيَقُولُونَ : الْحَقَّ الْحَقَّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4738
In-book reference : Book 42, Hadith 143
English translation : Book 41, Hadith 4720

(23) Chapter: Intercession (23) باب فِي الشَّفَاعَةِ

Narrated Anas ibn Malik:
The Prophet (ﷺ) said: My intercession will be for those of my people who have committed major sins.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا بِسْطَامُ بْنُ حُرَيْثٍ، عَنْ أَشْعَثَ الْحُدَّانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " شَفَاعَتِي لأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4739
In-book reference : Book 42, Hadith 144
English translation : Book 41, Hadith 4721

'Imran b. Husain reported the Prophet(ﷺ) as saying:

People will come forth from Hell by Muhammad's intercession, will enter paradise and be named Jahannamis.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، حَدَّثَنَا أَبُو رَجَاءٍ، قَالَ حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُونَ الْجَنَّةَ وَيُسَمَّوْنَ الْجَهَنَّمِيِّينَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4740
In-book reference : Book 42, Hadith 145
English translation : Book 41, Hadith 4722

Jabir said:

I heard the Prophet(ﷺ) say: Those who go to Paradise will eat in it and drink.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ : " إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4741
In-book reference : Book 42, Hadith 146
English translation : Book 41, Hadith 4723

(24) Chapter: The Resurrection And The Blowing Of The Trumpet

(24) باب فِي ذِكْرِ الْبَعْثِ وَالصُّورِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: The trumpet (sur) which will be blown.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا أَسْلَمُ، عَنْ بِشْرِ بْنِ شَغَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4742
In-book reference : Book 42, Hadith 147
English translation : Book 41, Hadith 4724

Abu Hurairah reported the Apostle of AllSah(ﷺ) as saying:

Every son of Adam will be devoured by the earth with the exception of the tail-bone from which he was created and from which he will be reconstituted.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " كُلَّ ابْنِ آدَمَ تَأْكُلُ الأَرْضُ إِلاَّ عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4743
In-book reference : Book 42, Hadith 148
English translation : Book 41, Hadith 4725

(25) Chapter: The Creation Of Paradise And Hell

(25) باب فِي خَلْقِ الْجَنَّةِ وَالنَّارِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it.
He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it.
When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it.
He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ : اذْهَبْ فَانْظُرْ إِلَيْهَا . فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ : أَىْ رَبِّ وَعِزَّتِكَ لاَ يَسْمَعُ بِهَا أَحَدٌ إِلاَّ دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ : يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ : أَىْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لاَ يَدْخُلَهَا أَحَدٌ " . قَالَ : " فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ : يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا . فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ : أَىْ رَبِّ وَعِزَّتِكَ لاَ يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ : يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا . فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ : أَىْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لاَ يَبْقَى أَحَدٌ إِلاَّ دَخَلَهَا " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4744
In-book reference : Book 42, Hadith 149
English translation : Book 41, Hadith 4726

(26) Chapter: The Pond (26) باب فِي الْحَوْضِ

Ibn ‘Umar reported the Messenger of Allah(ﷺ) as saying:

Before you there will be a pond the distance between whose sides is like that between Jarbah and Adhruh.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4745
In-book reference : Book 42, Hadith 150
English translation : Book 41, Hadith 4727

Narrated Zayd ibn Arqam:

We were with the Messenger of Allah (ﷺ). He said when we arrived at a halting place: You are not a hundred thousandth part of those who will come down to me at the pond. I (the narrator AbuHamzah) asked: What was your number that day? He replied: Seven or eight hundred.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَزَلْنَا مَنْزِلاً فَقَالَ : " مَا أَنْتُمْ جُزْءٌ مِنْ مِائَةِ أَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَىَّ الْحَوْضَ " . قَالَ قُلْتُ : كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ : سَبْعَمِائَةٍ أَوْ ثَمَانَمِائَةٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4746
In-book reference : Book 42, Hadith 151
English translation : Book 41, Hadith 4728

Anas b. Malik said:

The Messenger of Allah(ﷺ) dozed for a short while and raised his smiling. He either said to them(people) or they said to him: Messenger of Allah! Why did you laugh? He said: A surah has been revealed to me just now, and then he recited: “In the name of Allah, Most Gracious. Most Merciful. To thee We have granted the fount (of abundance)” up to the end. When he recited, he asked: Do you know what al-kauthar is? They replied: Allah and his Apostle know best. He said: It is a river which my Lord, the Exalted, has promised me(to grant) in Paradise: there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as stars(in the sky).

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ : أَغْفَى رَسُولُ اللَّهِ صلى الله عليه وسلم إِغْفَاءَةً فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ : يَا رَسُولَ اللَّهِ لِمَ ضَحِكْتَ فَقَالَ : " إِنَّهُ أُنْزِلَتْ عَلَىَّ آنِفًا سُورَةٌ " . فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} حَتَّى خَتَمَهَا فَلَمَّا قَرَأَهَا قَالَ : " هَلْ تَدْرُونَ مَا الْكَوْثَرُ " . قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، وَعَلَيْهِ خَيْرٌ كَثِيرٌ عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آنِيَتُهُ عَدَدُ الْكَوَاكِبِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4747
In-book reference : Book 42, Hadith 152
English translation : Book 41, Hadith 4729

Narrated Anas ibn Malik:

When the Prophet of Allah (ﷺ) was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Muhammad (ﷺ) then asked the angel who was with him: What is this? He replied: It is al-Kawthar which Allah has given you.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ : لَمَّا عُرِجَ بِنَبِيِّ اللَّهِ صلى الله عليه وسلم فِي الْجَنَّةِ - أَوْ كَمَا قَالَ - عُرِضَ لَهُ نَهْرٌ حَافَتَاهُ الْيَاقُوتُ الْمُجَيَّبُ أَوْ قَالَ الْمُجَوَّفُ، فَضَرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِسْكًا فَقَالَ مُحَمَّدٌ صلى الله عليه وسلم لِلْمَلَكِ الَّذِي مَعَهُ : " مَا هَذَا " . قَالَ : هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4748
In-book reference : Book 42, Hadith 153
English translation : Book 41, Hadith 4730

AbdusSalam ibn AbuHazim AbuTalut said:

I saw AbuBarzah who came to visit Ubaydullah ibn Ziyad. Then a man named Muslim who was there in the company mentioned it to me. When Ubaydullah saw him, he said: This Muhammad of yours is a dwarf and fat. The old man (i.e. AbuBarzah) understood it. So he said: I don't think that I should remain among people who criticize me for having had the company of Muhammad (ﷺ). Thereupon Ubaydullah said to him: The company of Muhammad (ﷺ) is a honour for you, not a disgrace. He added: I called for you to ask about the *Haud* (reservoir or cistern). Did you hear the Messenger of Allah (ﷺ) say anything about it? AbuBarzah said: Yes, not once, twice, thrice, four times or five times. Whoever disbelieves in it, may Allah not supply him with water from it. He then went away angrily.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ أَبِي حَازِمٍ أَبُو طَالُوتَ، قَالَ شَهِدْتُ أَبَا بَرْزَةَ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَحَدَّثَنِي فُلاَنٌ، سَمَّاهُ مُسْلِمٌ وَكَانَ فِي السِّمَاطِ فَلَمَّا رَآهُ عُبَيْدُ اللَّهِ قَالَ : إِنَّ مُحَمَّدِيَّكُمْ هَذَا الدَّحْدَاحُ، فَفَهِمَهَا الشَّيْخُ فَقَالَ مَا كُنْتُ أَحْسِبُ أَنِّي أَبْقَى فِي قَوْمٍ يُعَيِّرُونِي بِصُحْبَةِ مُحَمَّدٍ صلى الله عليه وسلم فَقَالَ لَهُ عُبَيْدُ اللَّهِ إِنَّ صُحْبَةَ مُحَمَّدٍ صلى الله عليه وسلم لَكَ زَيْنٌ غَيْرُ شَيْنٍ ثُمَّ قَالَ : إِنَّمَا بُعِثْتُ إِلَيْكَ لأَسْأَلَكَ عَنِ الْحَوْضِ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ فِيهِ شَيْئًا فَقَالَ أَبُو بَرْزَةَ : نَعَمْ لاَ مَرَّةً وَلاَ ثِنْتَيْنِ وَلاَ ثَلاَثًا وَلاَ أَرْبَعًا وَلاَ خَمْسًا، فَمَنْ كَذَّبَ بِهِ فَلاَ سَقَاهُ اللَّهُ مِنْهُ ثُمَّ خَرَجَ مُغْضَبًا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4749
In-book reference : Book 42, Hadith 154
English translation : Book 41, Hadith 4731

(27) Chapter: Questioning And Punishment In The Grave

(27) باب فِي الْمَسْأَلَةِ فِي الْقَبْرِ وَعَذَابِ الْقَبْرِ

Al-Bara' b. 'Azib reported the Messenger of Allah(ﷺ) as saying:

When a Muslim is questioned in the grave he testifies that there is no god but Allah and that Muhammad is Allah's Apostle. That is verified by Allah's words: "Allah establishes those who believe with the word that stands firm."

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ : " إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ فَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ { يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ } .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4750
In-book reference : Book 42, Hadith 155
English translation : Book 41, Hadith 4732

Anas b. Malik said:

The Messenger of Allah(ﷺ) entered the garden of the palm trees of Banu al-Najjar. He heard a voice and was terrified. He asked: Who are the people buried in these graves? The people replied: Messenger of Allah! These are some people who died in the pre-Islamic times. He said: Seek refuge in Allah from the punishment of the fire, and the trail of Antichrist. They asked: Why is it that, Messenger of Allah? He said: When a man is placed in his grave, an angel comes to him and says to him: Whom did you worship? Allah then guides him and he says: I worshiped Allah. He is then asked: What was your opinion of this man? He replies: He is Allah's servant and His Apostle. He will not then be asked about anything else. He will then be taken to his abode in Hell and will be told: This was your abode in Hell, but Allah protected you and had mercy on you substituted for you an abode in Paradise for it. He will say: Leave me so that I may go and give glad tidings to my family. He will be told: Dwell. When an infidel is placed in his grave, an angel comes to him, reprimands him and asks him: Whom did you worship? He replies: I do not know. He will be told: You neither knew nor did you follow(the believers). He is then asked: What was your opinion on this man? He replies: I held the opinion that the other people held. He will then give him a blow between his ears with an iron hammer and will utter a shout which will be heard by all the creatures(near him) with the exception of men and jinn.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ أَبُو نَصْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ : إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم دَخَلَ نَخْلاً لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ : " مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ " . قَالُوا : يَا رَسُولَ اللَّهِ نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ . فَقَالَ : " تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَمِنْ فِتْنَةِ الدَّجَّالِ " . قَالُوا : وَمِمَّ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ : " إِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَيَقُولُ لَهُ : مَا كُنْتَ تَعْبُدُ فَإِنِ اللَّهُ هَدَاهُ قَالَ : كُنْتُ أَعْبُدُ اللَّهَ . فَيُقَالُ لَهُ : مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ : هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ فَمَا يُسْأَلُ عَنْ شَىْءٍ غَيْرِهَا فَيُنْطَلَقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ، فَيُقَالُ لَهُ : هَذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ فَيَقُولُ : دَعُونِي حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِي . فَيُقَالُ لَهُ : اسْكُنْ . وَإِنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهِ أَتَاهُ مَلَكٌ فَيَنْتَهِرُهُ فَيَقُولُ لَهُ : مَا كُنْتَ تَعْبُدُ فَيَقُولُ : لاَ أَدْرِي . فَيُقَالُ لَهُ : لاَ دَرَيْتَ وَلاَ تَلَيْتَ . فَيُقَالُ لَهُ : فَمَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ : كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ . فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4751
In-book reference : Book 42, Hadith 156
English translation : Book 41, Hadith 4733

The tradition mentioned above has also transmitted by 'Abd al-Wahhab through a different chain of narrators in a similar manner. This version has :

When a man is placed in his grave and his friends leaves him, he hears the beat of his sandals. Then two angles come and speak to him. He then mentioned the rest of the tradition nearly similar to the previous one. It goes : As for the infidel and hypocrite they say to them. This version adds the word "hypocrite". And he said : those who are near him will hear (his shout) with the exception of men and jinn.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، بِمِثْلِ هَذَا الإِسْنَادِ نَحْوَهُ قَالَ : " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيَقُولاَنِ لَهُ " . فَذَكَرَ قَرِيبًا مِنْ حَدِيثِ الأَوَّلِ قَالَ فِيهِ : " وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولاَنِ لَهُ " . قَالَ : " الْمُنَافِقُ " . وَقَالَ : " يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4752
In-book reference : Book 42, Hadith 157
English translation : Book 41, Hadith 4734

Narrated Al-Bara' ibn Azib:

We went out with the Messenger of Allah (ﷺ) accompanying the bier of a man of the Ansar. When we reached his grave, it was not yet dug. So the Messenger of Allah (ﷺ) sat down and we also sat down around him as if birds were over our heads. He had in his hand a stick with which he was scratching the ground.

He then raised his head and said: Seek refuge with Allah from the punishment in the grave. He said it twice or thrice. The version of Jabir adds here: He hears the beat of their sandals when they go back, and at that moment he is asked: O so and so! Who is your Lord, what is your religion, and who is your Prophet?

Hannad's version says: Two angels will come to him, make him sit up and ask him: Who is your Lord?

He will reply: My Lord is Allah. They will ask him: What is your religion? He will reply: My religion is Islam. They will ask him: What is your opinion about the man who was sent on a mission among you? He will reply: He is the Messenger of Allah (ﷺ). They will ask: Who made you aware of this? He will reply: I read Allah's Book, believed in it, and considered it true; which is verified by Allah's words: "Allah's Book, believed in it, and considered it true, which is verified by Allah's words: "Allah establishes those who believe with the word that stands firm in this world and the next."

The agreed version reads: Then a crier will call from Heaven: My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see.

He also mentioned the death of the infidel, saying: His spirit will be restored to his body, two angels will come to him, make him sit up and ask him: Who is your Lord?

He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: Who was the man who was sent on a mission among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together.

Jabir's version adds: One who is blind and dumb will then be placed in charge of him, having a sledge-hammer such that if a mountain were struck with it, it would become dust. He will give him a blow with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - وَهَذَا لَفْظُ هَنَّادٍ - عَنِ الأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي جَنَازَةِ رَجُلٍ مِنَ الأَنْصَارِ،

فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ، فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُءُوسِنَا الطَّيْرُ، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ : " اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ " . مَرَّتَيْنِ أَوْ ثَلاَثًا - زَادَ فِي حَدِيثِ جَرِيرٍ هَا هُنَا - وَقَالَ : " وَإِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ : يَا هَذَا مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ " . قَالَ هَنَّادٌ قَالَ : " وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولاَنِ لَهُ : مَنْ رَبُّكَ فَيَقُولُ : رَبِّيَ اللَّهُ . فَيَقُولاَنِ لَهُ : مَا دِينُكَ فَيَقُولُ : دِينِي الإِسْلاَمُ . فَيَقُولاَنِ لَهُ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ قَالَ فَيَقُولُ : هُوَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَيَقُولاَنِ : وَمَا يُدْرِيكَ فَيَقُولُ : قَرَأْتُ كِتَابَ اللَّهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ " . زَادَ فِي حَدِيثِ جَرِيرٍ : " فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ { يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا } " . الآيَةَ . ثُمَّ اتَّفَقَا قَالَ : " فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ " . قَالَ : " فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا " . قَالَ : " وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ " . قَالَ : " وَإِنَّ الْكَافِرَ " . فَذَكَرَ مَوْتَهُ قَالَ : " وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولاَنِ : مَنْ رَبُّكَ فَيَقُولُ : هَاهْ هَاهْ هَاهْ لاَ أَدْرِي . فَيَقُولاَنِ لَهُ : مَا دِينُكَ فَيَقُولُ : هَاهْ هَاهْ لاَ أَدْرِي . فَيَقُولاَنِ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ : هَاهْ هَاهْ لاَ أَدْرِي . فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَأَلْبِسُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ " . قَالَ : " فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا " . قَالَ : " وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلاَعُهُ " . زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ : " ثُمَّ يُقَيَّضُ لَهُ أَعْمَى أَبْكَمُ مَعَهُ مِرْزَبَّةٌ مِنْ حَدِيدٍ، لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا " . قَالَ : " فَيَضْرِبُهُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلاَّ الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا " . قَالَ : " ثُمَّ تُعَادُ فِيهِ الرُّوحُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4753
In-book reference : Book 42, Hadith 158
English translation : Book 41, Hadith 4735

The tradition mentioned above has also been transmitted by Al-Bara' (b. 'Azib) from the prophet (May peace be upon him) through a different chain of narrators is a similar way.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا الْمِنْهَالُ، عَنْ أَبِي عُمَرَ، : زَاذَانَ قَالَ سَمِعْتُ الْبَرَاءَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَذَكَرَ نَحْوَهُ .

Reference : Sunan Abi Dawud 4754
In-book reference : Book 42, Hadith 159
English translation : Book 41, Hadith 4736

(28) Chapter: The Scale

(28) باب فِي ذِكْرِ الْمِيزَانِ

'A'ishah said that she thought of Hell and wept. The Messenger of Allah (May peace be upon him) asked her :

What makes you weep ? She replied : I thought of Hell and wept. Will you remember your family on the 4th Day of resurrection ? the Messenger of Allah (May peace be upon him) said : There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy; at (the examination of) the book when one is commanded : Take and read Allah's record, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back ; and the path when it is placed across JAHANNAM.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، وَحُمَيْدُ بْنُ مَسْعَدَةَ، أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ عَائِشَةَ، : أَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَا يُبْكِيكِ " . قَالَتْ : ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " أَمَّا فِي ثَلاَثَةِ مَوَاطِنَ فَلاَ يَذْكُرُ أَحَدٌ أَحَدًا : عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَخِفُّ مِيزَانُهُ أَوْ يَثْقُلُ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ { هَاؤُمُ اقْرَءُوا كِتَابِيَهْ } حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ أَفِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ، وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرَىْ جَهَنَّمَ " . قَالَ يَعْقُوبُ : عَنْ يُونُسَ وَهَذَا لَفْظُ حَدِيثِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4755
In-book reference : Book 42, Hadith 160
English translation : Book 41, Hadith 4737

(29) Chapter: The Antichrist (Dajjal) (29) باب فِي الدَّجَّالِ

Narrated AbuUbaydah ibn al-Jarrah:

I heard the Prophet (ﷺ) say: There has been no Prophet after Noah who has not warned his people about the antichrist (Dajjal), and I warn you of him. The Messenger of Allah (ﷺ) described him to us, saying: Perhaps some who have seen me and heard my words will live till his time. The people asked: Messenger of Allah! what will be the condition of our hearts on that day? Like what we are today? He replied: Or better.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ : " إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلاَّ وَقَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ، وَإِنِّي أُنْذِرُكُمُوهُ " . فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ : " لَعَلَّهُ سَيُدْرِكُهُ مَنْ قَدْ رَآنِي وَسَمِعَ كَلاَمِي " . قَالُوا : يَا رَسُولَ اللَّهِ كَيْفَ قُلُوبُنَا يَوْمَئِذٍ أَمِثْلُهَا الْيَوْمَ قَالَ : " أَوْ خَيْرٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4756
In-book reference : Book 42, Hadith 161
English translation : Book 41, Hadith 4738

Ibn Umar reported:

The Messenger of Allah (May peace be upon him) stood among the people and praised Allah in a way which is worthy of him, and mentioned the Antichrist (Dajjal), saying : I warn you of him, and there has been no prophet who has not warned his people about him, and Noah also warned his people about him. But I tell you about him a word which no Prophet had told his people : you should know that he will be blind in one eye, and Allah is not blind is one eye.

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ : قَامَ النَّبِيُّ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، فَذَكَرَ الدَّجَّالَ فَقَالَ : " إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ : إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4757
In-book reference : Book 42, Hadith 162
English translation : Book 41, Hadith 4739

(30) Chapter: On The Killing Of The Khawarij (30) باب فِي قَتْلِ الْخَوَارِجِ

Narrated AbuDharr:

The Prophet (ﷺ) said: He who separates from the community within a span takes off the noose of Islam from his neck.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَمَنْدَلٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي جَهْمٍ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ خَلَعَ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4758
In-book reference : Book 42, Hadith 163
English translation : Book 41, Hadith 4740

Abu Dharr reported the Messenger of Allah (May peace be upon him) as saying :

How will you deal with the rulers (imams) who appropriate to themselves this booty? I said : I swear by him who sent you with the truth that at that time I shall put my sword on my shoulder and smite with it till I meet you, or I join you. He said: shall I not guide you to something better than that? You must show endurance till you meet me.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " كَيْفَ أَنْتُمْ وَأَئِمَّةٌ مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهَذَا الْفَىْءِ " . قُلْتُ : إِذًا وَالَّذِي بَعَثَكَ بِالْحَقِّ أَضَعُ سَيْفِي عَلَى عَاتِقِي، ثُمَّ أَضْرِبُ بِهِ حَتَّى أَلْقَاكَ أَوْ أَلْحَقَكَ . قَالَ : " أَوَلاَ أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذَلِكَ تَصْبِرُ حَتَّى تَلْقَانِي " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4759
In-book reference : Book 42, Hadith 164
English translation : Book 41, Hadith 4741

Umm Salamah, wife of the Prophet (May peace be upon him) is reported to have said:

The Messenger of Allah (May peace be upon him) said: You will have commanders some of whom you will approve and some of whom you will disapprove. He who expresses disapproval with his tongue (Abu Dawud said : This is Hisham's version) is guiltless; and he who feels disapproval in his heart, is safe, but he who is pleased and follows them. He was asked; shall we not kill them, Messenger of Allah? Abu Dawud's version has : Shall we not fight with them? He replied : No, so long as they pray.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، وَهِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : " سَتَكُونُ عَلَيْكُمْ

أَئِمَّةٌ تَعْرِفُونَ مِنْهُمْ وَتُنْكِرُونَ فَمَنْ أَنْكَرَ " . قَالَ أَبُو دَاوُدَ قَالَ هِشَامٌ : " بِلِسَانِهِ فَقَدْ بَرِئَ، وَمَنْ كَرِهَ بِقَلْبِهِ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ " . فَقِيلَ : يَا رَسُولَ اللَّهِ أَفَلاَ نَقْتُلُهُمْ قَالَ ابْنُ دَاوُدَ : " أَفَلاَ نُقَاتِلُهُمْ " . قَالَ : " لاَ مَا صَلَّوْا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4760
In-book reference : Book 42, Hadith 165
English translation : Book 41, Hadith 4742

The tradition mentioned above has also been transmitted by Umm Salamah through a different chain of narrators to the same effect. This version has :

He who disapproves is guiltless, and he who disapproves is safe. Qatadah said : it means one who feels its disapproval in his heart, and one who expresses disapproval in his heart.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ قَالَ : " فَمَنْ كَرِهَ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ " . قَالَ قَتَادَةُ : يَعْنِي مَنْ أَنْكَرَ بِقَلْبِهِ، وَمَنْ كَرِهَ بِقَلْبِهِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4761
In-book reference : Book 42, Hadith 166
English translation : Book 41, Hadith 4743

'Arfajah told that he heard the Messenger of Allah (May peace be upon him) as saying :

various corruptions will arise in my community, so strike with sword the one who tries to cause separation in the matter of Muslims when they are united, whoever he be.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عَلاَقَةَ، عَنْ عَرْفَجَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " سَتَكُونُ فِي أُمَّتِي هَنَاتٌ وَهَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ الْمُسْلِمِينَ وَهُمْ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4762
In-book reference : Book 42, Hadith 167
English translation : Book 41, Hadith 4744

(31) Chapter: Fighting Against The Khawarij

(31) باب فِي قِتَالِ الْخَوَارِجِ

'Ubaidah (al-salman) said :

'Ali mentioned about the people of al Nahrawan, saying: Among them there will be a man with a defective hand or with a small hand. if you were not to overjoy. I would inform you of what Allah has promised (the reward for) those who will kill them at the tongue of Muhammad (May peace be upon him). I asked : Have you heard this from him? He replied : Yes, by the lord of the Ka'bah.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، وَمُحَمَّدُ بْنُ عِيسَى، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، : أَنَّ عَلِيًّا، ذَكَرَ أَهْلَ النَّهْرَوَانِ فَقَالَ : فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ أَوْ مُخْدَجُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ لَوْلاَ أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صلى الله عليه وسلم . قَالَ قُلْتُ : أَنْتَ سَمِعْتَ هَذَا مِنْهُ قَالَ : إِي وَرَبِّ الْكَعْبَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4763
In-book reference : Book 42, Hadith 168
English translation : Book 41, Hadith 4745

Abu sa’id al-khudri said :

‘Ali sent some gold-mixed dust to the prophet (May peace be upon him). He divided it among the four : al-Aqra b. Habis al-Hanzall and then al-Mujashi, uyainah b. Badr al-fazari, zaid al-khail al-Ta’l, next to one of Banu nabhan, and ‘Alqamah b. ‘Ulathat al-Amiri (in general), next to one of Banu kulaib. The Quraish and the ansar became angry and said : He is giving to the chiefs of the people of Najd and leaving us. He said : I am giving them for reconciliation of their hearts. Then a man with deep-seated eyes, high cheek-bones, a projecting brow, a thick beard and a shaven head came forward and said: For Allah, Muhammad! He said : Who will obey Allah if I disobey Him? Allah entrusts me with power over the inhabitants of the earth, but you do not. A man asked to be allowed to kill him and I think he was Khalid b. al-Walid but he prevented him. Then when the man turned away, he said: From this one’s stock there will be people who recite the Quran, but it will not pass down their throats. They will sever from Islam and leave the worshippers of Idols alone; but if I live up to their time I shall certainly kill them as 'Ad were killed.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ : بَعَثَ عَلِيٌّ عَلَيْهِ السَّلاَمُ إِلَى النَّبِيِّ صلى الله عليه وسلم بِذُهَيْبَةٍ فِي تُرْبَتِهَا، فَقَسَّمَهَا بَيْنَ أَرْبَعَةٍ بَيْنَ : الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ، وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ وَبَيْنَ عَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ قَالَ فَغَضِبَتْ قُرَيْشٌ وَالأَنْصَارُ وَقَالَتْ : يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا . فَقَالَ : " إِنَّمَا أَتَأَلَّفُهُمْ " . قَالَ : فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاتِئُ الْجَبِينِ كَثُّ اللِّحْيَةِ مَحْلُوقٌ قَالَ : اتَّقِ اللَّهَ يَا مُحَمَّدُ . فَقَالَ : " مَنْ يُطِعِ اللَّهَ إِذَا عَصَيْتُهُ أَيَأْمَنُنِي اللَّهُ عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي " . قَالَ : فَسَأَلَ رَجُلٌ قَتْلَهُ أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ - قَالَ - فَمَنَعَهُ . قَالَ : فَلَمَّا وَلَّى قَالَ : " إِنَّ مِنْ ضِئْضِئِ هَذَا أَوْ فِي عَقِبِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ لَئِنْ أَنَا أَدْرَكْتُهُمْ قَتَلْتُهُمْ قَتْلَ عَادٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4764
In-book reference : Book 42, Hadith 169
English translation : Book 41, Hadith 4746

Narrated AbuSa'id al-Khudri ; Anas ibn Malik:

The Prophet (ﷺ) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will

swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head.

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا الْوَلِيدُ، وَمُبَشِّرٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ الْحَلَبِيَّ عَنْ أَبِي عَمْرٍو، قَالَ - يَعْنِي الْوَلِيدَ - حَدَّثَنَا أَبُو عَمْرٍو، قَالَ حَدَّثَنِي قَتَادَةُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ : " سَيَكُونُ فِي أُمَّتِي اخْتِلاَفٌ وَفُرْقَةٌ، قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسِيئُونَ الْفِعْلَ وَيَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ لاَ يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فُوقِهِ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ فِي شَىْءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ مِنْهُمْ " . قَالُوا : يَا رَسُولَ اللَّهِ مَا سِيمَاهُمْ قَالَ : " التَّحْلِيقُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4765
In-book reference : Book 42, Hadith 170
English translation : Book 41, Hadith 4747

The tradition mentioned above has also been transmitted by Anas through a different chain of narrators in a similar manner. This version adds; Their sign is shaving the head and eliminating the hair. If you see them, kill them.

Abu Dawud said:

Tasmid means uprooting the hair.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحْوَهُ قَالَ : " سِيمَاهُمُ التَّحْلِيقُ وَالتَّسْبِيدُ، فَإِذَا رَأَيْتُمُوهُمْ فَأَنِيمُوهُمْ " . قَالَ أَبُو دَاوُدَ : التَّسْبِيدُ اسْتِئْصَالُ الشَّعْرِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4766
In-book reference : Book 42, Hadith 171
English translation : Book 41, Hadith 4748

'Ali said:

When I mention a tradition to you from the Messenger of Allah (May peace be upon him), it is dearer to me that I fall from the heaven than I lie on him. But when I talk to you about matters between me and you, then war is a deception. I heard the Messenger of Allah (May peace be upon him) say: Towards the end of the time there will be people who are young in age and from Islam as an arrow goes through the animal aimed at, and their faith will not pass their throats. Wherever you meet them kill them, for their killing will bring a reward for him who kills them on the day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ قَالَ عَلِيٌّ : إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَىَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّمَا الْحَرْبُ خُدْعَةٌ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ سُفَهَاءُ الأَحْلاَمِ،

يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4767
In-book reference : Book 42, Hadith 172
English translation : Book 41, Hadith 4749

Salamah b. kuhail said:

Zaid b. Wahb al-Juhani told that he was in the army which proceeded to (fight with) the Khawarij in the company of ‘Ali. All then said: O people! I heard the Messenger of Allah (May peace be upon him) say: there will appear from among my community people who recite the Quran, and your recitation has no comparison with their recitation, and your prayer has no comparison with their prayer, and your fasts have no comparison with their fasts. They will recite the Quran thinking that it is beneficial for them, while it is harmful for them. Their prayer will not pass their collar-bones. They will swerve from Islam as an arrow goes through the animal shot at. If the army that is approaching them knows what (reward) has been decided for them at the tongue of their prophet (May peace be upon him), they would leave (other good) activities. The sign of that is that among them there will be a man who has an upper arm, but not hand; on his upper arm there will be something like the nipple of a female breast, having white hair thereon. Will you go to Mu;awiyah and the people of Syria, and leave them behind among your children and property? I swear by Allah, I hope these are the same people, for they shed the blood unlawfully, and attacked the cattle of the people so go on in the name of Allah. Salamah b. kuhail said: Zaid b. Wahb then informed me of all the halting places one by one, (saying): Until we passed a bridge. When we fought with each other, ’Abd Allah b. Wahb al-Rasibi, who was the leader of the Khawarij, said to them: Throw away the lances and pull out the swards from their sheaths, for I am afraid they will adjure you as they had adjured on the day of Harura. So they threw away their lances and pulled out their swords, and the people pierced them with their lances. They were killed (lying one on the other). On that day only two persons of the partisans (of ‘Ali) were afflicted . ‘Ali said: search for the man with the crippled hand. but they could not find it. Then ‘All got up himself and went to the people who had been killed and were lying on one another. He said: Take them out. They found him just near the ground. So he shouted: Allah is Most Great! He said: Allah spoke the truth, and His Apostle has conveyed. ‘Ubaidat al-Salmani stood up to him, saying: Commander of the Faithful! Have you heard it from the Messenger of Allah (May peace be upon him)? He said: Yes, by him, there is no god but He. He put to swear thrice and he swore.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ وَهْبٍ الْجُهَنِيُّ، : أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ عَلَيْهِ السَّلاَمُ الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ فَقَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ : أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ : " يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَءُونَ الْقُرْآنَ لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ شَيْئًا وَلاَ صَلاَتُكُمْ إِلَى صَلاَتِهِمْ شَيْئًا وَلاَ صِيَامُكُمْ إِلَى صِيَامِهِمْ شَيْئًا، يَقْرَءُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ صلى الله عليه وسلم لَنَكَلُوا عَلَى الْعَمَلِ، وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ وَلَيْسَتْ لَهُ ذِرَاعٌ، عَلَى عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْىِ عَلَيْهِ شَعَرَاتٌ بِيضٌ " . أَفَتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرُكُونَ هَؤُلاَءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ وَاللَّهِ إِنِّي لأَرْجُو أَنْ

يَكُونُوا هَؤُلاَءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ . قَالَ : سَلَمَةُ بْنُ كُهَيْلٍ : فَنَزَّلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلاً مَنْزِلاً حَتَّى مَرَّ بِنَا عَلَى قَنْطَرَةٍ قَالَ فَلَمَّا الْتَقَيْنَا وَعَلَى الْخَوَارِجِ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ فَقَالَ لَهُمْ : أَلْقُوا الرِّمَاحَ وَسُلُّوا السُّيُوفَ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ قَالَ : فَوَحَّشُوا بِرِمَاحِهِمْ وَاسْتَلُّوا السُّيُوفَ وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ - قَالَ - وَقَتَلُوا بَعْضَهُمْ عَلَى بَعْضِهِمْ . قَالَ : وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلاَنِ فَقَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ : الْتَمِسُوا فِيهِمُ الْمُخْدَجَ فَلَمْ يَجِدُوا قَالَ : فَقَامَ عَلِيٌّ رضى الله عنه بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ : أَخْرِجُوهُمْ فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ فَكَبَّرَ وَقَالَ : صَدَقَ اللَّهُ وَبَلَّغَ رَسُولُهُ . فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَقَدْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ : إِي وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ حَتَّى اسْتَحْلَفَهُ ثَلاَثًا وَهُوَ يَحْلِفُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4768
In-book reference : Book 42, Hadith 173
English translation : Book 41, Hadith 4750

'Ali said:

Search for the man with crippled hand. He then mentioned the rest of the tradition. This version has: They took him out from beneath the slain in the dust. Abu al-wadi said: As if I am looking at an Abyssinian with a shirt on him. He had one of his hands like the nipple of the female breast, having hair on it like the hair on the tail of the jerboa.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ جَمِيلِ بْنِ مُرَّةَ، قَالَ حَدَّثَنَا أَبُو الْوَضِيءِ، قَالَ قَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ : اطْلُبُوا الْمُخْدَجَ . فَذَكَرَ الْحَدِيثَ فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى فِي طِينٍ، قَالَ أَبُو الْوَضِيءِ : فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيٌّ عَلَيْهِ قُرَيْطَقٌ لَهُ إِحْدَى يَدَيْنِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَيْهَا شُعَيْرَاتٌ مِثْلُ شُعَيْرَاتِ الَّتِي تَكُونُ عَلَى ذَنَبِ الْيَرْبُوعِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4769
In-book reference : Book 42, Hadith 174
English translation : Book 41, Hadith 4751

Abu Maryam said:

This man with the crippled hand was on that day with us in the mosque. We would sit with him by day and by night, and he was a poor man. I saw him attending the meals of 'Ali (ra) which he took with the people, and I clothed him with a cloak of mine.
Abu Maryam said: The man with the crippled hand was called Nafi` Dhu al-Thadyah (Nafi`, man of nipple). He had in his hand something like a female breast with a nipple at it ends like the nipple of the female breast. If had some hair on it like the whiskers of cat.
Abu Dawud said: He was known among the people by the name of Harqus.

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، قَالَ : إِنْ كَانَ ذَلِكَ الْمُخْدَجَ لَمَعَنَا يَوْمَئِذٍ فِي الْمَسْجِدِ نُجَالِسُهُ بِاللَّيْلِ وَالنَّهَارِ، وَكَانَ فَقِيرًا وَرَأَيْتُهُ مَعَ الْمَسَاكِينِ يَشْهَدُ طَعَامَ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَعَ النَّاسِ وَقَدْ كَسَوْتُهُ بُرْنُسًا لِي . قَالَ أَبُو مَرْيَمَ : وَكَانَ الْمُخْدَجُ يُسَمَّى نَافِعًا ذَا الثُّدَيَّةِ، وَكَانَ فِي يَدِهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَى رَأْسِهِ حَلَمَةٌ مِثْلُ حَلَمَةِ الثَّدْيِ عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السِّنَّوْرِ . قَالَ أَبُو دَاوُدَ : وَهُوَ عِنْدَ النَّاسِ اسْمُهُ حَرْقُوسُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4770
In-book reference : Book 42, Hadith 175
English translation : Book 41, Hadith 4752

(32) Chapter: Fighting With The Thieves (32) باب فِي قِتَالِ اللُّصُوصِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: If the property of anyone is designed to be taken away without any right and he fights and is killed, he is a martyr.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَسَنٍ، قَالَ حَدَّثَنِي عَمِّي، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4771
In-book reference : Book 42, Hadith 176
English translation : Book 41, Hadith 4753

Narrated Sa'id ibn Zayd:

The Prophet (ﷺ) said: He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، وَسُلَيْمَانُ بْنُ دَاوُدَ، - يَعْنِي أَبَا أَيُّوبَ الْهَاشِمِيَّ - عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ أَوْ دُونَ دَمِهِ أَوْ دُونَ دِينِهِ فَهُوَ شَهِيدٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4772
In-book reference : Book 42, Hadith 177
English translation : Book 41, Hadith 4754

43 - General Behavior (Kitab Al-Adab)

كتاب الأدب (4773 - 5274)

(1) Chapter: Regarding forbearance and the character of the Prophet(pbuh)

(1) باب فِي الْحِلْمِ وَأَخْلاَقِ النَّبِيِّ صلى الله عليه وسلم

Anas said:

the Messenger of Allah (ﷺ) was one of the best of men in character. One day he sent me to do something, and I said: I swore by Allah that I would not go. But in my heart I felt that I should go to do what the Prophet of Allah (ﷺ) had commanded me; so I went out and came upon some boys who were playing in the street. All of a sudden the Messenger of Allah (ﷺ) who had come up behind caught me by the back of the neck, and when I looked at him he was laughing. He said: Go where I ordered you, little Anas. I replied: Yes, I am going, Apostle of Allah! Anas said: I swear by Allah, I served him for seven or nine years, and he never said to me about a thing which I had done: Why did you do such and such? Nor about a thing which I left: why did not do such and such?

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ، - يَعْنِي ابْنَ عَمَّارٍ - قَالَ حَدَّثَنِي إِسْحَاقُ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ - قَالَ قَالَ أَنَسٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَحْسَنِ النَّاسِ خُلُقًا فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ فَقُلْتُ وَاللَّهِ لاَ أَذْهَبُ . وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ صلى الله عليه وسلم . قَالَ فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَابِضٌ بِقَفَاىَ مِنْ وَرَائِي فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ " يَا أُنَيْسُ اذْهَبْ حَيْثُ أَمَرْتُكَ " . قُلْتُ نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ . قَالَ أَنَسٌ وَاللَّهِ لَقَدْ خَدَمْتُهُ سَبْعَ سِنِينَ أَوْ تِسْعَ سِنِينَ مَا عَلِمْتُ قَالَ لِشَىْءٍ صَنَعْتُ لِمَ فَعَلْتَ كَذَا وَكَذَا . وَلاَ لِشَىْءٍ تَرَكْتُ هَلاَّ فَعَلْتَ كَذَا وَكَذَا .

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4773
In-book reference : Book 43, Hadith 1
English translation : Book 42, Hadith 4755

Narrated Anas ibn Malik:

I served the Prophet (ﷺ) at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ خَدَمْتُ النَّبِيَّ صلى الله عليه وسلم عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلاَمٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ أَكُونَ عَلَيْهِ مَا قَالَ لِي فِيهَا أُفٍّ قَطُّ وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا أَوْ أَلاَ فَعَلْتَ هَذَا .

Grade	: **Sahih** (Al-Albani)	**صحيح** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4774
In-book reference : Book 43, Hadith 2
English translation : Book 42, Hadith 4756

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) used to sit with us in meetings and talk to us. When he stood up we also used to stand up and see him entering the house of one of his wives. One day he talked to us and we stood up as he stood up and we saw that an Arabi (a nomadic Arab) caught hold of him and gave his cloak a violent tug making his neck red.
AbuHurayrah said: The cloak was coarse. He turned to him and the Arabi said to him: Load these two camels of mine, for you do not give me anything from your property or from your father's property.
The Prophet (ﷺ) said to him: No, I ask Allah's forgiveness; no, I ask Allah's forgiveness; no, I ask Allah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me.
Each time the Arabi said to him: I swear by Allah, I shall not do so.
He then mentioned the rest of the tradition. He (the Prophet), then called a man and said to him: Load these two camels of his: one camel with barley and the other with dates. He then turned to us and said: Go on your way with the blessing of Allah.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ هِلاَلٍ، سَمِعَ أَبَاهُ، يُحَدِّثُ قَالَ قَالَ أَبُو هُرَيْرَةَ وَهُوَ يُحَدِّثُنَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْلِسُ مَعَنَا فِي الْمَجْلِسِ يُحَدِّثُنَا فَإِذَا قَامَ قُمْنَا قِيَامًا حَتَّى نَرَاهُ قَدْ دَخَلَ بَعْضَ بُيُوتِ أَزْوَاجِهِ فَحَدَّثَنَا يَوْمًا فَقُمْنَا حِينَ قَامَ فَنَظَرْنَا إِلَى أَعْرَابِيٍّ قَدْ أَدْرَكَهُ فَجَبَذَهُ بِرِدَائِهِ فَحَمَّرَ رَقَبَتَهُ قَالَ أَبُو هُرَيْرَةَ وَكَانَ رِدَاءً خَشِنًا فَالْتَفَتَ فَقَالَ لَهُ الأَعْرَابِيُّ احْمِلْ لِي عَلَى بَعِيرَىَّ هَذَيْنِ فَإِنَّكَ لاَ تَحْمِلُ لِي مِنْ مَالِكَ وَلاَ مِنْ مَالِ أَبِيكَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَأَسْتَغْفِرُ اللَّهَ لاَ وَأَسْتَغْفِرُ اللَّهَ لاَ وَأَسْتَغْفِرُ اللَّهَ لاَ أَحْمِلُ لَكَ حَتَّى تُقِيدَنِي مِنْ جَبْذَتِكَ الَّتِي جَبَذْتَنِي " . فَكُلُّ ذَلِكَ يَقُولُ لَهُ الأَعْرَابِيُّ وَاللَّهِ لاَ أُقِيدُكَهَا . فَذَكَرَ الْحَدِيثَ قَالَ ثُمَّ دَعَا رَجُلاً فَقَالَ لَهُ " احْمِلْ لَهُ عَلَى بَعِيرَيْهِ هَذَيْنِ عَلَى بَعِيرٍ شَعِيرًا وَعَلَى الآخَرِ تَمْرًا " . ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ " انْصَرِفُوا عَلَى بَرَكَةِ اللَّهِ تَعَالَى " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4775
In-book reference : Book 43, Hadith 3
English translation : Book 42, Hadith 4757

(2) Chapter: Regarding dignity

(2) باب فِي الْوَقَارِ

Narrated Abdullah ibn Abbas:
The Prophet (ﷺ) said: Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ، أَنَّ أَبَاهُ، حَدَّثَهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْهَدْىَ الصَّالِحَ وَالسَّمْتَ الصَّالِحَ وَالاِقْتِصَادَ جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4776
In-book reference : Book 43, Hadith 4
English translation : Book 42, Hadith 4758

(3) Chapter: Regarding suppressing anger

(3) باب مَنْ كَظَمَ غَيْظًا

Narrated Mu'adh ibn Jabal:

The Messenger of Allah (ﷺ) said: if anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes.
Abu Dawud said: The name if the transmitter Abu Marhum is 'Abd al-Rahman b. Maimun

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سَعِيدٍ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَظَمَ غَيْظًا - وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ - دَعَاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رُءُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ اللَّهُ مِنَ الْحُورِ مَا شَاءَ " . قَالَ أَبُو دَاوُدَ اسْمُ أَبِي مَرْحُومٍ عَبْدُ الرَّحْمَنِ بْنُ مَيْمُونٍ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4777
In-book reference : Book 43, Hadith 5
English translation : Book 42, Hadith 4759

Suwaid b. Wahb quoted a son of a Companion of the Prophet (ﷺ) who said his father reported the Messenger of Allah (ﷺ) said:

He then mentioned a similar tradition described above. This version has: Allah will fill his heart with security and faith. He did not mention the words "Allah will call him". This version further adds: He who gives up wearing beautiful garments when he is able to do so (out of humility, as Bishr's version has) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of Kingdom.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - عَنْ بِشْرٍ، - يَعْنِي ابْنَ مَنْصُورٍ - عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ سُوَيْدِ بْنِ وَهْبٍ، عَنْ رَجُلٍ، مِنْ أَبْنَاءِ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم عَنْ أَبِيهِ قَالَ - قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَحْوَهُ قَالَ " مَلأَهُ اللَّهُ أَمْنًا وَإِيمَانًا " . لَمْ يَذْكُرْ قِصَّةَ " دَعَاهُ اللَّهُ " . زَادَ " وَمَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ " . قَالَ بِشْرٌ أَحْسِبُهُ قَالَ " تَوَاضُعًا كَسَاهُ اللَّهُ حُلَّةَ الْكَرَامَةِ وَمَنْ زَوَّجَ لِلَّهِ تَعَالَى تَوَّجَهُ اللَّهُ تَاجَ الْمُلْكِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4778
In-book reference : Book 43, Hadith 6
English translation : Book 42, Hadith 4760

`Abd Allah (b. Mas`ud) reported the Messenger of Allah (ﷺ) as saying:

Whom do you consider a wrestler among you? The people replied: (the man) whom the men cannot defeat in wrestling. He said: No, it is he who controls himself when he is angry.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ " . قَالُوا الَّذِي لاَ يَصْرَعُهُ الرِّجَالُ . قَالَ " لاَ وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4779
In-book reference : Book 43, Hadith 7
English translation : Book 42, Hadith 4761

(4) Chapter: What should be said at the time of anger

(4) باب مَا يُقَالُ عِنْدَ الْغَضَبِ

Narrated Mu'adh ibn Jabal:

Two men reviled each other in the presence of the Prophet (ﷺ) and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet (ﷺ) said: I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked: What is it, Messenger of Allah? He replied: He should say: I seek refuge in Thee from the accursed devil. Mu'adh then began to ask him to do so, but he refused and persisted in quarrelling, and began to enhance his anger.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَغَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى خُيِّلَ إِلَىَّ أَنَّ أَنْفَهُ يَتَمَزَّعُ مِنْ شِدَّةِ غَضَبِهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُهُ مِنَ الْغَضَبِ " . فَقَالَ مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ " . قَالَ فَجَعَلَ مُعَاذٌ يَأْمُرُهُ فَأَبَى وَمَحِكَ وَجَعَلَ يَزْدَادُ غَضَبًا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4780
In-book reference : Book 43, Hadith 8
English translation : Book 42, Hadith 4762

Sulaiman b. Surad said:

Two men reviled each other in the presence of the Prophet (ﷺ). Then the eyes of one of them became red and his jugular veins swelled. The Apostle of Allah (ﷺ) said: I know a phrase by repeating which the man could get rid of the angry feelings: I seek refuge in Allah from the accursed devil. The man said: Do you see insanity in me.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدَ، قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَالَ الرَّجُلُ هَلْ تَرَى بِي مِنْ جُنُونٍ

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4781
In-book reference : Book 43, Hadith 9
English translation : Book 42, Hadith 4763

Narrated AbuDharr:

The Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ الأَسْوَدِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَنَا " إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلاَّ فَلْيَضْطَجِعْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4782
In-book reference : Book 43, Hadith 10
English translation : Book 42, Hadith 4764

Bakr said:

The Prophet (ﷺ) sent Mu`adh for some of his work. He then transmitted the rest of the tradition mentioned above.

Abu Dawud said: This tradition is sounder of the two traditions.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ دَاوُدَ، عَنْ بَكْرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ أَبَا ذَرٍّ بِهَذَا الْحَدِيثِ . قَالَ أَبُو دَاوُدَ وَهَذَا أَصَحُّ الْحَدِيثَيْنِ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4783
In-book reference : Book 43, Hadith 11
English translation : Book 42, Hadith 4765

Narrated Atiyyah as-Sa'di:

AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Messenger of Allah (ﷺ) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.

حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، وَالْحَسَنُ بْنُ عَلِيٍّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو وَائِلٍ الْقَاصُّ، قَالَ دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ بْنِ السَّعْدِيِّ فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4784
In-book reference : Book 43, Hadith 12
English translation : Book 42, Hadith 4766

(5) Chapter: Being tolerant (5) باب فِي الْعَفْوِ وَالتَّجَاوُزِ فِي الأَمْرِ

`A’ishah said:

the Messenger of Allah (ﷺ) was never given his choice between two things without taking the easier(or lesser) of them provided it involved no sin, for if it did, no one kept farther away from it than he. And the Messenger of Allah

(ﷺ) never took revenge on his own behalf for anything unless something Allah had forbidden has been transgressed, in which event he took revenge for it for Allah’s sake.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّهَا قَالَتْ مَا خُيِّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ تَعَالَى فَيَنْتَقِمَ لِلَّهِ بِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4785
In-book reference : Book 43, Hadith 13
English translation : Book 42, Hadith 4767

`A’isha said:

the Messenger of Allah (saws) never struck a servant or a woman.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها، قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَادِمًا وَلاَ امْرَأَةً قَطُّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4786
In-book reference : Book 43, Hadith 14
English translation : Book 42, Hadith 4768

Explaining the Qur’anic verse “Hold to forgiveness”, `Abd Allah b. Al-Zubair said:

The Prophet of Allah (ﷺ) was commanded to hold to forgiveness from the conduct of the people.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ الزُّبَيْرِ - فِي قَوْلِهِ { خُذِ الْعَفْوَ } قَالَ أُمِرَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلاَقِ النَّاسِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4787
In-book reference : Book 43, Hadith 15
English translation : Book 42, Hadith 4769

(6) Chapter: Regarding good interactions with people

(6) باب فِي حُسْنِ الْعِشْرَةِ

Narrated Aisha, Ummul Mu'minin:

When the Prophet (ﷺ) was informed of anything of a certain man, he would not say: What is the matter with so and so that he says? But he would say: What is the matter with the people that they say such and such?

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ، - يَعْنِي الْحِمَّانِيَّ - حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا بَلَغَهُ عَنِ الرَّجُلِ الشَّىْءُ لَمْ يَقُلْ مَا بَالُ فُلاَنٍ يَقُولُ وَلَكِنْ يَقُولُ " مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4788
In-book reference : Book 43, Hadith 16
English translation : Book 42, Hadith 4770

Narrated Anas ibn Malik:

A man who had the mark of yellowness on him came to the Messenger of Allah (ﷺ). The apostle of Allah (ﷺ) rarely mentioned anything of a man which he disliked before him. When he went out, he said: Would that you asked him to wash it from him.
Abu Dawud said: Salam is not 'Alawi (from the descendants of 'Ali). He used to foretell events by stars. He bore witness before 'Abi b. Arafat to the visibility of moon, but he did not accept his witness.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا سَلْمٌ الْعَلَوِيُّ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، دَخَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ أَثَرُ صُفْرَةٍ - وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَلَّمَا يُوَاجِهُ رَجُلاً فِي وَجْهِهِ بِشَىْءٍ يَكْرَهُهُ - فَلَمَّا خَرَجَ قَالَ " لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ ذَا عَنْهُ " . قَالَ أَبُو دَاوُدَ سَلْمٌ لَيْسَ هُوَ عَلَوِيًّا كَانَ يُبْصِرُ فِي النُّجُومِ وَشَهِدَ عِنْدَ عَدِيِّ بْنِ أَرْطَاةَ عَلَى رُؤْيَةِ الْهِلاَلِ فَلَمْ يُجِزْ شَهَادَتَهُ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4789
In-book reference : Book 43, Hadith 17
English translation : Book 42, Hadith 4771

Narrated AbuSalamah ; AbuHurayrah:

The Prophet (ﷺ) said: The believer is simple and generous, but the profligate is deceitful and ignoble.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ أَخْبَرَنِي أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْحَجَّاجِ بْنِ فُرَافِصَةَ، عَنْ رَجُلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَاهُ جَمِيعًا قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُؤْمِنُ غِرٌّ كَرِيمٌ وَالْفَاجِرُ خِبٌّ لَئِيمٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4790
In-book reference : Book 43, Hadith 18
English translation : Book 42, Hadith 4772

`A’isha said :

A man asked permission to see the Prophet (ﷺ), and he said: He is a bad son of the tribe, or: He is a bad member of the tribe. He then said : Give him permission. Then when he entered, he spoke to him leniently. `A’isha asked : Apostle of Allah! You spoke to him leniently while you said about him what you said! He replied: The one who will have the worst position in Allah’s estimation on the Day of Resurrection will be the one whom people left alone for fear of his ribaldry.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتِ اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " بِئْسَ ابْنُ الْعَشِيرَةِ " . أَوْ " بِئْسَ رَجُلُ الْعَشِيرَةِ " . ثُمَّ قَالَ " ائْذَنُوا لَهُ " . فَلَمَّا دَخَلَ أَلاَنَ لَهُ الْقَوْلَ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ . قَالَ " إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ - أَوْ تَرَكَهُ - النَّاسُ لاِتِّقَاءِ فُحْشِهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4791
In-book reference : Book 43, Hadith 19
English translation : Book 42, Hadith 4773

Narrated Aisha, Ummul Mu'minin:

A man asked permission to see the Prophet (ﷺ), and the Prophet (ﷺ) said: He is a bad member of the tribe. When he entered, the Messenger of Allah (ﷺ) treated in a frank and friendly way and spoke to him. When he departed , I said: Messenger of Allah! When he asked permission, you said: He is a bad member of the tribe, but when he entered, you treated him in a frank and friendly way. The Messenger of Allah replied: Aisha! Allah does not like the one who is unseemly and lewd in his language.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَجُلاً، اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بِئْسَ أَخُو الْعَشِيرَةِ " . فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَلَّمَهُ فَلَمَّا خَرَجَ قُلْتُ يَا رَسُولَ اللَّهِ لَمَّا اسْتَأْذَنَ قُلْتَ " بِئْسَ أَخُو الْعَشِيرَةِ " . فَلَمَّا دَخَلَ انْبَسَطْتَ إِلَيْهِ . فَقَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4792
In-book reference : Book 43, Hadith 20
English translation : Book 42, Hadith 4774

The tradition mentioned above has been transmitted by `A'isha through a different chain of narrators. This version has:

the Prophet (ﷺ) said: `A'isha! There are some bad people who are respected for fear of their tongues.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، فِي هَذِهِ الْقِصَّةِ قَالَتْ فَقَالَ تَعْنِي النَّبِيَّ صلى الله عليه وسلم " يَا عَائِشَةُ إِنَّ مِنْ شِرَارِ النَّاسِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ أَلْسِنَتِهِمْ " .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4793
In-book reference : Book 43, Hadith 21
English translation : Book 42, Hadith 4775

Narrated Anas ibn Malik:

I never said that when any man brought his mouth to the ear of the Messenger of Allah (ﷺ) and he withdrew his head until the man himself withdrew his head, and I never saw that when any man took him by his hand and he withdrew his hand, until the man himself withdrew his hand.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا أَبُو قَطَنٍ، أَخْبَرَنَا مُبَارَكٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ مَا رَأَيْتُ رَجُلاً الْتَقَمَ أُذُنَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيُنَحِّي رَأْسَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يُنَحِّي رَأْسَهُ وَمَا رَأَيْتُ رَجُلاً أَخَذَ بِيَدِهِ فَتَرَكَ يَدَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَدَعُ يَدَهُ ‏.‏

Grade	: **Hasan** (Al-Albani)	**حسن** (الألباني)	حكم:

Reference : Sunan Abi Dawud 4794
In-book reference : Book 43, Hadith 22
English translation : Book 42, Hadith 4776

(7) Chapter: Modesty (Al-haya) (7) باب فِي الْحَيَاءِ

`Abd Allah b. ‘Umar said:

The Prophet (ﷺ) passed by a man of the Ansar when he was giving his brother a warning against modesty. The Apostle of Allah (ﷺ) said : Leave him alone, for modesty is a part of faith.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ ‏"‏ ‏.‏

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4795
In-book reference : Book 43, Hadith 23
English translation : Book 42, Hadith 4777

Abu Qatadah said :

We were sitting with `Imran b. Hussain and Bushair b. Ka`b was also there. `Imran b. Hussain reported the Messenger of Allah (ﷺ) as saying: Modesty is good altogether, or he said: Modesty is altogether good. Bushair b. Ka`b said : We find in some books that there is a modesty which produces peace and dignified bearing, and there is a modesty which produces weakness. `Imran b. Hussain repeated the same words. So `Imran became angry so much so that his eyes became red, and he said : Don’t you see that I am transmitting a tradition from the Messenger of Allah (ﷺ) and you are mentioning something from your books? He (Qatadah) said : We said : Abu Nujaid, it is sufficient.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ أَبِي قَتَادَةَ، قَالَ كُنَّا مَعَ عِمْرَانَ بْنِ حُصَيْنٍ وَثَمَّ بُشَيْرُ بْنُ كَعْبٍ فَحَدَّثَ عِمْرَانُ بْنُ حُصَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الْحَيَاءُ خَيْرٌ كُلُّهُ ‏"‏ ‏.‏ أَوْ قَالَ ‏"‏ الْحَيَاءُ كُلُّهُ خَيْرٌ ‏"‏ ‏.‏ فَقَالَ بُشَيْرُ بْنُ كَعْبٍ إِنَّا نَجِدُ فِي بَعْضِ الْكُتُبِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا وَمِنْهُ ضَعْفًا ‏.‏ فَأَعَادَ عِمْرَانُ الْحَدِيثَ وَأَعَادَ بُشَيْرٌ الْكَلاَمَ قَالَ فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتْ عَيْنَاهُ وَقَالَ أَلاَ أَرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ كُتُبِكَ ‏.‏ قَالَ قُلْنَا يَا أَبَا نُجَيْدٍ إِيهٍ إِيهٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4796
In-book reference : Book 43, Hadith 24
English translation : Book 42, Hadith 4778

Abu Mas`ud reported the Messenger of Allah (ﷺ) as saying :

One of the things people have learnt from the words of the earliest prophecy is : If you have no shame, do what you like.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى إِذَا لَمْ تَسْتَحِ فَافْعَلْ مَا شِئْتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4797
In-book reference : Book 43, Hadith 25
English translation : Book 42, Hadith 4779

(8) Chapter: Regarding good character (8) باب فِي حُسْنِ الْخُلُقِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي الإِسْكَنْدَرَانِيَّ - عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ عَائِشَةَ، رَحِمَهَا اللَّهُ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4798
In-book reference : Book 43, Hadith 26
English translation : Book 42, Hadith 4780

Narrated AbudDarda':

The Prophet (ﷺ) said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.

Abu al-Walid said: I heard 'Ata al-Kaikharani say: Abu Dawud said: His name is 'Ata b. Ya'qub. He is the maternal uncle of Ibrahim b. Nafi'. He is called Kaikharani or Kukharani.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَحَفْصُ بْنُ عُمَرَ، قَالاَ حَدَّثَنَا ح، وَحَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ عَطَاءٍ الْكَيْخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ شَىْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ " . قَالَ أَبُو الْوَلِيدِ قَالَ سَمِعْتُ عَطَاءً الْكَيْخَارَانِيَّ . قَالَ أَبُو دَاوُدَ وَهُوَ عَطَاءُ بْنُ يَعْقُوبَ وَهُوَ خَالُ إِبْرَاهِيمَ بْنِ نَافِعٍ يُقَالُ كَيْخَارَانِيٌّ وَكَوْخَارَانِيٌّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4799
In-book reference : Book 43, Hadith 27
English translation : Book 42, Hadith 4781

Narrated AbuUmamah:

The Prophet (ﷺ) said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ أَبُو الْجَمَاهِرِ، قَالَ حَدَّثَنَا أَبُو كَعْبٍ، أَيُّوبُ بْنُ مُحَمَّدٍ السَّعْدِيُّ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ الْمُحَارِبِيُّ، عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4800
In-book reference : Book 43, Hadith 28
English translation : Book 42, Hadith 4782

Harithah b. Wahab reported the Messenger of Allah (ﷺ) as saying :

neither the Jawwaz nor the Jazari will enter paradise. He said that the Jawwaz is the one who is coarse and uncivil.

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ بْنِ وَهْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلاَ الْجَعْظَرِيُّ " . قَالَ وَالْجَوَّاظُ الْغَلِيظُ الْفَظُّ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4801
In-book reference : Book 43, Hadith 29
English translation : Book 42, Hadith 4783

(9) Chapter: Regarding exaltation being disliked in (worldly) matters

(9) باب فِي كَرَاهِيَةِ الرِّفْعَةِ فِي الأُمُورِ

Anas said:

The she-camel of the Messenger of Allah (ﷺ) called al-Adba’ had not been outstripped by another, but an A`rabi (a nomadic Arab) came on a young riding camel of his and it outstripped it. That distressed the companions of the Messenger of Allah (ﷺ), but he said: It is Allah’s right that nothing should become exalted in the world but he lowers it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَتِ الْعَضْبَاءُ لاَ تُسْبَقُ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَابَقَهَا فَسَبَقَهَا الأَعْرَابِيُّ فَكَأَنَّ ذَلِكَ شَقَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4802
In-book reference : Book 43, Hadith 30
English translation : Book 42, Hadith 4784

Narrating this story Anas reported the Prophet (ﷺ) as saying:

It is Allah's right that nothing should become exalted in the world but he lowers it.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، بِهَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يَرْتَفِعَ شَىْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4803
In-book reference : Book 43, Hadith 31
English translation : Book 42, Hadith 4785

(10) Chapter: Regarding it being disliked to praise (people)

(10) باب فِي كَرَاهِيَةِ التَّمَادُحِ

Hammam said :

A man came and praised 'Uthman in his face, al-Miqdad b. Al-Aswad took dust and threw it on his face, saying : The Apostle of Allah (ﷺ) said : When you see those who are given to praising people, throw dust in their faces.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ جَاءَ رَجُلٌ فَأَثْنَى عَلَى عُثْمَانَ فِي وَجْهِهِ فَأَخَذَ الْمِقْدَادُ بْنُ الأَسْوَدِ تُرَابًا فَحَثَا فِي وَجْهِهِ وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا لَقِيتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4804
In-book reference : Book 43, Hadith 32
English translation : Book 42, Hadith 4786

Abu Bakrah said that when a man praised another man in his face in the presence of the Prophet (ﷺ) said :

You have beheaded your friend (saying it three times). He then said : One who cannot help expressing praise of his companion, should say : I consider him such and such (as he intends to say), but I do not declare him pure with Allah.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَثْنَى عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ " قَطَعْتَ عُنُقَ صَاحِبِكَ " . ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ " إِذَا مَدَحَ أَحَدُكُمْ صَاحِبَهُ لاَ مَحَالَةَ فَلْيَقُلْ إِنِّي أَحْسِبُهُ كَمَا يُرِيدُ أَنْ يَقُولَ وَلاَ أُزَكِّيهِ عَلَى اللَّهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4805
In-book reference : Book 43, Hadith 33
English translation : Book 42, Hadith 4787

Narrated Abdullah ibn ash-Shikhkhir:

I went with a deputation of Banu Amir to the apostle of Allah (ﷺ), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا أَبُو مَسْلَمَةَ، سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ، قَالَ قَالَ أَبِي انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْنَا أَنْتَ سَيِّدُنَا . فَقَالَ " السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى " . قُلْنَا وَأَفْضَلُنَا فَضْلاً وَأَعْظَمُنَا طَوْلاً . فَقَالَ " قُولُوا بِقَوْلِكُمْ أَوْ بَعْضِ قَوْلِكُمْ وَلاَ يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4806
In-book reference : Book 43, Hadith 34
English translation : Book 42, Hadith 4788

(11) Chapter: Regarding gentleness (11) باب فِي الرِّفْقِ

`Abd Allah b. Mughaffal reported the Messenger of Allah (ﷺ) as saying :

Allah is gentle, likes gentleness, and gives for gentleness what he does not give for harshness.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ يُونُسَ، وَحُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَيْهِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4807
In-book reference : Book 43, Hadith 35
English translation : Book 42, Hadith 4789

Narrated Aisha, Ummul Mu'minin:

Al-Miqdam ibn Shurayh, quoting his father, said: I asked Aisha about living in the desert. She said: The Messenger of Allah (ﷺ) used to go to the desert to these rivulets. Once he intended to go to the desert and he sent to me a she-camel from the camel of sadaqah which had not been used for riding so far. He said to me: Aisha! show gentleness, for if gentleness is found in anything, it beautifies it and when it is taken out from anything it damages it.
Ibn al-Sabbah said in his version: Muharramah means a mount which has not been used for riding.

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ قَالُوا حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْبَدَاوَةِ، فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَبْدُو إِلَى هَذِهِ التِّلاَعِ وَإِنَّهُ أَرَادَ الْبَدَاوَةَ مَرَّةً فَأَرْسَلَ إِلَىَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ فَقَالَ لِي " يَا عَائِشَةُ ارْفُقِي فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَىْءٍ قَطُّ إِلاَّ زَانَهُ وَلاَ نُزِعَ مِنْ شَىْءٍ قَطُّ إِلاَّ شَانَهُ " . قَالَ ابْنُ الصَّبَّاحِ فِي حَدِيثِهِ مُحَرَّمَةٌ يَعْنِي لَمْ تُرْكَبْ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4808
In-book reference : Book 43, Hadith 36
English translation : Book 42, Hadith 4790

Narrated Jarir:

The Prophet (ﷺ) said: He who is deprived of gentleness is deprived of good.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4809
In-book reference : Book 43, Hadith 37
English translation : Book 42, Hadith 4791

Narrated Sa'd:

The Prophet (ﷺ) said: There is hesitation in everything except in the actions of the next world.

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ، - قَالَ الأَعْمَشُ وَقَدْ سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ الأَعْمَشُ - وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " التُّؤَدَةُ فِي كُلِّ شَىْءٍ إِلاَّ فِي عَمَلِ الآخِرَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4810
In-book reference : Book 43, Hadith 38
English translation : Book 42, Hadith 4792

(12) Chapter: Regarding gratitude for acts of kindness

(12) باب فِي شُكْرِ الْمَعْرُوفِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He who does not thank Allah does not thank people.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَشْكُرُ اللَّهَ مَنْ لاَ يَشْكُرُ النَّاسَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4811
In-book reference : Book 43, Hadith 39
English translation : Book 42, Hadith 4793

Narrated Anas ibn Malik:

The Immigrants (Muhajirun) said: Messenger of Allah! the Helpers (Ansar) got the entire reward. He said: no, so long as you pray to Allah for them and praise them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ الْمُهَاجِرِينَ، قَالُوا يَا رَسُولَ اللَّهِ ذَهَبَتِ الأَنْصَارُ بِالأَجْرِ كُلِّهِ . قَالَ " لاَ مَا دَعَوْتُمُ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4812
In-book reference : Book 43, Hadith 40
English translation : Book 42, Hadith 4794

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, thanks him, and he who conceals it is ungrateful to him.
Abu Dawud said: It has been transmitted by Yahya b. Ayyub, from 'Umarah b. Ghaziyyah, from Sharahbil on the authority of Jabir
Abu Dawud said: In the chain of this tradition 'Umarah b. Ghaziyyah said: A man from my tribe said. The man referred by him is in Sharahbil. It is likely that they disliked him and, therefore, they did not blame him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، قَالَ حَدَّثَنِي رَجُلٌ، مِنْ قَوْمِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ فَمَنْ أَثْنَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ " . قَالَ أَبُو دَاوُدَ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ شُرَحْبِيلَ عَنْ جَابِرٍ . قَالَ أَبُو دَاوُدَ وَهُوَ شُرَحْبِيلُ يَعْنِي رَجُلاً مِنْ قَوْمِي كَأَنَّهُمْ كَرِهُوهُ فَلَمْ يُسَمُّوهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4813
In-book reference : Book 43, Hadith 41
English translation : Book 42, Hadith 4795

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If someone is donated something, and he mentions it, he thanks for it, and if he conceals it, he is ungrateful for it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أُبْلِيَ بَلاَءً فَذَكَرَهُ فَقَدْ شَكَرَهُ وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4814
In-book reference : Book 43, Hadith 42
English translation : Book 42, Hadith 4796

(13) Chapter: Regarding sitting in the streets (13) باب فِي الْجُلُوسِ فِي الطُّرُقَاتِ

Abu Sa`id al-Khudri reported the Messenger of Allah (ﷺ) as saying :

Avoid sitting in the roads. The people said: Apostle of Allah! We must have meeting places in which to converse. The apostle of Allah (ﷺ) said: If you insist on meeting, give the road its due. They asked: What is the due of roads, Apostle of Allah? He replied: Lowering the eyes, removing anything offensive, returning salutation, commanding what is reputable and forbidding what is disreputable.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ زَيْدٍ، - يَعْنِي ابْنَ أَسْلَمَ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ " . فَقَالُوا يَا رَسُولَ اللَّهِ مَا بُدٌّ لَنَا مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ " . قَالُوا وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ قَالَ " غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلاَمِ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4815
In-book reference : Book 43, Hadith 43
English translation : Book 42, Hadith 4797

Abu Hurairah reported the Prophet (ﷺ) as saying on the same occasion:

And guiding the people on their way.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذِهِ الْقِصَّةِ قَالَ " وَإِرْشَادُ السَّبِيلِ " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4816
In-book reference : Book 43, Hadith 44
English translation : Book 42, Hadith 4798

Narrated Umar ibn al-Khattab:

The Prophet (ﷺ) said: the same occasion: Help the oppressed (sorrowful) and guide those who have lost their way.

حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى النَّيْسَابُورِيُّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنِ ابْنِ حُجَيْرٍ الْعَدَوِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذِهِ الْقِصَّةِ قَالَ " وَتُغِيثُوا الْمَلْهُوفَ وَتَهْدُوا الضَّالَّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4817
In-book reference : Book 43, Hadith 45
English translation : Book 42, Hadith 4799

Narrated Anas ibn Malik:

A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah: I have some need with you. He said to her: Mother of so and so, sit in the corner of any street you wish and I shall sit with you. So she sat and the Messenger of Allah (ﷺ) also sat with her till she fulfilled her need.

The narrator Ibn 'Isa did not mention "till she fulfilled her need." And Kathir said: from Humaid on the authority of Anas.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ، وَكَثِيرُ بْنُ عُبَيْدٍ، قَالاَ حَدَّثَنَا مَرْوَانُ؛ - قَالَ ابْنُ عِيسَى قَالَ - حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً . فَقَالَ لَهَا " يَا أُمَّ فُلاَنٍ اجْلِسِي فِي أَىِّ نَوَاحِي السِّكَكِ شِئْتِ حَتَّى أَجْلِسَ إِلَيْكِ " . قَالَ فَجَلَسَتْ فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهَا حَتَّى قَضَتْ حَاجَتَهَا . وَلَمْ يَذْكُرِ ابْنُ عِيسَى حَتَّى قَضَتْ حَاجَتَهَا . وَقَالَ كَثِيرٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4818
In-book reference : Book 43, Hadith 46
English translation : Book 42, Hadith 4800

Anas reported this tradition to the same effect through a different chain of narrators. This version adds:

A woman who had something (feebleness) in her mind.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً، كَانَ فِي عَقْلِهَا شَىْءٌ بِمَعْنَاهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4819
In-book reference : Book 43, Hadith 47
English translation : Book 42, Hadith 4801

(14) Chapter: Regarding spaciousness in gatherings

(14) باب فِي سَعَةِ الْمَجْلِسِ

Narrated AbuSa'id al-Khudri:

I heard the Messenger of Allah (ﷺ) as saying: The best places to sit are those which provide most room.

Abu Dawud said: The name of 'Abd al-Rahman b. Abi 'Amr is 'Abd al-Rahman b. 'Amr b. Abi 'Umrat al-Ansari.

حَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خَيْرُ الْمَجَالِسِ أَوْسَعُهَا " . قَالَ أَبُو دَاوُدَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو بْنِ أَبِي عَمْرَةَ الأَنْصَارِيُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4820
In-book reference : Book 43, Hadith 48
English translation : Book 42, Hadith 4802

(15) Chapter: Regarding sitting party in the sun and party in the shade

(15) باب فِي الْجُلُوسِ بَيْنَ الظِّلِّ وَالشَّمْسِ

Narrated AbuHurayrah:

AbulQasim (ﷺ) said: When one of you is in the sun (Shams)--Makhlad's version has "fay'"--and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up.

حَدَّثَنَا ابْنُ السَّرْحِ، وَمَخْلَدُ بْنُ خَالِدٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ حَدَّثَنِي مَنْ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ " . وَقَالَ مَخْلَدٌ " فِي الْفَىْءِ " . " فَقَلَصَ عَنْهُ الظِّلُّ وَصَارَ بَعْضُهُ فِي الشَّمْسِ وَبَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4821
In-book reference : Book 43, Hadith 49
English translation : Book 42, Hadith 4803

Qais quoted his father as saying that he (his father) came when the Messenger of Allah (ﷺ) was addressing. He stood in the sun. He ordered him (to shift) and he shifted to the shade.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِيهِ، أَنَّهُ جَاءَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ فَقَامَ فِي الشَّمْسِ فَأَمَرَ بِهِ فَحُوِّلَ إِلَى الظِّلِّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4822
In-book reference : Book 43, Hadith 50
English translation : Book 42, Hadith 4804

(16) Chapter: Regarding sitting in circles (16) باب فِي التَّحَلُّقِ

Jabir b. Samurah said:

the Messenger of Allah (ﷺ) entered the mosque, and saw them (his companions) in separate groups. He said: How is it that I see you in separate groups?

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الأَعْمَشِ، قَالَ حَدَّثَنِي الْمُسَيَّبُ بْنُ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ وَهُمْ حِلَقٌ فَقَالَ " مَا لِي أَرَاكُمْ عِزِينَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4823
In-book reference : Book 43, Hadith 51
English translation : Book 42, Hadith 4805

Al-A`mash said:

It seems he liked collective gathering.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، عَنِ ابْنِ فُضَيْلٍ، عَنِ الأَعْمَشِ، بِهَذَا قَالَ كَأَنَّهُ يُحِبُّ الْجَمَاعَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4824
In-book reference : Book 43, Hadith 52

English translation : Book 42, Hadith 4806

Narrated Jabir ibn Samurah:

When we came to the Prophet (ﷺ), each one would sit down where there was room.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، وَهَنَّادٌ، أَنَّ شَرِيكًا، أَخْبَرَهُمْ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4825
In-book reference : Book 43, Hadith 53
English translation : Book 42, Hadith 4807

(17) Chapter: Regarding sitting in the middle of the circle

(17) باب الْجُلُوسِ وَسْطَ الْحَلْقَةِ

Narrated Hudhayfah:

The Messenger of Allah (ﷺ) cursed the one who sat in the middle of a circle.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، قَالَ حَدَّثَنِي أَبُو مِجْلَزٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4826
In-book reference : Book 43, Hadith 54
English translation : Book 42, Hadith 4808

(18) Chapter: A man who gets up to give his seat to another man

(18) باب فِي الرَّجُلِ يَقُومُ لِلرَّجُلِ مِنْ مَجْلِسِهِ

Narrated AbuBakrah:

Sa'id ibn AbulHasan said: When AbuBakrah came to us to give some evidence, a man got up from his place, but he refused to sit in it saying: The Prophet (ﷺ) forbade this, and the Prophet (ﷺ) forbade anyone to wipe his hand on the garment of anyone whose clothing he had not himself provided.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي عَبْدِ اللَّهِ، مَوْلَى آلِ أَبِي بُرْدَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ جَاءَنَا أَبُو بَكْرَةَ فِي شَهَادَةٍ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ فَأَبَى أَنْ يَجْلِسَ فِيهِ وَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ذَا وَنَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِثَوْبِ مَنْ لَمْ يَكْسُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4827
In-book reference : Book 43, Hadith 55
English translation : Book 42, Hadith 4809

Narrated Abdullah ibn Umar:

A man came to the Prophet (ﷺ), another man got up from his place for him, and when he went to sit in it, the Prophet (ﷺ) forbade him.

Abu Dawud said: The name of Abu al-Khusaib is Ziyad b. 'Abd al-Rahman.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُمْ عَنْ شُعْبَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ، قَالَ سَمِعْتُ أَبَا الْخَصِيبِ، عَنِ ابْنِ عُمَرَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ فَذَهَبَ لِيَجْلِسَ فِيهِ فَنَهَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو دَاوُدَ أَبُو الْخَصِيبِ اسْمُهُ زِيَادُ بْنُ عَبْدِ الرَّحْمَنِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4828
In-book reference : Book 43, Hadith 56
English translation : Book 42, Hadith 4810

(19) Chapter: With whom we are ordered to accompany (19) باب مَنْ يُؤْمَرُ أَنْ يُجَالَسَ

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: A believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has sweet taste, a profligate who recites the Qur'an is like basil whose fragrance is sweet but whose taste is bitter, and the profligate who does not recite the Qur'an is like the colocynth which has a bitter taste and has not fragrance. A good companion is like a man who has musk; if nothing of it goes to you, its fragrance will (certainly) go to you; and a bad companion is like a man who has bellows; if its (black) root does not go to you, its smoke will (certainly) go to you.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا وَمَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِبْكَ مِنْهُ شَىْءٌ أَصَابَكَ مِنْ رِيحِهِ وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكِيرِ إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4829
In-book reference : Book 43, Hadith 57
English translation : Book 42, Hadith 4811

The tradition mentioned above has also been transmitted by Abu Musa from the Prophet (ﷺ) through a different chain of narrators up to “and its taste bitter”. Ibn Mu`adh added:

Anas said: We used tell one another that a good companion is like... He then transmitted the rest of the tradition.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، - الْمَعْنَى - ح وَحَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْكَلاَمِ الأَوَّلِ إِلَى قَوْلِهِ " وَطَعْمُهَا مُرٌّ " . وَزَادَ ابْنُ مُعَاذٍ قَالَ قَالَ أَنَسٌ وَكُنَّا نَتَحَدَّثُ أَنَّ مَثَلَ جَلِيسِ الصَّالِحِ وَسَاقَ بَقِيَّةَ الْحَدِيثِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4830
In-book reference : Book 43, Hadith 58
English translation : Book 42, Hadith 4812

The tradition mentioned above has also been transmitted by Anas b. Malik from the Prophet (ﷺ) through a different chain of narrators in a similar way.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُبَيْلِ بْنِ عَزْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْجَلِيسِ الصَّالِحِ " . فَذَكَرَ نَحْوَهُ .

Grade : **Sahih li ghairih** (Al-Albani) حكم: صحيح لغيره (الألباني)

Reference : Sunan Abi Dawud 4831
In-book reference : Book 43, Hadith 59
English translation : Book 42, Hadith 4813

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: Associate only with a believer, and let only a God-fearing man eat your meals.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ سَالِمِ بْنِ غَيْلاَنَ، عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُصَاحِبْ إِلاَّ مُؤْمِنًا وَلاَ يَأْكُلْ طَعَامَكَ إِلاَّ تَقِيٌّ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4832
In-book reference : Book 43, Hadith 60
English translation : Book 42, Hadith 4814

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A man follows the religion of his friend; so each one should consider whom he makes his friend.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو دَاوُدَ قَالاَ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4833
In-book reference : Book 43, Hadith 61
English translation : Book 42, Hadith 4815

Abu Hurairah reported the Prophet (ﷺ) as saying:

The spirits are in marshaled hosts; those who know one another will be friendly, and those who do not, will keep apart.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ بُرْقَانَ - عَنْ يَزِيدَ، - يَعْنِي ابْنَ الأَصَمِّ - عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ " الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4834
In-book reference : Book 43, Hadith 62
English translation : Book 42, Hadith 4816

(20) Chapter: Opinion based arguing is disliked

(20) باب فِي كَرَاهِيَةِ الْمِرَاءِ

Abu Musa reported the Messenger of Allah (ﷺ) as saying:

Gladden people and do not scare them; make things easy and do not make them difficult.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ " بَشِّرُوا وَلاَ تُنَفِّرُوا وَيَسِّرُوا وَلاَ تُعَسِّرُوا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4835
In-book reference : Book 43, Hadith 63
English translation : Book 42, Hadith 4817

Narrated As-Sa'ib:

I came to the Prophet (ﷺ). The people began to praise me and make a mention of me. The Messenger of Allah (ﷺ) said: I know you, that is, he knew him. I said: My father and mother be sacrificed for you! you were my partner and how good a partner ; you neither disputed nor quarrelled.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنِ السَّائِبِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَجَعَلُوا يُثْنُونَ عَلَىَّ وَيَذْكُرُونِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَعْلَمُكُمْ " . يَعْنِي بِهِ . قُلْتُ صَدَقْتَ بِأَبِي أَنْتَ وَأُمِّي كُنْتَ شَرِيكِي فَنِعْمَ الشَّرِيكُ كُنْتَ لاَ تُدَارِي وَلاَ تُمَارِي .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4836
In-book reference : Book 43, Hadith 64
English translation : Book 42, Hadith 4818

(21) Chapter: Manner of speech

(21) باب الْهَدْيِ فِي الْكَلاَمِ

Narrated Abdullah ibn Salam:

When the Messenger of Allah (ﷺ) sat talking (to the people), he would often raise his eyes to the sky.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، قَالَ حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4837
In-book reference : Book 43, Hadith 65
English translation : Book 42, Hadith 4819

Narrated Jabir ibn Abdullah:

The Messenger of Allah (ﷺ) spoke in a distinct and leisurely manner.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ سَمِعْتُ شَيْخًا، فِي الْمَسْجِدِ يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَانَ فِي كَلاَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَرْتِيلٌ أَوْ تَرْسِيلٌ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4838
In-book reference : Book 43, Hadith 66
English translation : Book 42, Hadith 4820

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) spoke in a distinct manner so that anyone who listened to him could understand it.

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أُسَامَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَحِمَهَا اللَّهُ قَالَتْ كَانَ كَلاَمُ رَسُولِ اللَّهِ صلى الله عليه وسلم كَلاَمًا فَصْلاً يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4839
In-book reference : Book 43, Hadith 67
English translation : Book 42, Hadith 4821

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Every important matter which is not begun by an expression of praise to Allah is maimed.

Abu Dawud said: It has also been transmitted by Yunus, 'Aqil, Shu'aib, Sa'id b. 'Abd al-Aziz from al-Zuhri from the Prophet (ﷺ) in Mursal form (the link of the Companion is missing).

حَدَّثَنَا أَبُو تَوْبَةَ، قَالَ زَعَمَ الْوَلِيدُ عَنِ الأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **كُلُّ كَلاَمٍ لاَ يُبْدَأُ فِيهِ بِـ الْحَمْدُ لِلَّهِ فَهُوَ أَجْذَمُ** ‏"‏ ‏.‏ قَالَ أَبُو دَاوُدَ رَوَاهُ يُونُسُ وَعُقَيْلٌ وَشُعَيْبٌ وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم مُرْسَلاً ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4840

In-book reference : Book 43, Hadith 68
English translation : Book 42, Hadith 4822

(22) Chapter: Regarding the khutbah

(22) باب فِي الْخُطْبَةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Every sermon which does not contain a tashahhud is like a hand cut off.

حَدَّثَنَا مُسَدَّدٌ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4841
In-book reference : Book 43, Hadith 69
English translation : Book 42, Hadith 4823

(23) Chapter: Treating people according to their status

(23) باب فِي تَنْزِيلِ النَّاسِ مَنَازِلَهُمْ

Narrated Aisha, Ummul Mu'minin:

Maymun ibn AbuShabib said: A beggar passed by Aisha and gave him a piece of bread. Another man who wore clothes and had good appearance passed by her, and she made her seated and he ate (with her). When she was asked about that, she replied: The Messenger of Allah (ﷺ) said: treat the people according to their ranks.

Abu Dawud said: The version of Yahya is short.

Abu Dawud said: Maimun did not see 'A'ishah.

حَدَّثَنَا يَحْيَى بْنُ إِسْمَاعِيلَ، وَابْنُ أَبِي خَلَفٍ، أَنَّ يَحْيَى بْنَ الْيَمَانِ، أَخْبَرَهُمْ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، أَنَّ عَائِشَةَ [رضى الله عنها] مَرَّ بِهَا سَائِلٌ فَأَعْطَتْهُ كِسْرَةً وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ فَقِيلَ لَهَا فِي ذَلِكَ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ " . قَالَ أَبُو دَاوُدَ وَحَدِيثُ يَحْيَى مُخْتَصَرٌ . قَالَ أَبُو دَاوُدَ مَيْمُونٌ لَمْ يُدْرِكْ عَائِشَةَ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4842
In-book reference : Book 43, Hadith 70
English translation : Book 42, Hadith 4824

Narrated AbuMusa al-Ash'ari:

The Prophet (ﷺ) said: Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، أَخْبَرَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ إِجْلاَلِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4843
In-book reference : Book 43, Hadith 71
English translation : Book 42, Hadith 4825

(24) Chapter: A man who sits between two others without their permission

(24) باب فِي الرَّجُلِ يَجْلِسُ بَيْنَ الرَّجُلَيْنِ بِغَيْرِ إِذْنِهِمَا

Narrated Abdullah ibn Amr ibn al-'As:
The Messenger of Allah (ﷺ) said: One should not sit between two men except with their permission.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا عَامِرٌ الأَحْوَلُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، - قَالَ ابْنُ عَبْدَةَ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُجْلَسُ بَيْنَ رَجُلَيْنِ إِلاَّ بِإِذْنِهِمَا " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4844
In-book reference : Book 43, Hadith 72
English translation : Book 42, Hadith 4826

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: It is not lawful for a man to separate two persons except with their permission.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلاَّ بِإِذْنِهِمَا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 4845
In-book reference : Book 43, Hadith 73
English translation : Book 42, Hadith 4827

(25) Chapter: Regarding how a man should sit

(25) باب فِي جُلُوسِ الرَّجُلِ

Narrated AbuSa'id al-Khudri:
When the Messenger of Allah (ﷺ) sat, he had his knees drawn up supported by his hands.

Abu Dawud said: 'And Allah b. Ibrahim was an old man and his traditions were rejected.

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ الأَنْصَارِيُّ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا جَلَسَ احْتَبَى بِيَدِهِ . قَالَ أَبُو دَاوُدَ عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ شَيْخٌ مُنْكَرُ الْحَدِيثِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4846
In-book reference : Book 43, Hadith 74
English translation : Book 42, Hadith 4828

Narrated Qaylah daughter of Makhramah:

She saw the Prophet (ﷺ) sitting with his arms round his legs. She said: When I saw the Messenger of Allah (ﷺ) in such humble condition in the sitting position (according to Musa's version), I trembled with fear.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، قَالَ حَدَّثَتْنِي جَدَّتَاىَ، صَفِيَّةُ وَدُحَيْبَةُ ابْنَتَا عُلَيْبَةَ - قَالَ مُوسَى بِنْتُ حَرْمَلَةَ - وَكَانَتَا رَبِيبَتَىْ قَيْلَةَ بِنْتِ مَخْرَمَةَ وَكَانَتْ جَدَّةَ أَبِيهِمَا أَنَّهَا أَخْبَرَتْهُمَا أَنَّهَا، رَأَتِ النَّبِيَّ صلى الله عليه وسلم وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم الْمُخْتَشِعَ - وَقَالَ مُوسَى الْمُتَخَشِّعَ فِي الْجِلْسَةِ - أُرْعِدْتُ مِنَ الْفَرَقِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4847
In-book reference : Book 43, Hadith 75
English translation : Book 42, Hadith 4829

(26) Chapter: Regarding disapproved manners of sitting (26) باب فِي الْجِلْسَةِ الْمَكْرُوهَةِ

'Amr b. al-Sharid quoted his father al-Sharid b. Suwaid as saying:

The Messenger of Allah (ﷺ) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said: Are you sitting in the manner of those with whom Allah is angry?

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ الشَّرِيدِ بْنِ سُوَيْدٍ، قَالَ مَرَّ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا جَالِسٌ هَكَذَا وَقَدْ وَضَعْتُ يَدِيَ الْيُسْرَى خَلْفَ ظَهْرِي وَاتَّكَأْتُ عَلَى أَلْيَةِ يَدِي فَقَالَ " أَتَقْعُدُ قِعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4848
In-book reference : Book 43, Hadith 76
English translation : Book 42, Hadith 4830

(27) Chapter: Regarding conversing late after Isha' (27) باب النَّهْىِ عَنِ السَّمَرِ، بَعْدَ الْعِشَاءِ

Abu Barzah said:

the Messenger of Allah (ﷺ) forbade sleeping before the night prayer and talking after it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عَوْفٍ، قَالَ حَدَّثَنِي أَبُو الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ النَّوْمِ قَبْلَهَا وَالْحَدِيثِ بَعْدَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4849
In-book reference : Book 43, Hadith 77
English translation : Book 42, Hadith 4831

(28) Chapter: Regarding a man sitting cross-legged

(28) باب فِي الرَّجُلِ يَجْلِسُ مُتَرَبِّعًا

Jabir b. Samurah said:

When the Prophet (ﷺ) prayed the dawn prayer, he sat cross-legged where he was till the sun had come well up.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسْنَاءَ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4850
In-book reference : Book 43, Hadith 78
English translation : Book 42, Hadith 4832

(29) Chapter: Conversing privately (around others)

(29) باب فِي التَّنَاجِي

`Abd Allah (b. Mas`ud) reported the Messenger of Allah (ﷺ) as saying:

Two persons should not talk privately ignoring the third, for that will grieve him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - يَعْنِي ابْنَ سَلَمَةَ - عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَنْتَجِي اثْنَانِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يُحْزِنُهُ " .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4851
In-book reference : Book 43, Hadith 79
English translation : Book 42, Hadith 4833

A similar tradition has been transmitted by Ibn `Umar through a different chain of narrators. This version has:

Abu Salih said: I asked Ibn `Umar: If they are four? He replied: Then it does not harm you.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِثْلَهُ . قَالَ أَبُو صَالِحٍ فَقُلْتُ لاِبْنِ عُمَرَ فَأَرْبَعَةٌ قَالَ لاَ يَضُرُّكَ .

Grade : **Sahih** (Al-Albani) — حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4852
In-book reference : Book 43, Hadith 80
English translation : Book 42, Hadith 4834

(30) Chapter: If a person gets up from his seat then returns

(30) باب إِذَا قَامَ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ

Abu Salih said:

I was sitting with my father and there was also a boy with him. He got up and then returned. So my father mentioned a tradition on the authority of Abu Hurairah from the Prophet (ﷺ) saying: If anyone gets up from where he has been sitting and comes back to it, he has most right to it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، قَالَ كُنْتُ عِنْدَ أَبِي جَالِسًا وَعِنْدَهُ غُلاَمٌ فَقَامَ ثُمَّ رَجَعَ فَحَدَّثَ أَبِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4853
In-book reference : Book 43, Hadith 81
English translation : Book 42, Hadith 4835

Narrated AbudDarda':

The Messenger of Allah (ﷺ) would sit and we would also sit around him. If he got up intending to return, he would take off his sandals or something he was wearing, and his Companions recognising his purpose (that he would return) would stay where they were.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا مُبَشِّرٌ الْحَلَبِيُّ، عَنْ تَمَّامِ بْنِ نَجِيحٍ، عَنْ كَعْبٍ الإِيَادِيِّ، قَالَ كُنْتُ أَخْتَلِفُ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا جَلَسَ وَجَلَسْنَا حَوْلَهُ فَقَامَ فَأَرَادَ الرُّجُوعَ نَزَعَ نَعْلَيْهِ أَوْ بَعْضَ مَا يَكُونُ عَلَيْهِ فَيَعْرِفُ ذَلِكَ أَصْحَابُهُ فَيَثْبُتُونَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4854
In-book reference : Book 43, Hadith 82
English translation : Book 42, Hadith 4836

(31) Chapter: Is it disliked for a person to get from his seat without remembering Allah

(31) باب كَرَاهِيَةِ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ وَلاَ يَذْكُرُ اللَّهَ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief to them.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لاَ يَذْكُرُونَ اللَّهَ فِيهِ إِلاَّ قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4855
In-book reference : Book 43, Hadith 83
English translation : Book 42, Hadith 4837

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً وَمَنِ اضْطَجَعَ مَضْجَعًا لاَ يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4856
In-book reference : Book 43, Hadith 84
English translation : Book 42, Hadith 4838

(32) Chapter: Regarding expiation of a gathering

(32) باب فِي كَفَّارَةِ الْمَجْلِسِ

Narrated Abdullah ibn Amr ibn al-'As:

There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in repentance.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ سَعِيدَ بْنَ أَبِي هِلاَلٍ، حَدَّثَهُ أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمَقْبُرِيَّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ قَالَ كَلِمَاتٌ لاَ يَتَكَلَّمُ بِهِنَّ أَحَدٌ فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلاَثَ مَرَّاتٍ إِلاَّ كُفِّرَ بِهِنَّ عَنْهُ وَلاَ يَقُولُهُنَّ فِي مَجْلِسِ خَيْرٍ وَمَجْلِسِ ذِكْرٍ إِلاَّ خُتِمَ لَهُ بِهِنَّ عَلَيْهِ كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

حكم: **صحيح دون قوله ثلاث مرات** (الألباني)

Reference : Sunan Abi Dawud 4857
In-book reference : Book 43, Hadith 85
English translation : Book 42, Hadith 4839

A similar tradition has also been transmitted by Abu Hurairah from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ قَالَ عَمْرٌو وَحَدَّثَنِي بِنَحْوِ، ذَلِكَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرٍو عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4858
In-book reference : Book 43, Hadith 86
English translation : Book 42, Hadith 4840

Narrated AbuBarzah al-Aslami:

When the Messenger of Allah (ﷺ) intended to get up from the assembly he used to say in the last. Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance. The man asked: Messenger of Allah! you utter the words now which you did not do in the past? He replied: (This is an) atonement for what takes place in the assembly.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرْجَرَائِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - أَنَّ عَبْدَةَ بْنَ سُلَيْمَانَ، أَخْبَرَهُمْ عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ " سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّكَ لَتَقُولُ قَوْلاً مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى . قَالَ " كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4859
In-book reference : Book 43, Hadith 87
English translation : Book 42, Hadith 4841

(33) Chapter: Conveying negative information from a gathering

(33) باب فِي رَفْعِ الْحَدِيثِ مِنَ الْمَجْلِسِ

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: None of my Companions must tell me anything about anyone, for I like to come out to you with no ill-feelings.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا الْفِرْيَابِيُّ، عَنْ إِسْرَائِيلَ، عَنِ الْوَلِيدِ، - قَالَ أَبُو دَاوُدَ وَنَسَبَهُ لَنَا زُهَيْرُ بْنُ حَرْبٍ - عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ إِسْرَائِيلَ، فِي هَذَا الْحَدِيثِ - قَالَ الْوَلِيدُ بْنُ أَبِي هِشَامٍ - عَنْ زَيْدِ بْنِ زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُبَلِّغْنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4860
In-book reference : Book 43, Hadith 88
English translation : Book 42, Hadith 4842

(34) Chapter: To beware of people

(34) باب فِي الْحَذَرِ مِنَ النَّاسِ

Narrated Amr ibn al-Faghwa' al-Khuza'i:

The Messenger of Allah (ﷺ) called me. He intended to send me with some goods to AbuSufyan to distribute among the Quraysh at Mecca after the conquest.

He said: Search for a companion. Then Amr ibn Umayyah ad-Damri came to me and said: I have been told that you are intending to make a journey and are seeking a companion.

I said: Yes. He said: I am your companion. I then went to the Messenger of Allah (ﷺ) and said: I have found a companion.

He asked: Who is he? I replied: Amr ibn Umayyah ad-Damri. He said: When you come down to the territory of his people, be careful of him, for a maxim says: If one is your real brother, do not feel safe with him.

So we proceeded, and when I reached al-Abwa', he said to me: I have some work with my people at Waddan, so stay here till I come back. I said: Do not lose your way. When he turned his back, I recalled the words of the Prophet (ﷺ).

So I rode my camel and galloped without stopping. When I reached al-Asafir, he was pursuing me with a group of men. So I galloped and forged ahead of him. When he saw me that I had outstripped him, they returned and he came to me.

He said to me: I had some work with my people. I said: Yes. We then went on until we reached Mecca, and I gave the goods to AbuSufyan.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارٍ الْمُؤَدِّبُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ حَدَّثَنِيهِ ابْنُ إِسْحَاقَ، عَنْ عِيسَى بْنِ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْفَغْوَاءِ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ دَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ أَرَادَ أَنْ يَبْعَثَنِي بِمَالٍ إِلَى أَبِي سُفْيَانَ يَقْسِمُهُ فِي قُرَيْشٍ بِمَكَّةَ بَعْدَ الْفَتْحِ فَقَالَ " الْتَمِسْ صَاحِبًا " . قَالَ فَجَاءَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ فَقَالَ بَلَغَنِي أَنَّكَ تُرِيدُ الْخُرُوجَ وَتَلْتَمِسُ صَاحِبًا . قَالَ قُلْتُ أَجَلْ . قَالَ فَأَنَا لَكَ صَاحِبٌ . قَالَ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ قَدْ وَجَدْتُ صَاحِبًا . قَالَ فَقَالَ " مَنْ " . قُلْتُ عَمْرَو بْنَ أُمَيَّةَ الضَّمْرِيَّ . قَالَ " إِذَا هَبَطْتَ بِلاَدَ قَوْمِهِ فَاحْذَرْهُ فَإِنَّهُ قَدْ قَالَ الْقَائِلُ أَخُوكَ الْبِكْرِيُّ وَلاَ تَأْمَنْهُ " . فَخَرَجْنَا حَتَّى إِذَا كُنْتُ بِالأَبْوَاءِ قَالَ إِنِّي أُرِيدُ حَاجَةً إِلَى قَوْمِي بِوَدَّانَ فَتَلْبَثُ لِي قُلْتُ رَاشِدًا فَلَمَّا وَلَّى ذَكَرْتُ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فَشَدَدْتُ عَلَى بَعِيرِي حَتَّى خَرَجْتُ أُوضِعُهُ حَتَّى إِذَا كُنْتُ بِالأَصَافِرِ إِذَا هُوَ يُعَارِضُنِي فِي رَهْطٍ قَالَ وَأَوْضَعْتُ فَسَبَقْتُهُ فَلَمَّا رَآنِي قَدْ فُتُّهُ انْصَرَفُوا وَجَاءَنِي فَقَالَ كَانَتْ لِي إِلَى قَوْمِي حَاجَةٌ . قَالَ قُلْتُ أَجَلْ وَمَضَيْنَا حَتَّى قَدِمْنَا مَكَّةَ فَدَفَعْتُ الْمَالَ إِلَى أَبِي سُفْيَانَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4861
In-book reference : Book 43, Hadith 89
English translation : Book 42, Hadith 4843

Abu Hurairah reported the Prophet(ﷺ) as saying:

A believer is not stung twice from the same hole.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4862
In-book reference : Book 43, Hadith 90
English translation : Book 42, Hadith 4844

(35) Chapter: The bearing of the Prophet(pbuh) (35) باب فِي هَدْىِ الرَّجُلِ

Anas said:

when the Prophet(ﷺ) walked, it looked as if he bent forwards.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا مَشَى كَأَنَّهُ يَتَوَكَّأُ ‏.‏

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4863
In-book reference : Book 43, Hadith 91
English translation : Book 42, Hadith 4845

Sa'id al-Jariri quoted Abu al-Tufail as saying:

I saw the Messenger of Allah(ﷺ). I asked: How did you see him? He said: He was white, good-looking, and when he walked, it looked as if he was descending to a low ground.

حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذِ بْنِ خُلَيْفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ‏.‏ قُلْتُ كَيْفَ رَأَيْتَهُ قَالَ كَانَ أَبْيَضَ مَلِيحًا إِذَا مَشَى كَأَنَّمَا يَهْوِي فِي صَبُوبٍ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4864
In-book reference : Book 43, Hadith 92
English translation : Book 42, Hadith 4846

(36) Chapter: Regarding a man placing one leg on top of the other

(36) باب فِي الرَّجُلِ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى

Jabir said:

The Messenger of Allah(ﷺ) forbade that a man should lie placing(and according to Qutaibah's version: "should raise") one of his legs over the other. Qutaibah's version adds: When he was lying on his back.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَضَعَ - وَقَالَ قُتَيْبَةُ يَرْفَعَ الرَّجُلُ إِحْدَى - رِجْلَيْهِ عَلَى الأُخْرَى - زَادَ قُتَيْبَةُ - وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4865
In-book reference : Book 43, Hadith 93
English translation : Book 42, Hadith 4847

'Abbad b. Tamim quoted his paternal uncle as saying that he had seen the Messenger of Allah(ﷺ) lying on his back in the mosque according to Qa'nabi's version) placing one foot over the other.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم مُسْتَلْقِيًا - قَالَ الْقَعْنَبِيُّ - فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4866
In-book reference : Book 43, Hadith 94
English translation : Book 42, Hadith 4848

Sa’id b. al-musayyab said :

‘Umar b. al-khattab and ‘Uthman b. ‘Affan used to do that.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رضى الله عنه وَعُثْمَانَ بْنَ عَفَّانَ كَانَا يَفْعَلاَنِ ذَلِكَ .

حكم: صحيح الإسناد عن عثمان (الألباني)

Reference : Sunan Abi Dawud 4867
In-book reference : Book 43, Hadith 95
English translation : Book 42, Hadith 4849

(37) Chapter: Transmitting what others have said

(37) باب فِي نَقْلِ الْحَدِيثِ

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: When a man tells something and then departs, it is a trust.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4868
In-book reference : Book 43, Hadith 96
English translation : Book 42, Hadith 4850

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ أَخِي، جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَجَالِسُ بِالأَمَانَةِ إِلاَّ ثَلاَثَةَ مَجَالِسَ سَفْكُ دَمٍ حَرَامٍ أَوْ فَرْجٌ حَرَامٌ أَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4869
In-book reference : Book 43, Hadith 97
English translation : Book 42, Hadith 4851

Abu sa’id al-khudri reported the Messenger of Allah (May peace be upon him) as saying:

The most serious breach of trust in Allah’s sight is that a man who has intercourse with his wife, and she with him, spreads her secret.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، وَإِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالاَ أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ، - قَالَ إِبْرَاهِيمُ هُوَ عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ الْعُمَرِيُّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَعْظَمِ الأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4870
In-book reference : Book 43, Hadith 98
English translation : Book 42, Hadith 4852

(38) Chapter: Regarding the one who spreads gossip

(38) باب فِي الْقَتَّاتِ

Hudhaifah reported the Messenger of Allah (May peace be upon him) as saying :

A mischief-maker will not enter paradise.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4871
In-book reference : Book 43, Hadith 99
English translation : Book 42, Hadith 4853

(39) Chapter: Regarding the one who is two-faced

(39) باب فِي ذِي الْوَجْهَيْنِ

Abu Hurairah reported the prophet (May peace be upon him) as saying:

The worst of the people is a man who is double-faced; he present one face to some and another to others.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مِنْ شَرِّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4872
In-book reference : Book 43, Hadith 100
English translation : Book 42, Hadith 4854

Narrated Ammar:

The Prophet (ﷺ) said: He who is two-faced in this world will have two tongues of fire on the Day of Resurrection.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ نُعَيْمِ بْنِ حَنْظَلَةَ، عَنْ عَمَّارٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4873

In-book reference : Book 43, Hadith 101
English translation : Book 42, Hadith 4855

(40) Chapter: Regarding backbiting (al-ghibah) (40) باب فِي الْغِيبَةِ

Abu Hurairah said:

The Messenger of Allah (ﷺ) was asked : Messenger of Allah! What is back-biting? He replied : it is saying something about your brother which he would dislike. He was asked again : Tell me how the matter stands if what I say about my brother is true? He replied: if what you say of him is true, you have slandered him is true you have slandered him, and if what you say of him is not true, you have reviled him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ مَا الْغِيبَةُ قَالَ " ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ " . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ " إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4874
In-book reference : Book 43, Hadith 102
English translation : Book 42, Hadith 4856

Narrated Aisha, Ummul Mu'minin:

I said to the Prophet (ﷺ): It is enough for you in Safiyyah that she is such and such (the other version than Musaddad's has:) meaning that she was short-statured. He replied; You have said a word which would change the sea if it were mixed in it. She said: I imitated a man before him (out of disgrace). He said: I do not like that I imitate anyone even if I should get such and such.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ الأَقْمَرِ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا قَالَ غَيْرُ مُسَدَّدٍ تَعْنِي قَصِيرَةً . فَقَالَ " لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ " . قَالَتْ وَحَكَيْتُ لَهُ إِنْسَانًا فَقَالَ " مَا أُحِبُّ أَنِّي حَكَيْتُ إِنْسَانًا وَأَنَّ لِي كَذَا وَكَذَا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4875
In-book reference : Book 43, Hadith 103
English translation : Book 42, Hadith 4857

Narrated Sa'id ibn Zayd:

The Prophet (ﷺ) said: The most prevalent kind of usury is going to lengths in talking unjustly against a Muslim's honour.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي حُسَيْنٍ، حَدَّثَنَا نَوْفَلُ بْنُ مُسَاحِقٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ مِنْ أَرْبَى الرِّبَا الاِسْتِطَالَةَ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4876
In-book reference : Book 43, Hadith 104
English translation : Book 42, Hadith 4858

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The gravest sin is going to lengths in talking unjustly against a Muslim's honour, and it is a major sin to abuse twice for abusing once.

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ وَمِنَ الْكَبَائِرِ السَّبَّتَانِ بِالسَّبَّةِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4877
In-book reference : Book 43, Hadith 105
English translation : Book 42, Hadith 4859

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people, Gabriel? He replied: They are those who were given to back biting and who aspersed people's honour.

Abu Dawud said: Yahya b. 'Uthman has also transmitted it from Baqiyyah, there is no mention of Anas in it.

حَدَّثَنَا ابْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، وَأَبُو الْمُغِيرَةِ، قَالاَ حَدَّثَنَا صَفْوَانُ، قَالَ حَدَّثَنِي رَاشِدُ بْنُ سَعْدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلاَءِ يَا جِبْرِيلُ قَالَ هَؤُلاَءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ " . قَالَ أَبُو دَاوُدَ حَدَّثَنَاهُ يَحْيَى بْنُ عُثْمَانَ عَنْ بَقِيَّةَ لَيْسَ فِيهِ أَنَسٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4878
In-book reference : Book 43, Hadith 106
English translation : Book 42, Hadith 4860

This tradition has also been transmitted by ‘Isa b. Abi ‘Isa al-sailahini from Abu al-Mughirah, as Ibn al-musaffa said.

حَدَّثَنَا عِيسَى بْنُ أَبِي عِيسَى السَّيْلَحِينِيُّ، عَنْ أَبِي الْمُغِيرَةِ، كَمَا قَالَ ابْنُ الْمُصَفَّى .

Reference : Sunan Abi Dawud 4879
In-book reference : Book 43, Hadith 107
English translation : Book 42, Hadith 4861

Narrated AbuBarzah al-Aslami:

The Prophet (ﷺ) said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيمَانُ قَلْبَهُ لاَ تَغْتَابُوا الْمُسْلِمِينَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ " .

Grade : **Hasan Sahih** (Al-Albani) **حسن صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4880
In-book reference : Book 43, Hadith 108
English translation : Book 42, Hadith 4862

Narrated Al-Mustawrid:

The Prophet (ﷺ) said: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of Jahannam to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with like amount of Jahannam; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْمِصْرِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ وَقَّاصِ بْنِ رَبِيعَةَ، عَنِ الْمُسْتَوْرِدِ، أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ بِرَجُلٍ مُسْلِمٍ أَكْلَةً فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ وَمَنْ كُسِيَ ثَوْبًا بِرَجُلٍ مُسْلِمٍ فَإِنَّ اللَّهَ يَكْسُوهُ مِثْلَهُ مِنْ جَهَنَّمَ وَمَنْ قَامَ بِرَجُلٍ مَقَامَ سُمْعَةٍ وَرِيَاءٍ فَإِنَّ اللَّهَ يَقُومُ بِهِ مَقَامَ سُمْعَةٍ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4881
In-book reference : Book 43, Hadith 109
English translation : Book 42, Hadith 4863

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

Everything of a Muslim is sacred to a Muslim : his property, honour and blood. It is enough evil for any man to despise his brother Muslim.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) حكم:

Reference : Sunan Abi Dawud 4882
In-book reference : Book 43, Hadith 110
English translation : Book 42, Hadith 4864

(41) Chapter: Guarding the honor of one's brother

(41) باب مَنْ رَدَّ عَنْ مُسْلِمٍ، غِيبَةً

Narrated Mu'adh ibn Anas:

The Prophet (ﷺ) said: If anyone guards a believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of Jahannam; but if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over Jahannam till he is acquitted of what he said.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ يَحْيَى الْمَعَافِرِيِّ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ " . أُرَاهُ قَالَ " بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ وَمَنْ رَمَى مُسْلِمًا بِشَىْءٍ يُرِيدُ شَيْنَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4883
In-book reference : Book 43, Hadith 111
English translation : Book 42, Hadith 4865

Narrated Jabir ibn Abdullah ; AbuTalhah ibn Sahl al-Ansari:

The Prophet (ﷺ) said: No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help.

Yahya said: 'Ubaid Allah b. 'Abd Allah b. 'Umar and 'Uqbah b. Shaddad transmitted it to me.

Abu Dawud said: This yahya b. Sulaim is the son of Zaid, the freed slave of the Prophet (ﷺ), and Isma'il b. Bashir is the freed slave of Banu Maghalah. Sometimes the name of 'Utbah b. Shaddad is mentioned instead of 'Uqbah.

حَدَّثَنَا إِسْحَاقُ بْنُ الصَّبَّاحِ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، أَنَّهُ سَمِعَ إِسْمَاعِيلَ بْنَ بَشِيرٍ، يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَأَبَا، طَلْحَةَ بْنَ سَهْلٍ الأَنْصَارِيَّ يَقُولاَنِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنِ امْرِئٍ يَخْذُلُ امْرَأً مُسْلِمًا فِي مَوْضِعٍ تُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ إِلاَّ خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ وَمَا مِنِ امْرِئٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلاَّ نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نُصْرَتَهُ " . قَالَ يَحْيَى وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَعُقْبَةُ بْنُ شَدَّادٍ . قَالَ أَبُو دَاوُدَ يَحْيَى بْنُ سُلَيْمٍ هَذَا هُوَ ابْنُ زَيْدٍ مَوْلَى النَّبِيِّ صلى الله عليه وسلم وَإِسْمَاعِيلُ بْنُ بَشِيرٍ مَوْلَى بَنِي مَغَالَةَ وَقَدْ قِيلَ عُتْبَةُ بْنُ شَدَّادٍ مَوْضِعَ عُقْبَةَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4884
In-book reference : Book 43, Hadith 112
English translation : Book 42, Hadith 4866

(42) Chapter: Cases where it is not backbiting

(42) باب مَنْ لَيْسَتْ لَهُ غِيبَةٌ

Narrated Jundub:

A desert Arab came and making his camel kneel and tethering it, entered the mosque and prayed behind the Messenger of Allah (ﷺ). When The Messenger of Allah (ﷺ) had given the salutation, he went to his riding beast and, after untethering and riding it, he called out: O Allah, show mercy to me and to Muhammad and associate no one else in Thy mercy to us. The Messenger of Allah (ﷺ) then said: Do you think that he or his camel is farther astray? Did you not listen to what he said? They replied: Certainly.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، مِنْ كِتَابِهِ قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجُشَمِيِّ، قَالَ حَدَّثَنَا جُنْدُبٌ، قَالَ جَاءَ أَعْرَابِيٌّ فَأَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَتَى رَاحِلَتَهُ فَأَطْلَقَهَا ثُمَّ رَكِبَ ثُمَّ نَادَى اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلاَ تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا إِلَى مَا قَالَ " . قَالُوا بَلَى .

حكم: ضعيف بزيادة ف (الألباني)

Reference : Sunan Abi Dawud 4885
In-book reference : Book 43, Hadith 113
English translation : Book 42, Hadith 4867

(43) Chapter: Forgiving others for backbiting (43) باب مَا جَاءَ فِي الرَّجُلِ يُحِلُّ الرَّجُلَ قَدِ اغْتَابَهُ

Narrated Qatadah:

Is one of you helpless to be like AbuDaygham or Damdam (Ibn Ubayd is doubtful) who would say when morning came: O Allah, I gave my honour as alms to Thy servants?

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكُونَ، مِثْلَ أَبِي ضَيْغَمٍ - أَوْ ضَمْضَمٍ شَكَّ ابْنُ عُبَيْدٍ - كَانَ إِذَا أَصْبَحَ قَالَ اللَّهُمَّ إِنِّي قَدْ تَصَدَّقْتُ بِعِرْضِي عَلَى عِبَادِكَ .

Grade : **Sahih Maqtu'** (Al-Albani) حكم: صحيح مقطوع (الألباني)

Reference : Sunan Abi Dawud 4886
In-book reference : Book 43, Hadith 114
English translation : Book 42, Hadith 4868

'Abd al-Rahman b. 'Ajlan reported the Messenger of Allah (May peace be upon him) as saying :

Is one of you unable to be like Abu Damdam? The people asked: who is Abu Damdam? He replied : A man of old before you. He then mentioned the rest of tradition to the tradition to the same effect. This version has : who would say (in the morning) : My honors is for the one who reviles me.

Abu Dawud said: This tradition has also been transmitted by Hashim bin al-Qasim from Muhammad b. 'Adb Allah al-'Ammi from Thabit on the authority of Anas from Prophet (ﷺ) to the same effect.

Abu Dawud said: The tradition of Hammad (i.e. 'Abd al-Rahman's version) is sounder.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَجْلاَنَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَمْضَمٍ " . قَالُوا وَمَنْ أَبُو ضَمْضَمٍ قَالَ " رَجُلٌ فِيمَنْ كَانَ مِنْ قَبْلِكُمْ " . بِمَعْنَاهُ قَالَ " عِرْضِي

لِمَنْ شَتَمَنِي " . قَالَ أَبُو دَاوُدَ رَوَاهُ هَاشِمُ بْنُ الْقَاسِمِ قَالَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَمِّيِّ عَنْ ثَابِتٍ قَالَ حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَحَدِيثُ حَمَّادٍ أَصَحُّ .

Grade : **Da'if mursal** (Al-Albani) حكم: **ضعيف مرسل** (الألباني)

Reference : Sunan Abi Dawud 4887
In-book reference : Book 43, Hadith 115
English translation : Book 42, Hadith 4869

(44) Chapter: Regarding spying (44) باب فِي النَّهْىِ عَنِ التَّجَسُّسِ

Narrated Mu'awiyah:
I heard the Messenger of Allah (ﷺ) say: If you search for the faults of the people, you will corrupt them, or will nearly corrupt them. AbudDarda' said: These are the words which Mu'awiyah himself from the Messenger of Allah (ﷺ), and Allah benefited him by them.

حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ، وَابْنُ، عَوْفٍ - وَهَذَا لَفْظُهُ - قَالاَ حَدَّثَنَا الْفِرْيَابِيُّ، عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ " . فَقَالَ أَبُو الدَّرْدَاءِ كَلِمَةٌ سَمِعَهَا مُعَاوِيَةُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم نَفَعَهُ اللَّهُ تَعَالَى بِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4888
In-book reference : Book 43, Hadith 116
English translation : Book 42, Hadith 4870

Narrated Miqdam ibn Ma'dikarib ; AbuUmamah:

The Prophet (ﷺ) said: When a ruler seeks to make imputations against the people, he corrupts them.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْحَضْرَمِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنَا ضَمْضَمُ بْنُ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، وَكَثِيرِ بْنِ مُرَّةَ، وَعَمْرِو بْنِ الأَسْوَدِ، وَالْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، وَأَبِي، أُمَامَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الأَمِيرَ إِذَا ابْتَغَى الرِّيبَةَ فِي النَّاسِ أَفْسَدَهُمْ " .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره** (الألباني)

Reference : Sunan Abi Dawud 4889
In-book reference : Book 43, Hadith 117
English translation : Book 42, Hadith 4871

Narrated Abdullah ibn Mas'ud:

Zayd ibn Wahb said: A man was brought to Ibn Mas'ud. He was told: This is so and so, and wine was dropping from his beard. Abdullah thereupon said: We have been prohibited to seek out (faults). If anything becomes manifest to us, we shall seize it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ أُتِيَ ابْنُ مَسْعُودٍ فَقِيلَ هَذَا فُلاَنٌ تَقْطُرُ لِحْيَتُهُ خَمْرًا فَقَالَ عَبْدُ اللَّهِ إِنَّا قَدْ نُهِينَا عَنِ التَّجَسُّسِ وَلَكِنْ إِنْ يَظْهَرْ لَنَا شَىْءٌ نَأْخُذْ بِهِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4890
In-book reference : Book 43, Hadith 118
English translation : Book 42, Hadith 4872

(45) Chapter: Concealing (the fault of) a Muslim (45) باب فِي السَّتْرِ عَنِ الْمُسْلِمِ

Narrated Uqbah ibn Amir:

The Prophet (ﷺ) said: He who sees something which should be kept hidden and conceals it will be like one who has brought to life a girl buried alive.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَا مَوْءُودَةً " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4891
In-book reference : Book 43, Hadith 119
English translation : Book 42, Hadith 4873

Narrated Uqbah ibn Amir:

AbulHaytham quoted Dukhayn, the scribe of Uqbah ibn Amir, saying: We had some neighbours who used to drink wine. I forbade them, but they did not stop.
I then said to Uqbah ibn Amir: These neighbours of ours drink wine, and I tried to prevent them but they did not stop, and I am going to call the police about them.
He said: Leave them.
I again came to Uqbah ibn Amir and said: Our neighbours have refused to refrain from drinking wine, and I am going to call the police for them.
He said: Woe to thee! Leave them alone. I heard the Messenger of Allah (ﷺ) say: he then mentioned the tradition to the same effect as recorded above on the authority of the narrator Muslim.
Abu Dawud said: In this version Hashim b. al-Qasim said on the authority of Laith: Do not do it, but preach them and threaten them.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَشِيطٍ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ، يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا، كَاتِبَ عُقْبَةَ بْنِ عَامِرٍ قَالَ كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ فَنَهَيْتُهُمْ فَلَمْ يَنْتَهُوا فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ إِنَّ جِيرَانَنَا هَؤُلاَءِ يَشْرَبُونَ الْخَمْرَ وَإِنِّي نَهَيْتُهُمْ فَلَمْ يَنْتَهُوا فَأَنَا دَاعٍ لَهُمُ الشُّرَطَ . فَقَالَ دَعْهُمْ . ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ مَرَّةً أُخْرَى فَقُلْتُ إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوا عَنْ شُرْبِ الْخَمْرِ وَأَنَا دَاعٍ لَهُمُ الشُّرَطَ . قَالَ وَيْحَكَ دَعْهُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله

عليه وسلم فَذَكَرَ مَعْنَى حَدِيثِ مُسْلِمٍ ‏.‏ قَالَ أَبُو دَاوُدَ قَالَ هَاشِمُ بْنُ الْقَاسِمِ عَنْ لَيْثٍ فِي هَذَا الْحَدِيثِ قَالَ لاَ تَفْعَلْ وَلَكِنْ عِظْهُمْ وَتَهَدَّدْهُمْ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4892
In-book reference : Book 43, Hadith 120
English translation : Book 42, Hadith 4874

(46) Chapter: Brotherhood (46) باب الْمُؤَاخَاةِ

‘Abd Allah b. Umar reported the prophet (May peace be upon him) as saying :

A Muslim is a Muslim’s brother: he does not wrong him or abandon him. If anyone cares for his brother’s need, Allah will care for his need ; if anyone removes a Muslim’s anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of resurrection ; and if anyone conceals a Muslim’s fault, Allah will conceal his fault on the Day of resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ فَإِنَّ اللَّهَ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4893
In-book reference : Book 43, Hadith 121
English translation : Book 42, Hadith 4875

(47) Chapter: Two who revile one another (47) باب الْمُسْتَبَّانِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

when two men abuse one another, what they say is laid to the charge of the one who began it, so long as the one who is wronged does not go over the score.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ الْمُسْتَبَّانِ مَا قَالاَ فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4894
In-book reference : Book 43, Hadith 122
English translation : Book 42, Hadith 4876

(48) Chapter: Regarding humility (48) باب فِي التَّوَاضُعِ

Narrated Iyad ibn Himar (al-Mujashi'i):

The Prophet (ﷺ) said: Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another.

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ أَوْحَى إِلَىَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4895
In-book reference : Book 43, Hadith 123
English translation : Book 42, Hadith 4877

(49) Chapter: Regarding taking revenge (49) باب فِي الاِنْتِصَارِ

Narrated Sa'id ibn al-Musayyab:
While the Messenger of Allah (ﷺ) was sitting with some of his companions, a man reviled AbuBakr and insulted him. But AbuBakr remained silent. He insulted him twice, but AbuBakr controlled himself. He insulted him thrice and AbuBakr took revenge on him. Then the Messenger of Allah (ﷺ) got up when AbuBakr took revenge.

AbuBakr said: Were you angry with me, Messenger of Allah?
The Messenger of Allah (ﷺ) replied: An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ بَشِيرِ بْنِ الْمُحَرَّرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ وَمَعَهُ أَصْحَابُهُ وَقَعَ رَجُلٌ بِأَبِي بَكْرٍ فَآذَاهُ فَصَمَتَ عنه أَبُو بَكْرٍ ثُمَّ آذَاهُ الثَّانِيَةَ فَصَمَتَ عَنْهُ أَبُو بَكْرٍ ثُمَّ آذَاهُ الثَّالِثَةَ فَانْتَصَرَ مِنْهُ أَبُو بَكْرٍ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ انْتَصَرَ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَوَجَدْتَ عَلَىَّ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لأَجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ " .

Grade : **Hasan li ghairih** (Al-Albani) حكم: **حسن لغيره** (الألباني)

Reference : Sunan Abi Dawud 4896
In-book reference : Book 43, Hadith 124
English translation : Book 42, Hadith 4878

The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators. This version has:

A man was reviling Abu Bakr. He then mentioned the rest of the tradition in a similar manner.
Abu Dawud said: Similarly, it has been transmitted by Safwan b. ‘Isa, from Ibn ‘Affan, as Sufyan said.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، كَانَ يَسُبُّ أَبَا بَكْرٍ وَسَاقَ نَحْوَهُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ صَفْوَانُ بْنُ عِيسَى عَنِ ابْنِ عَجْلاَنَ، كَمَا قَالَ سُفْيَانُ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4897
In-book reference : Book 43, Hadith 125

English translation : Book 42, Hadith 4879

Narrated Aisha, Ummul Mu'minin:

Ibn Awn said: I asked about the meaning of intisar (revenge) in the Qur'anic verse: "But indeed if any do help and defend themselves (intasara) after a wrong (done) to them, against them there is no cause of blame." Then Ali ibn Zayd ibn Jad'an told me on the authority of Umm Muhammad, the wife of his father.
Ibn Awn said: It was believed that she used to go to the Mother of the Faithful (i.e. Aisha). She said: The Mother of the Faithful said: The Messenger of Allah (ﷺ) came upon me while Zaynab, daughter of Jahsh, was with us. He began to do something with his hand. I signalled to him until I made him understand about her. So he stopped. Zaynab came on and began to abuse Aisha. She tried to prevent her but she did not stop.
So he (the Prophet) said to Aisha: Abuse her.
So she abused her and dominated her. Zaynab then went to Ali and said: Aisha abused you and did (such and such). Then Fatimah came (to the Prophet) and he said to her: She is the favourite of your father, by the Lord of the Ka'bah!
She then returned and said to them: I said to him such and such, and he said to me such and such. Then Ali came to the Prophet (ﷺ) and spoke to him about that.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، - الْمَعْنَى وَاحِدٌ - قَالَ حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ كُنْتُ أَسْأَلُ عَنِ الاِنْتِصَارِ، { وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ } فَحَدَّثَنِي عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أُمِّ مُحَمَّدٍ امْرَأَةِ أَبِيهِ قَالَ ابْنُ عَوْنٍ وَزَعَمُوا أَنَّهَا كَانَتْ تَدْخُلُ عَلَى أُمِّ الْمُؤْمِنِينَ قَالَتْ قَالَتْ أُمُّ الْمُؤْمِنِينَ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدَنَا زَيْنَبُ بِنْتُ جَحْشٍ فَجَعَلَ يَصْنَعُ شَيْئًا بِيَدِهِ فَقُلْتُ بِيَدِهِ حَتَّى فَطَنْتُهُ لَهَا فَأَمْسَكَ وَأَقْبَلَتْ زَيْنَبُ تَقْحَمُ لِعَائِشَةَ رضى الله عنها فَنَهَاهَا فَأَبَتْ أَنْ تَنْتَهِيَ فَقَالَ لِعَائِشَةَ " سُبِّيهَا " فَسَبَّتْهَا فَغَلَبَتْهَا فَانْطَلَقَتْ زَيْنَبُ إِلَى عَلِيٍّ رضى الله عنه فَقَالَتْ إِنَّ عَائِشَةَ رضى الله عنها وَقَعَتْ بِكُمْ وَفَعَلَتْ . فَجَاءَتْ فَاطِمَةُ فَقَالَ لَهَا " إِنَّهَا حِبَّةُ أَبِيكِ وَرَبِّ الْكَعْبَةِ " . فَانْصَرَفَتْ فَقَالَتْ لَهُمْ إِنِّي قُلْتُ لَهُ كَذَا وَكَذَا فَقَالَ لِي كَذَا وَكَذَا . قَالَ وَجَاءَ عَلِيٌّ رضى الله عنه إِلَى النَّبِيِّ صلى الله عليه وسلم فَكَلَّمَهُ فِي ذَلِكَ .

Grade : **Da'if in chain** (Al-Albani) ضعيف الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 4898
In-book reference : Book 43, Hadith 126
English translation : Book 42, Hadith 4880

(50) Chapter: Regarding the prohibition of speaking ill about the dead

(50) باب فِي النَّهْىِ عَنْ سَبِّ الْمَوْتَى

'A'ishah reported the Messenger of Allah (May peace be upon him) as saying :

When your companion dies, leave him and do not revile him.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ لاَ تَقَعُوا فِيهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4899
In-book reference : Book 43, Hadith 127
English translation : Book 42, Hadith 4881

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: Make a mention of the virtues of your dead, and refrain from (mentioning) their evils.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ عِمْرَانَ بْنِ أَنَسٍ الْمَكِّيِّ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4900
In-book reference : Book 43, Hadith 128
English translation : Book 42, Hadith 4882

(51) Chapter: Regarding the prohibition of wronging others

(51) باب فِي النَّهْىِ عَنِ الْبَغْىِ

Narrated AbuHurayrah:

I heard the Messenger of Allah (ﷺ) say: There were two men among Banu Isra'il, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin.

He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it.

He said: Leave me alone with my Lord. Have you been sent as a watchman over me? He said: I swear by Allah, Allah will not forgive you, nor will he admit you to Paradise. Then their souls were taken back (by Allah), and they met together with the Lord of the worlds.

He (Allah) said to this man who had striven hard in worship; Had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to Hell.

AbuHurayrah said: By Him in Whose hand my soul is, he spoke a word by which this world and the next world of his were destroyed.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا عَلِيُّ بْنُ ثَابِتٍ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، قَالَ حَدَّثَنِي ضَمْضَمُ بْنُ جَوْسٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كَانَ رَجُلاَنِ فِي بَنِي إِسْرَائِيلَ مُتَآخِيَيْنِ فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ فَكَانَ لاَ يَزَالُ الْمُجْتَهِدُ يَرَى الآخَرَ عَلَى الذَّنْبِ فَيَقُولُ أَقْصِرْ . فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ أَقْصِرْ فَقَالَ خَلِّنِي وَرَبِّي أَبُعِثْتَ عَلَىَّ رَقِيبًا فَقَالَ وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لَكَ أَوْ لاَ يُدْخِلُكَ اللَّهُ الْجَنَّةَ . فَقُبِضَ أَرْوَاحُهُمَا فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ فَقَالَ لِهَذَا الْمُجْتَهِدِ أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَى مَا فِي يَدِي قَادِرًا وَقَالَ لِلْمُذْنِبِ اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي وَقَالَ لِلآخَرِ اذْهَبُوا بِهِ إِلَى النَّارِ " . قَالَ أَبُو هُرَيْرَةَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4901

In-book reference : Book 43, Hadith 129
English translation : Book 42, Hadith 4883

Narrated AbuBakrah:

The Prophet (ﷺ) said: There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا - مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ - مِثْلُ الْبَغْىِ وَقَطِيعَةِ الرَّحِمِ " .

Grade : **Sahih** (Al-Albani) **صحيح (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4902
In-book reference : Book 43, Hadith 130
English translation : Book 42, Hadith 4884

(52) Chapter: Envy (hasad) (52) باب فِي الْحَسَدِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) "grass."

حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ الْبَغْدَادِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو - حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي أَسِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ " . أَوْ قَالَ " الْعُشْبَ " .

Grade : **Da'if** (Al-Albani) **ضعيف (الألباني)** **حكم:**

Reference : Sunan Abi Dawud 4903
In-book reference : Book 43, Hadith 131
English translation : Book 42, Hadith 4885

Narrated Anas ibn Malik:

Sahl ibn AbuUmamah said that he and his father (AbuUmamah) visited Anas ibn Malik at Medina during the time (rule) of Umar ibn AbdulAziz when he (Anas ibn Malik) was the governor of Medina. He was praying a very short prayer as if it were the prayer of a traveller or near it.
When he gave a greeting, my father said: May Allah have mercy on you! Tell me about this prayer: Is it obligatory or supererogatory?
He said: It is obligatory; it is the prayer performed by the Messenger of Allah (ﷺ). I did not make a mistake except in one thing that I forgot.
He said: The Messenger of Allah (ﷺ) used to say: Do not impose austerities on yourselves so that austerities will be imposed on you, for people have imposed austerities on themselves and Allah imposed austerities on them. Their survivors are to be found in cells and monasteries. (Then he quoted:) "Monasticism, they invented it; we did not prescribe it for them."

Next day he went out in the morning and said: will you not go out for a ride, so that you may see something and take a lesson from it?

He said: Yes. Then all of them rode away and reached a land whose inhabitants had perished, passed away and died. The roofs of the town had fallen in.

He asked: Do you know this land? I said: Who acquainted me with it and its inhabitants? (Anas said:) This is the land of the people whom oppression and envy destroyed. Envy extinguishes the light of good deeds, and oppression confirms or falsifies it. The eye commits fornication, and the palm of the hand, the foot, body, tongue and private part of the body confirm it or deny it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْعَمْيَاءِ، أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ، حَدَّثَهُ أَنَّهُ، دَخَلَ هُوَ وَأَبُوهُ عَلَى أَنَسِ بْنِ مَالِكٍ بِالْمَدِينَةِ فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ أَمِيرُ الْمَدِينَةِ فَإِذَا هُوَ يُصَلِّي صَلاَةً خَفِيفَةً دَقِيقَةً كَأَنَّهَا صَلاَةُ مُسَافِرٍ أَوْ قَرِيبًا مِنْهَا فَلَمَّا سَلَّمَ قَالَ أَبِي يَرْحَمُكَ اللَّهُ أَرَأَيْتَ هَذِهِ الصَّلاَةَ الْمَكْتُوبَةَ أَوْ شَىْءٌ تَنَفَّلْتَهُ قَالَ إِنَّهَا الْمَكْتُوبَةُ وَإِنَّهَا لَصَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أَخْطَأْتُ إِلاَّ شَيْئًا سَهَوْتُ عَنْهُ - فَقَالَ - إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " لاَ تُشَدِّدُوا عَلَى أَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ فَشَدَّدَ اللَّهُ عَلَيْهِمْ فَتِلْكَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالدِّيَارِ { رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ } " . ثُمَّ غَدَا مِنَ الْغَدِ فَقَالَ أَلاَ تَرْكَبُ لِتَنْظُرَ وَلِتَعْتَبِرَ قَالَ نَعَمْ فَرَكِبُوا جَمِيعًا فَإِذَا هُمْ بِدِيَارٍ بَادَ أَهْلُهَا وَانْقَضَوْا وَفَنَوْا خَاوِيَةً عَلَى عُرُوشِهَا فَقَالَ " أَتَعْرِفُ هَذِهِ الدِّيَارَ " . فَقُلْتُ مَا أَعْرَفَنِي بِهَا وَبِأَهْلِهَا هَذِهِ دِيَارُ قَوْمٍ أَهْلَكَهُمُ الْبَغْىُ وَالْحَسَدُ إِنَّ الْحَسَدَ يُطْفِئُ نُورَ الْحَسَنَاتِ وَالْبَغْىُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ وَالْعَيْنُ تَزْنِي وَالْكَفُّ وَالْقَدَمُ وَالْجَسَدُ وَاللِّسَانُ وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4904
In-book reference : Book 43, Hadith 132
English translation : Book 42, Hadith 4886

(53) Chapter: Cursing (53) باب فِي اللَّعْنِ

Abu al-Darda' reported the Messenger of Allah (May peace be upon him) as saying :

when a man cures anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it), otherwise it returns to the one who uttered it.

Abu Dawud said : Marwan b. Muhammad said: He is Rabah b. al-Walid who heard from him (nimran). He (Marwan b. Muhammad) said: Yahya b. Hussain was confused in it.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ، قَالَ سَمِعْتُ نِمْرَانَ، يَذْكُرُ عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا ثُمَّ تَهْبِطُ إِلَى الأَرْضِ فَتُغْلَقُ أَبْوَابُهَا دُونَهَا ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالاً فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لُعِنَ فَإِنْ كَانَ لِذَلِكَ

أَهْلاً وَإِلاَّ رَجَعَتْ إِلَى قَائِلِهَا " . قَالَ أَبُو دَاوُدَ قَالَ مَرْوَانُ بْنُ مُحَمَّدٍ هُوَ رَبَاحُ بْنُ الْوَلِيدِ سَمِعَ مِنْهُ وَذَكَرَ أَنَّ يَحْيَى بْنَ حَسَّانَ وَهِمَ فِيهِ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4905
In-book reference : Book 43, Hadith 133
English translation : Book 42, Hadith 4887

Narrated Samurah ibn Jundub:

The Prophet (ﷺ) said: Do not invoke Allah's curse, Allah's anger, or Hell.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَلاَعَنُوا بِلَعْنَةِ اللَّهِ وَلاَ بِغَضَبِ اللَّهِ وَلاَ بِالنَّارِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4906
In-book reference : Book 43, Hadith 134
English translation : Book 42, Hadith 4888

Abu al-Darda’ said :

I heard the Messenger of Allah (May peace be upon him) say: Men given to cursing will not be witnesses or intercessors.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، وَزَيْدِ بْنِ أَسْلَمَ، أَنَّ أُمَّ الدَّرْدَاءِ، قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلاَ شُهَدَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4907
In-book reference : Book 43, Hadith 135
English translation : Book 42, Hadith 4889

Narrated Abdullah ibn Abbas:

A man cursed the wind. The narrator Muslim's version has: The wind snatched away a man's cloak during the time of the Prophet (ﷺ) and he cursed it. The Prophet (ﷺ) said: Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ، ح وَحَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، - قَالَ زَيْدٌ - عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلاً، لَعَنَ الرِّيحَ - وَقَالَ مُسْلِمٌ إِنَّ رَجُلاً نَازَعَتْهُ الرِّيحُ رِدَاءَهُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَلَعَنَهَا - فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَلْعَنْهَا فَإِنَّهَا مَأْمُورَةٌ وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4908
In-book reference : Book 43, Hadith 136
English translation : Book 42, Hadith 4890

(54) Chapter: One who prays against the one who wrongs him

(54) باب فِيمَنْ دَعَا عَلَى مَنْ ظَلَمَ

Narrated Aisha, Ummul Mu'minin:

Something of her was stolen, and she began to curse him (i.e. the thief). The Messenger of Allah (ﷺ) said to her: Do not lessen his sin.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ سُرِقَ لَهَا شَىْءٌ فَجَعَلَتْ تَدْعُو عَلَيْهِ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تُسَبِّخِي عَنْهُ ‏"‏ ‏.‏

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4909
In-book reference : Book 43, Hadith 137
English translation : Book 42, Hadith 4891

(55) Chapter: Regarding a man abandoning his brother

(55) باب فِيمَنْ يَهْجُرُ أَخَاهُ الْمُسْلِمَ

Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying:

Do not hate each other; do not envy each other; do not desert each other; and be the servants of Allah as brethren. It is not allowed for a Muslim to keep apart from his brother for more than three days.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4910
In-book reference : Book 43, Hadith 138
English translation : Book 42, Hadith 4892

Abu Ayyub al-Ansari reported the Messenger of Allah (May peace be upon him) as saying :

it is not allowable for a Muslim to keep apart from his brother for more than three days. When they meet, this turns away from him, and that turns away from him. The better of the two is the one who initiates in salutation.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4911
In-book reference : Book 43, Hadith 139
English translation : Book 42, Hadith 4893

Narrated AbuHurayrah:

The Prophet (ﷺ) said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَأَحْمَدُ بْنُ سَعِيدٍ السَّرْخَسِيُّ، أَنَّ أَبَا عَامِرٍ، أَخْبَرَهُمْ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ هِلاَلٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلاَثٍ فَإِنْ مَرَّتْ بِهِ ثَلاَثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ رَدَّ عَلَيْهِ السَّلاَمَ فَقَدِ اشْتَرَكَا فِي الأَجْرِ وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالإِثْمِ " . زَادَ أَحْمَدُ " وَخَرَجَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ " .

Grade	: **Da'if** (Al-Albani)	ضعيف (الألباني)	حكم:

Reference : Sunan Abi Dawud 4912
In-book reference : Book 43, Hadith 140
English translation : Book 42, Hadith 4894

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: It is not right for a Muslim to keep apart from another Muslim for more than three days. Then when he meets him and gives three salutations, receiving during that time no response, the other bears his sin.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنِيبِ، - يَعْنِي الْمَدَنِيَّ - قَالَ أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلاَثَةٍ فَإِذَا لَقِيَهُ سَلَّمَ عَلَيْهِ ثَلاَثَ مِرَارٍ كُلُّ ذَلِكَ لاَ يَرُدُّ عَلَيْهِ فَقَدْ بَاءَ بِإِثْمِهِ " .

Grade	: **Hasan** (Al-Albani)	حسن (الألباني)	حكم:

Reference : Sunan Abi Dawud 4913
In-book reference : Book 43, Hadith 141
English translation : Book 42, Hadith 4895

Narrated AbuHurayrah:

The Prophet (ﷺ) said: It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter Hell.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ فَمَنْ هَجَرَ فَوْقَ ثَلاَثٍ فَمَاتَ دَخَلَ النَّارَ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4914
In-book reference : Book 43, Hadith 142
English translation : Book 42, Hadith 4896

Narrated AbuKhirash as-Sulami:

AbuKhirash heard the Messenger of Allah (ﷺ) say: If one keeps apart from his brother for a year, it is like shedding his blood.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ أَبِي عُثْمَانَ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4915
In-book reference : Book 43, Hadith 143
English translation : Book 42, Hadith 4897

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

The gates of Paradise are opened on Mondays and Thursdays, and forgiveness is granted to every man who does not associate anything with Allah, except for a man between whom and his brother there is rancor. Command will be given that they should be given respite till they conciliate.
Abu Dawud said: The Prophet (ﷺ) kept apart from some of his wives for forty days, and Ibn 'Umar kept apart from his son till he died.
Abu Dawud said: If keeping apart is meant for the sake of Allah, then it has no concern with it. 'Umar bin 'Abd al-'Aziz covered his face from a man.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُفْتَحُ أَبْوَابُ الْجَنَّةِ كُلَّ يَوْمِ اثْنَيْنِ وَخَمِيسٍ فَيُغْفَرُ فِي ذَلِكَ الْيَوْمَيْنِ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا إِلاَّ مَنْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا " . قَالَ أَبُو دَاوُدَ النَّبِيُّ صلى الله عليه وسلم هَجَرَ بَعْضَ نِسَائِهِ أَرْبَعِينَ يَوْمًا وَابْنُ عُمَرَ هَجَرَ ابْنًا لَهُ إِلَى أَنْ مَاتَ . قَالَ أَبُو دَاوُدَ إِذَا كَانَتِ الْهِجْرَةُ لِلَّهِ فَلَيْسَ مِنْ هَذَا بِشَىْءٍ وَإِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ غَطَّى وَجْهَهُ عَنْ رَجُلٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4916
In-book reference : Book 43, Hadith 144
English translation : Book 42, Hadith 4898

(56) Chapter: Regarding suspicion (56) باب فِي الظَّنِّ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

Avoid suspicion for suspicion is the most lying form of talk. Do not be inquisitive about one another, or spy on one another.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلاَ تَحَسَّسُوا وَلاَ تَجَسَّسُوا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4917
In-book reference : Book 43, Hadith 145

English translation : Book 42, Hadith 4899

(57) Chapter: Regarding sincere counsel and protection

(57) باب فِي النَّصِيحَةِ وَالْحِيَاطَةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: The believer is the believer's mirror, and the believer is the believer's brother who guards him against loss and protects him when he is absent.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 4918
In-book reference : Book 43, Hadith 146
English translation : Book 42, Hadith 4900

(58) Chapter: Reconciliation

(58) باب فِي إِصْلاَحِ ذَاتِ الْبَيْنِ

Narrated AbudDarda':

The Prophet (ﷺ) said: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلاَةِ وَالصَّدَقَةِ " . قَالُوا بَلَى . قَالَ " إِصْلاَحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4919
In-book reference : Book 43, Hadith 147
English translation : Book 42, Hadith 4901

Humaid b. 'Abd al-Rahman quoted his mother as saying:

The Prophet (ﷺ) said: He who forged in order to put things right between two persons did not lie. The version by Ahmad ibn Muhammad and Musaddad has: The liar is not the one who puts things right between people, saying what is good and increasing good.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُّويَةَ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ " . وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُسَدَّدٌ " لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4920
In-book reference : Book 43, Hadith 148
English translation : Book 42, Hadith 4902

Umm Kulthum, daughter of 'Uqbah, said:

I did not hear the Messenger of Allah (ﷺ) making a concession for anything people say falsely except in three matters. The Messenger of Allah (ﷺ) would say: I do not count as a liar a man who puts things right between people, saying a word by which he intends only putting things right, and a man who says something in war, and a man who says something to his wife, or a wife who says something to her husband.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ، حَدَّثَنَا أَبُو الأَسْوَدِ، عَنْ نَافِعٍ، - يَعْنِي ابْنَ يَزِيدَ - عَنِ ابْنِ الْهَادِ، أَنَّ عَبْدَ الْوَهَّابِ بْنَ أَبِي بَكْرٍ، حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ، قَالَتْ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُرَخِّصُ فِي شَىْءٍ مِنَ الْكَذِبِ إِلاَّ فِي ثَلاَثٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ أَعُدُّهُ كَاذِبًا الرَّجُلُ يُصْلِحُ بَيْنَ النَّاسِ يَقُولُ الْقَوْلَ وَلاَ يُرِيدُ بِهِ إِلاَّ الإِصْلاَحَ وَالرَّجُلُ يَقُولُ فِي الْحَرْبِ وَالرَّجُلُ يُحَدِّثُ امْرَأَتَهُ وَالْمَرْأَةُ تُحَدِّثُ زَوْجَهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4921
In-book reference : Book 43, Hadith 149
English translation : Book 42, Hadith 4903

(59) Chapter: Regarding singing

(59) باب فِي النَّهْىِ عَنِ الْغِنَاءِ

Al-Ruhayyi', daughter of Mu'awwidh b. 'Afra', said :

The Messenger of Allah (May peace be upon him) came and visited me in the morning when I had been conducted to my husband, and sat on my bedding as you are sitting beside me. Some little girls of ours began to play the tambourine and eulogise those of my ancestors who were killed in the battle of Badr, and then one of them said: And among us is a Prophet who knows what will happen tomorrow. He said : Stop this and say what you were saying.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ عَلَىَّ صَبِيحَةَ بُنِيَ بِي فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي فَجَعَلَتْ جُوَيْرِيَاتٌ يَضْرِبْنَ بِدُفٍّ لَهُنَّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ . فَقَالَ " دَعِي هَذِهِ وَقُولِي الَّذِي كُنْتِ تَقُولِينَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4922
In-book reference : Book 43, Hadith 150
English translation : Book 42, Hadith 4904

Narrated Anas ibn Malik:

When the Messenger of Allah (ﷺ) came to Medina, the Abyssinians played for his coming out of joy; they played with spears.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ لِقُدُومِهِ فَرَحًا بِذَلِكَ لَعِبُوا بِحِرَابِهِمْ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4923
In-book reference : Book 43, Hadith 151
English translation : Book 42, Hadith 4905

(60) Chapter: Singing and playing wind instruments is disliked (60) باب كَرَاهِيَةِ الْغِنَاءِ وَالزَّمْرِ

Narrated Abdullah ibn Umar:

Nafi' said: Ibn Umar heard a pipe, put his fingers in his ears and went away from the road. He said to me: Are you hearing anything? I said: No. He said: He then took his fingers out of his ears and said: I was with the Prophet (ﷺ), and he heard like this and he did like this.
AbuAli al-Lu'lu said: I heard AbuDawud say: This is a rejected tradition.

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ، قَالَ سَمِعَ ابْنُ عُمَرَ، مِزْمَارًا - قَالَ - فَوَضَعَ أُصْبُعَيْهِ عَلَى أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيقِ وَقَالَ لِي يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا قَالَ فَقُلْتُ لاَ . قَالَ فَرَفَعَ أُصْبُعَيْهِ مِنْ أُذُنَيْهِ وَقَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَسَمِعَ مِثْلَ هَذَا فَصَنَعَ مِثْلَ هَذَا . قَالَ أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ هَذَا حَدِيثٌ مُنْكَرٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4924
In-book reference : Book 43, Hadith 152
English translation : Book 42, Hadith 4906

Nafi said :

I was sitting behind Ibn 'Umar on the mount when he passed a shepherd who was blowing a pipe. He then mentioned the rest of the tradition in a similar manner.
Abu Dawud said : Between Mut'im and Nafi the name of a narrator Sulaiman b. Musa has been inserted.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُطْعِمُ بْنُ الْمِقْدَامِ، قَالَ حَدَّثَنَا نَافِعٌ، قَالَ كُنْتُ رِدْفَ ابْنِ عُمَرَ إِذْ مَرَّ بِرَاعٍ يَزْمُرُ فَذَكَرَ نَحْوَهُ . قَالَ أَبُو دَاوُدَ أُدْخِلَ بَيْنَ مُطْعِمٍ وَنَافِعٍ سُلَيْمَانُ بْنُ مُوسَى .

حكم: **حسن صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4925
In-book reference : Book 43, Hadith 153
English translation : Book 42, Hadith 4907

Nafi said :

When we were with Ibn 'Umar, he heard the sound of a man who was blowing a pipe. He then mentioned a similar tradition.

Abu Dawud said : This is more rejected.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، قَالَ حَدَّثَنَا أَبُو الْمَلِيحِ، عَنْ مَيْمُونٍ، عَنْ نَافِعٍ، قَالَ كُنَّا مَعَ ابْنِ عُمَرَ فَسَمِعَ صَوْتَ، زَامِرٍ فَذَكَرَ نَحْوَهُ . قَالَ أَبُو دَاوُدَ وَهَذَا أَنْكَرُهَا .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4926
In-book reference : Book 43, Hadith 154
English translation : Book 42, Hadith 4908

Salam ibn Miskin, quoting an old man who witnessed AbuWa'il in a wedding feast, said:

They began to play, amuse and sing. He united the support of his hand round his knees that were drawn up, and said: I heard Abdullah (ibn Mas'ud) say: I heard the apostle of Allah (ﷺ) say: Singing produces hypocrisy in the heart.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ، عَنْ شَيْخٍ، شَهِدَ أَبَا وَائِلٍ فِي وَلِيمَةٍ فَجَعَلُوا يَلْعَبُونَ يَتَلَعَّبُونَ يُغَنُّونَ فَحَلَّ أَبُو وَائِلٍ حَبْوَتَهُ وَقَالَ سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ** " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4927
In-book reference : Book 43, Hadith 155
English translation : Book 42, Hadith 4909

(61) Chapter: The ruling regarding hermaphrodites (61) باب فِي الْحُكْمِ فِي الْمُخَنَّثِينَ

Narrated AbuHurayrah:

Am effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (ﷺ). He asked: What is the matter with this man? He was told: "Messenger of Allah! He imitates the look of women." So he issued an order regarding him and he was banished to an-Naqi'. The people said: Messenger of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. AbuUsamah said: Naqi' is a region near Medina and not a Baqi'.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ أَبَا أُسَامَةَ، أَخْبَرَهُمْ عَنْ مُفَضَّلِ بْنِ يُونُسَ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي يَسَارٍ الْقُرَشِيِّ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِمُخَنَّثٍ قَدْ خَضَبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا بَالُ هَذَا " . فَقِيلَ يَا رَسُولَ اللَّهِ يَتَشَبَّهُ بِالنِّسَاءِ . فَأُمِرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ فَقَالُوا يَا رَسُولَ اللَّهِ أَلاَ نَقْتُلُهُ فَقَالَ " إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ " . قَالَ أَبُو أُسَامَةَ وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَلَيْسَ بِالْبَقِيعِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4928
In-book reference : Book 43, Hadith 156
English translation : Book 42, Hadith 4910

Umm Salamah said that the Prophet (May peace be upon him) came upon her when there was with her a hermaohrodite (mukhannath) who said to her brother 'Abd Allah (b. Abi Umayyah) :

if Allah conquers al-Ta’if for you tomorrow, I shall lead you to a woman who has four folds of fats in front and eight behind. Thereupon the Prophet (May peace be upon him) said: Put them out of your houses.
Abu Dawud said : The woman had four folds of fat on her belly.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، - يَعْنِي ابْنَ عُرْوَةَ - عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِنْدَهَا مُخَنَّثٌ وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ أَخِيهَا إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَدًا دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ " . قَالَ أَبُو دَاوُدَ الْمَرْأَةُ كَانَ لَهَا أَرْبَعُ عُكَنٍ فِي بَطْنِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4929
In-book reference : Book 43, Hadith 157
English translation : Book 42, Hadith 4911

Ibn ‘Abbas said:

The Prophet (May peace be upon him) cursed effeminate men (mukhannathan) and women who imitated men, saying: Put them out of your houses, and put so-and-so out. (that is to say, the effeminate men)

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ وَقَالَ " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرِجُوا فُلاَنًا وَفُلاَنًا " . يَعْنِي الْمُخَنَّثِينَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4930
In-book reference : Book 43, Hadith 158
English translation : Book 42, Hadith 4912

(62) Chapter: Playing with dolls (62) باب فِي اللَّعِبِ بِالْبَنَاتِ

‘A’ishah said :

I used to play with dolls. Sometimes the Messenger of Allah (May peace be upon him) entered upon me when the girls were with me. When he came in, they went out, and when he went out, they came in.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ فَرُبَّمَا دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي الْجَوَارِي فَإِذَا دَخَلَ خَرَجْنَ وَإِذَا خَرَجَ دَخَلْنَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4931
In-book reference : Book 43, Hadith 159
English translation : Book 42, Hadith 4913

Narrated Aisha, Ummul Mu'minin:

When the Messenger of Allah (ﷺ) arrived after the expedition to Tabuk or Khaybar (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her.

He asked: What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked: What is this I see among them? She replied: A horse. He asked: What is this that it has on it? She replied: Two wings. He asked: A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said: Thereupon the Messenger of Allah (ﷺ) laughed so heartily that I could see his molar teeth.

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَةِ تَبُوكَ أَوْ خَيْبَرَ وَفِي سَهْوَتِهَا سِتْرٌ فَهَبَّتْ رِيحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ فَقَالَ " مَا هَذَا يَا عَائِشَةُ " . قَالَتْ بَنَاتِي . Ì ÂÑæ بَيْنَهُنَّ فَرَسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ فَقَالَ " مَا هَذَا الَّذِي أَرَى وَسْطَهُنَّ " . قَالَتْ فَرَسٌ . قَالَ " وَمَا هَذَا الَّذِي عَلَيْهِ " . قَالَتْ جَنَاحَانِ . قَالَ " فَرَسٌ لَهُ جَنَاحَانِ " . قَالَتْ أَمَا سَمِعْتَ أَنَّ لِسُلَيْمَانَ خَيْلاً لَهَا أَجْنِحَةٌ قَالَتْ فَضَحِكَ حَتَّى رَأَيْتُ نَوَاجِذَهُ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4932
In-book reference : Book 43, Hadith 160
English translation : Book 42, Hadith 4914

(63) Chapter: About swings (63) باب فِي الأُرْجُوحَةِ

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) married me when I was seven or six. When we came to Medina, some women came. according to Bishr's version: Umm Ruman came to me when I was swinging. They took me, made me prepared and decorated me. I was then brought to the Messenger of Allah (ﷺ), and he took up cohabitation with me when I was nine. She halted me at the door, and I burst into laughter.

Abu Dawud said: That is to say: I menstruated, and I was brought in a house, and there were some women of the Ansari in it. They said: With good luck and blessing. The tradition of one of them has been included in the other.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزَوَّجَنِي وَأَنَا بِنْتُ سَبْعِ سِنِينَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَ نِسْوَةٌ - وَقَالَ بِشْرٌ فَأَتَتْنِي أُمُّ رُومَانَ - وَأَنَا عَلَى أُرْجُوحَةٍ فَذَهَبْنَ بِي وَهَيَّأْنَنِي وَصَنَعْنَنِي فَأُتِيَ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعٍ فَوَقَفَتْ بِي عَلَى الْبَابِ فَقُلْتُ هِيهْ هِيهْ - قَالَ أَبُو دَاوُدَ أَىْ تَنَفَّسَتْ - فَأُدْخِلْتُ بَيْتًا فَإِذَا فِيهِ نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ . دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الآخَرِ .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم**:

Reference : Sunan Abi Dawud 4933
In-book reference : Book 43, Hadith 161
English translation : Book 42, Hadith 4915

Narrated AbuUsamah:

The tradition mentioned above (No. 4915) has also been transmitted by AbuUsamah in a similar manner through a different chain of narrators.

This version has: "With good fortune. " She (Umm Ruman) entrusted me to them. They washed my head and redressed me. No one came to me suddenly except the Messenger of Allah (ﷺ) in the forenoon. So they entrusted me to him.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، مِثْلَهُ قَالَ عَلَى خَيْرِ طَائِرٍ فَسَلَّمَتْنِي إِلَيْهِنَّ فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ضُحًى فَأَسْلَمْنَنِي إِلَيْهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4934
In-book reference : Book 43, Hadith 162
English translation : Book 42, Hadith 4916

Narrated Aisha, Ummul Mu'minin:

When we came to Medina, the women came to me when I was playing on the swing, and my hair were up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Messenger of Allah (ﷺ) and he took up cohabitation with me, when I was nine.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها، قَالَتْ فَلَمَّا قَدِمْنَا الْمَدِينَةَ جَاءَنِي نِسْوَةٌ وَأَنَا أَلْعَبُ عَلَى أُرْجُوحَةٍ وَأَنَا مُجَمَّمَةٌ فَذَهَبْنَ بِي فَهَيَّأْنَنِي وَصَنَّعْنَنِي ثُمَّ أَتَيْنَ بِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعِ سِنِينَ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4935
In-book reference : Book 43, Hadith 163
English translation : Book 42, Hadith 4917

The tradition mentioned above has also been transmitted by Hisham b. 'Urwah through different chain of narrators. This version adds:

I was swinging and I had my friends. They brought me to a house ; there were some women of the Ansar (Helpers). They said: With good luck and blessing.

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ قَالَتْ وَأَنَا عَلَى الأُرْجُوحَةِ، وَمَعِي، صَوَاحِبَاتِي فَأَدْخَلْنَنِي بَيْتًا فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4936
In-book reference : Book 43, Hadith 164
English translation : Book 42, Hadith 4918

'A'ishah said :

We came to Medina and stayed with Banu al-Harith b. al-Khazraj. She said : I swear by Allah, I was swinging between two date-palms. Then my mother came down; and I had my hair up to the ears. The transmitter then rest of the tradition.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ يَحْيَى، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ - قَالَ قَالَتْ عَائِشَةُ رضى الله عنها فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ - قَالَتْ - فَوَاللَّهِ إِنِّي لَعَلَى أُرْجُوحَةٍ بَيْنَ عَذْقَيْنِ فَجَاءَتْنِي أُمِّي فَأَنْزَلَتْنِي وَلِي جُمَيْمَةٌ ‏.‏ وَسَاقَ الْحَدِيثَ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4937
In-book reference : Book 43, Hadith 165
English translation : Book 42, Hadith 4919

(64) Chapter: The prohibition of playing dice

(64) باب فِي النَّهْيِ عَنِ اللَّعِبِ، بِالنَّرْدِ

Narrated AbuMusa al-Ash'ari:

The Messenger of Allah (ﷺ) said: He who plays backgammon disobeys Allah and His Apostle.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ ‏"‏ ‏.‏

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4938
In-book reference : Book 43, Hadith 166
English translation : Book 42, Hadith 4920

Buraidah reported the Prophet (May peace be upon him) as saying :

If anyone plays backgammon, he sinks his hand in the flesh of swine and its blood.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4939
In-book reference : Book 43, Hadith 167
English translation : Book 42, Hadith 4921

(65) Chapter: Playing with pigeons

(65) باب فِي اللَّعِبِ بِالْحَمَامِ

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) saw a man pursuing a pigeon. He said: A devil is pursuing a female devil.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَتْبَعُ حَمَامَةً فَقَالَ ‏ "‏ شَيْطَانٌ يَتْبَعُ شَيْطَانَةً ‏"‏ ‏.‏

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4940
In-book reference : Book 43, Hadith 168

English translation : Book 42, Hadith 4922

(66) Chapter: About mercy

(66) باب فِي الرَّحْمَةِ

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.
Musaddad did not say: The client of 'Adb Allah b. 'Amr. He said: The Prophet (ﷺ) said.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي قَابُوسَ، مَوْلًى لِعَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا أَهْلَ الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ " . لَمْ يَقُلْ مُسَدَّدٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4941
In-book reference : Book 43, Hadith 169
English translation : Book 42, Hadith 4923

Narrated AbuHurayrah:

I heard AbulQasim (ﷺ) who spoke the truth and whose word was verified say: Mercy is taken away only from him who is miserable.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا ح، وَحَدَّثَنَا ابْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا شُعْبَةُ، قَالَ كَتَبَ إِلَيَّ مَنْصُورٌ - قَالَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ وَقَرَأْتُهُ عَلَيْهِ وَقُلْتُ أَقُولُ حَدَّثَنِي مَنْصُورٌ فَقَالَ إِذَا قَرَأْتَهُ عَلَىَّ فَقَدْ حَدَّثْتُكَ بِهِ ثُمَّ اتَّفَقَا - عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ الصَّادِقَ الْمَصْدُوقَ صلى الله عليه وسلم صَاحِبَ هَذِهِ الْحُجْرَةِ يَقُولُ " لاَ تُنْزَعُ الرَّحْمَةُ إِلاَّ مِنْ شَقِيٍّ " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 4942
In-book reference : Book 43, Hadith 170
English translation : Book 42, Hadith 4924

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (ﷺ) said: Those who do not show mercy to our young ones and do not realise the right of our elders are not from us.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ ابْنِ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَرْوِيهِ - قَالَ ابْنُ السَّرْحِ - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4943
In-book reference : Book 43, Hadith 171
English translation : Book 42, Hadith 4925

(67) Chapter: Regarding sincere counsel

(67) باب فِي النَّصِيحَةِ

Tamim al-Dari reported the Prophet (May peace be upon him) as saying; Religion conduct; religion consists in sincere conduct. The people asked; to whom should it be directed, Messenger of Allah? He replied :

To Allah, his book, his Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslim and the Muslims and the Muslims in general.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ " . قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ " لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ وَأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

Grade : **Sahih** (Al-Albani) — حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4944
In-book reference : Book 43, Hadith 172
English translation : Book 42, Hadith 4926

Narrated Jarir:

I swore allegiance to the Messenger of Allah (ﷺ) promising to hear and obey, and behave sincerely towards every Muslim. AbuZur'ah said: Whenever he sold and bought anything, he would say: What we took from you is dearer to us than what we gave you. So choose (as you like).

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ - قَالَ - وَكَانَ إِذَا بَاعَ الشَّىْءَ أَوِ اشْتَرَاهُ قَالَ " أَمَا إِنَّ الَّذِي أَخَذْنَا مِنْكَ أَحَبُّ إِلَيْنَا مِمَّا أَعْطَيْنَاكَ فَاخْتَرْ " .

Grade : **Sahih in chain** (Al-Albani) — حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4945
In-book reference : Book 43, Hadith 173
English translation : Book 42, Hadith 4927

(68) Chapter: Regarding helping a muslim

(68) باب فِي الْمَعُونَةِ لِلْمُسْلِمِ

Abu Hurairah reported the prophet (ﷺ) as saying:

If anyone removes his brother’s anxiety of this world, Allah will remove for him one of the anxieties of the Day of resurrection; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and on the day of resurrection; if anyone conceals a Muslim’s secrets, Allah will conceal his secrets in this world and on the Day of resurrection; Allah will remain in the aid of a servant so long as the servant remains in the aid of his brother.
Abu Dawud said: ‘Uthman did not transmit the following words from Abu Mu’awiyah: “if anyone makes easy for an impoverished man”.

حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ - الْمَعْنَى قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ عُثْمَانُ وَجَرِيرٌ الرَّازِيُّ ح وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا أَسْبَاطٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، - قَالَ وَاصِلٌ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ، ثُمَّ اتَّفَقُوا - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ - وَمَنْ

يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ " . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ " وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4946
In-book reference : Book 43, Hadith 174
English translation : Book 42, Hadith 4928

Hudhaifah said :

Your prophet (May peace be upon him) said : Every good act is a SADAQAH (almsgiving).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ نَبِيُّكُمْ صلى الله عليه وسلم "كُلُّ مَعْرُوفٍ صَدَقَةٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4947
In-book reference : Book 43, Hadith 175
English translation : Book 42, Hadith 4929

(69) Chapter: Changing names (69) باب فِي تَغْيِيرِ الأَسْمَاءِ

Narrated AbudDarda':

The Prophet (ﷺ) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَّاءَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ " . قَالَ أَبُو دَاوُدَ ابْنُ أَبِي زَكَرِيَّاءَ لَمْ يُدْرِكْ أَبَا الدَّرْدَاءِ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4948
In-book reference : Book 43, Hadith 176
English translation : Book 42, Hadith 4930

Ibn ‘Umar reported the Messenger of Allah (May peace be upon him) as saying :

Your names which are dearest to Allah are ‘Abd Allah and ‘Abd al-Rahman.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ، سَبَلاَنُ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4949
In-book reference : Book 43, Hadith 177
English translation : Book 42, Hadith 4931

Narrated AbuWahb al-Jushami:

The Prophet (ﷺ) said: Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and AbdurRahman, the truest are Harith and Hammam, and the worst are Harb and Murrah.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّالْقَانِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ، وَكَانَتْ، لَهُ صُحْبَةٌ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِأَسْمَاءِ الأَنْبِيَاءِ وَأَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ وَأَقْبَحُهَا حَرْبٌ وَمُرَّةُ " .

حكم: صحيح دون قوله تسموا بأسماء الأنبياء (الألباني)

Reference : Sunan Abi Dawud 4950
In-book reference : Book 43, Hadith 178
English translation : Book 42, Hadith 4932

Anas said; I took ‘Abd Allah b. Abi Talhah, when he was born, to the Prophet (May peace be upon him), and the prophet (May peace be upon him) was wearing a wool;en cloak and rubbing tar on his camel. He asked:

Have you some dates? I said : Yes. I then gave him some dates which he put in his mouth, chewed them, opened his mouth and them in it. The baby began to lick them. The prophet (May peace be upon him) said: ANSAR’s favourite (fruit) is dates. And he gave him the name of ‘Abd al-Rahman.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم حِينَ وُلِدَ وَالنَّبِيُّ صلى الله عليه وسلم فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ قَالَ " هَلْ مَعَكَ تَمْرٌ " . قُلْتُ نَعَمْ - قَالَ - فَنَاوَلْتُهُ تَمَرَاتٍ فَأَلْقَاهُنَّ فِي فِيهِ فَلاَكَهُنَّ ثُمَّ فَغَرَ فَاهُ فَأَوْجَرَهُنَّ إِيَّاهُ فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " حِبُّ الأَنْصَارِ التَّمْرُ " . وَسَمَّاهُ عَبْدَ اللَّهِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4951
In-book reference : Book 43, Hadith 179
English translation : Book 42, Hadith 4933

(70) Chapter: Changing bad names (70) باب فِي تَغْيِيرِ الاِسْمِ الْقَبِيحِ

Ibn ‘Umar said :

The Messenger of Allah (May peace be upon him) changed the name of ‘Asiyah and called her Jamilah.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ " أَنْتِ جَمِيلَةُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4952
In-book reference : Book 43, Hadith 180
English translation : Book 42, Hadith 4934

Muhammad b. ‘Amr b. ‘Ata said :

Zainab daughter of Abu Salamah asked him: Which name did you give to your daughter? He replied : Barrah. She said: The Messenger of Allah (May peace be upon him) forbade giving this name. I was called Barrah but the Prophet (May peace be upon him) said: Do not declare yourselves pure, for Allah knows best those of you who are obedient. He said: we asked; which name should we give her? He replied: Call her Zainab.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، سَأَلَتْهُ مَا سَمَّيْتَ ابْنَتَكَ قَالَ سَمَّيْتُهَا بَرَّةَ فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ هَذَا الاِسْمِ سُمِّيتُ بَرَّةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُزَكُّوا أَنْفُسَكُمُ اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ " . فَقَالَ مَا نُسَمِّيهَا قَالَ " سَمُّوهَا زَيْنَبَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 4953
In-book reference : Book 43, Hadith 181
English translation : Book 42, Hadith 4935

Narrated Usamah ibn Akhdari:

A man called Asram was among those who came to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: What is your name? He replied: Asram. He said: No, you are Zur'ah.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ حَدَّثَنِي بَشِيرُ بْنُ مَيْمُونٍ، عَنْ عَمِّهِ، أُسَامَةَ بْنِ أَخْدَرِيٍّ أَنَّ رَجُلاً، يُقَالُ لَهُ أَصْرَمُ كَانَ فِي النَّفَرِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا اسْمُكَ " . قَالَ أَنَا أَصْرَمُ . قَالَ " بَلْ أَنْتَ زُرْعَةُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4954
In-book reference : Book 43, Hadith 182
English translation : Book 42, Hadith 4936

Narrated Hani ibn Yazid:

When Hani went with his people in a deputation to the Messenger of Allah (ﷺ), he heard them calling him by his kunyah (surname), AbulHakam.
So the Messenger of Allah (ﷺ) called him and said: Allah is the judge (al-Hakam), and to Him judgment belongs. Why are you given the kunyah AbulHakam?
He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision.
He said: How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them? I replied: Shurayh. He said: Then you are AbuShurayh.
Abu Dawud said: This is Shuraib who broke the chain, and who entered Tustar.
Abu Dawud said: I have been told that Shuraib broke the gate of Tustar, and he entered it through tunnel.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ الْمِقْدَامِ بْنِ شُرَيْحٍ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، شُرَيْحٍ عَنْ أَبِيهِ، هَانِئٍ أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَ قَوْمِهِ سَمِعَهُمْ يَكْنُونَهُ بِأَبِي الْحَكَمِ فَدَعَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ هُوَ

الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكْنَى أَبَا الْحَكَمِ " . فَقَالَ إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَىْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلاَ الْفَرِيقَيْنِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَحْسَنَ هَذَا فَمَا لَكَ مِنَ الْوَلَدِ " . قَالَ لِي شُرَيْحٌ وَمُسْلِمٌ وَعَبْدُ اللَّهِ . قَالَ " فَمَنْ أَكْبَرُهُمْ " . قُلْتُ شُرَيْحٌ قَالَ " فَأَنْتَ أَبُو شُرَيْحٍ " . قَالَ أَبُو دَاوُدَ شُرَيْحٌ هَذَا هُوَ الَّذِي كَسَرَ السِّلْسِلَةَ وَهُوَ مِمَّنْ دَخَلَ تُسْتَرَ . قَالَ أَبُو دَاوُدَ وَبَلَغَنِي أَنَّ شُرَيْحًا كَسَرَ بَابَ تُسْتَرَ وَذَلِكَ أَنَّهُ دَخَلَ مِنْ سِرْبٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4955
In-book reference : Book 43, Hadith 183
English translation : Book 42, Hadith 4937

Sa'id b. Musayyab told that his father said on the authority of his grandfather (Hazn):

The Prophet (ﷺ) asked: What is your name? He replied: Hazn (rugged). He said: You are Sahl (smooth). He said: No, smooth is trodden upon and disgraced. Sa'id said: I then thought that ruggedness would remain among us after it.
AbuDawud said: The Prophet (ﷺ) changed the names al-'As, Aziz, Atalah, Shaytan, al-Hakam, Ghurab, Hubab, and Shihab and called him Hisham. He changed the name Harb (war) and called him Silm (peace). He changed the name al-Munba'ith (one who lies) and called him al-Mudtaji' (one who stands up). He changed the name of a land Afrah (barren) and called it Khadrah (green). He changed the name Shi'b ad-Dalalah (the mountain path of a stray), the name of a mountain path and called it Shi'b al-Huda (mountain path of guidance). He changed the name Banu az-Zinyah (children of fornication) and called them Banu ar-Rushdah (children of those who are on the right path), and changed the name Banu Mughwiyah (children of a woman who allures and goes astray), and called them Banu Rushdah (children of a woman who is on the right path).
AbuDawud said: I omitted the chains of these for the sake of brevity.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " مَا اسْمُكَ " . قَالَ حَزْنٌ . قَالَ " أَنْتَ سَهْلٌ " . قَالَ لاَ السَّهْلُ يُوطَأُ وَيُمْتَهَنُ . قَالَ سَعِيدٌ فَظَنَنْتُ أَنَّهُ سَيُصِيبُنَا بَعْدَهُ حُزُونَةٌ . قَالَ أَبُو دَاوُدَ وَغَيَّرَ النَّبِيُّ صلى الله عليه وسلم اسْمَ الْعَاصِ وَعَزِيزٍ وَعَتَلَةَ وَشَيْطَانٍ وَالْحَكَمِ وَغُرَابٍ وَحُبَابٍ وَشِهَابٍ فَسَمَّاهُ هِشَامًا وَسَمَّى حَرْبًا سَلْمًا وَسَمَّى الْمُضْطَجِعَ الْمُنْبَعِثَ وَأَرْضًا تُسَمَّى عَفِرَةَ سَمَّاهَا خَضِرَةَ وَشِعْبَ الضَّلاَلَةِ سَمَّاهُ شِعْبَ الْهُدَى وَبَنُو الزِّنْيَةِ سَمَّاهُمْ بَنِي الرِّشْدَةِ وَسَمَّى بَنِي مُغْوِيَةَ بَنِي رِشْدَةَ . قَالَ أَبُو دَاوُدَ تَرَكْتُ أَسَانِيدَهَا لِلاِخْتِصَارِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4956
In-book reference : Book 43, Hadith 184
English translation : Book 42, Hadith 4938

Narrated Umar ibn al-Khattab:

Masruq said: I met Umar ibn al-Khattab (Allah be pleased with him) who said: Who are you? I replied: Masruq ibn al-Ajda'. Umar then said: I heard the Messenger of Allah (ﷺ) say: al-Ajda' (mutilated) is a devil.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا أَبُو عَقِيلٍ، حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ مَنْ أَنْتَ قُلْتُ مَسْرُوقُ بْنُ الأَجْدَعِ . فَقَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الأَجْدَعُ شَيْطَانٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4957
In-book reference : Book 43, Hadith 185
English translation : Book 42, Hadith 4939

Samurah b. Jundub reported the Messenger of Allah (May peace be upon him) as saying:

Do not call your servant Yasar (wealth), Rabah (profit), Nijih(prosperous) and Aflah (successful), for you may ask; Is he there? And someone says: No. Samurah said: These are four (names), so do not attribute more to me.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُسَمِّيَنَّ غُلاَمَكَ يَسَارًا وَلاَ رَبَاحًا وَلاَ نَجِيحًا وَلاَ أَفْلَحَ فَإِنَّكَ تَقُولُ أَثَمَّ هُوَ فَيَقُولُ لاَ إِنَّمَا هُنَّ أَرْبَعٌ فَلاَ تَزِيدَنَّ عَلَىَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4958
In-book reference : Book 43, Hadith 186
English translation : Book 42, Hadith 4940

Samurah said:

The Aposlte of Allah (May peace be upon him) forbade giving four names to our slaves : Aflah (successful), Yasar (wealth), Naf(beneficial) and Rabah (profit).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ الرُّكَيْنَ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ أَفْلَحَ وَيَسَارًا وَنَافِعًا وَرَبَاحًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4959
In-book reference : Book 43, Hadith 187
English translation : Book 42, Hadith 4941

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If I survive (God willing), I shall forbid my people to give the names Nafi' (beneficial), Aflah (successful) and Barakah (blessing). Al-A'mash said: I do not know whether he mentioned Nafi' or not. When a man comes and asks: Is there Barakah (blessing)? The people say: No.
Abu Dawud said: A similar tradition has been transmitted by Abu al-Zubair on the authority of Jabir from the Prophet (ﷺ) through a different chain of narrators. This version has no mention of Barakah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ أَنْهَى أُمَّتِي أَنْ يُسَمُّوا نَافِعًا وَأَفْلَحَ وَبَرَكَةَ " . قَالَ الأَعْمَشُ وَلاَ أَدْرِي ذَكَرَ نَافِعًا أَمْ لاَ " فَإِنَّ الرَّجُلَ يَقُولُ إِذَا جَاءَ أَثَمَّ بَرَكَةٌ فَيَقُولُونَ لاَ " . قَالَ أَبُو دَاوُدَ رَوَى أَبُو الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ لَمْ يَذْكُرْ بَرَكَةَ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4960
In-book reference : Book 43, Hadith 188
English translation : Book 42, Hadith 4942

Abu Hurairah reported the prophet (May peace be upon him) as saying :

The vilest names in Allah’s sight on the Day of resurrection will be that of a man called Malik al-Amlak.
Abu Dawud said: This tradition has also been transmitted by Shu'aib b. Abi Hamzah from Abi al-Zinad through different chain of narrators. This version has the words "akhna' ismin" (most obscene name) instead of "akhna ismin" (the vilest name).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ بِإِسْنَادِهِ قَالَ " أَخْنَى اسْمٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4961
In-book reference : Book 43, Hadith 189
English translation : Book 42, Hadith 4943

(71) Chapter: Nicknames

(71) باب فِي الأَلْقَابِ

Narrated AbuJubayrah ibn ad-Dahhak:
This verse was revealed about us, the Banu Salimah: "Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed." He said: When the apostle of Allah (ﷺ) came to us, every one of us had two or three names. The Messenger of Allah (ﷺ) began to say: O so and so! But they would say: Keep silence, Messenger of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive) nicknames."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، قَالَ حَدَّثَنِي أَبُو جُبَيْرَةَ بْنُ الضَّحَّاكِ، قَالَ فِينَا نَزَلَتْ هَذِهِ الآيَةُ فِي بَنِي سَلِمَةَ { وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ } قَالَ قَدِمَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَيْسَ مِنَّا رَجُلٌ إِلاَّ وَلَهُ اسْمَانِ أَوْ ثَلاَثَةٌ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " يَا فُلاَنُ " . فَيَقُولُونَ مَهْ يَا رَسُولَ اللَّهِ إِنَّهُ يَغْضَبُ مِنْ هَذَا الاِسْمِ فَأُنْزِلَتْ هَذِهِ الآيَةُ { وَلاَ تَنَابَزُوا بِالأَلْقَابِ } .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4962
In-book reference : Book 43, Hadith 190
English translation : Book 42, Hadith 4944

(72) Chapter: One who has the kunyah of Abu Eisa

(72) باب فِيمَنْ يَتَكَنَّى بِأَبِي عِيسَى

Narrated Umar ibn al-Khattab:

Zayd ibn Aslam quoted his father as saying: Umar ibn al-Khattab (Allah be pleased with him) struck one of his sons who was given the kunyah AbuIsa, and al-Mughirah ibn Shu'bah had the kunyah AbuIsa. Umar said to him: Is it not sufficient for you that you are called by the kunyah AbuAbdullah? He replied: The Messenger of Allah (ﷺ) gave me this kunyah. Thereupon he said: The Messenger of Allah (ﷺ) was forgiven all his sins, past and those followed. But we are among the people similar to us. Henceforth he was called by the kunyah AbuAbdullah until he died.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رضى الله عنه ضَرَبَ ابْنًا لَهُ تَكَنَّى أَبَا عِيسَى وَأَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ تَكَنَّى بِأَبِي عِيسَى فَقَالَ لَهُ عُمَرُ أَمَا يَكْفِيكَ أَنْ تُكَنَّى بِأَبِي عَبْدِ اللَّهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَنَّانِي فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَإِنَّا فِي جَلْجَلَتِنَا فَلَمْ يَزَلْ يُكْنَى بِأَبِي عَبْدِ اللَّهِ حَتَّى هَلَكَ .

Grade : **Hasan Sahih** (Al-Albani) **حكم: حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 4963
In-book reference : Book 43, Hadith 191
English translation : Book 42, Hadith 4945

(73) Chapter: Saying to someone else's son, "O my son"

(73) باب فِي الرَّجُلِ يَقُولُ لاِبْنِ غَيْرِهِ يَا بُنَىَّ

Narrated Anas bin Malik:

The Prophet (ﷺ) said to him: My sonny.

Abu Dawud said: I heard Yahya b. Ma'in praising the transmitter Muhammad b. Mahbub, and he said: He transmitted a large number of traditions.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا مُسَدَّدٌ، وَمُحَمَّدُ بْنُ مَحْبُوبٍ، قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، - وَسَمَّاهُ ابْنُ مَحْبُوبٍ الْجَعْدَ - عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " يَا بُنَىَّ " . قَالَ أَبُو دَاوُدَ سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يُثْنِي عَلَى مُحَمَّدِ بْنِ مَحْبُوبٍ وَيَقُولُ كَثِيرُ الْحَدِيثِ .

Grade : **Sahih** (Al-Albani) **حكم: صحيح (الألباني)**

Reference : Sunan Abi Dawud 4964
In-book reference : Book 43, Hadith 192
English translation : Book 42, Hadith 4946

(74) Chapter: Aman having the kunyah Abul-Qasim

(74) باب فِي الرَّجُلِ يَتَكَنَّى بِأَبِي الْقَاسِمِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

Call yourselves by my name, but do not use my KUNYAH (surname).

Abu Dawud said : Abu Salih has transmitted it in a similar way from Abu Hurairah, and similar are the traditions of Abu Sufyan from Jabir, of Salim b. Abl al-Ja'd from Jabir, of Sulaiman al-Yashkuri from Jabir, and of Ibn al-Munkadir from Jabir and similar others and Anas b. Malik.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَكَذَلِكَ رِوَايَةُ أَبِي سُفْيَانَ عَنْ جَابِرٍ وَسَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ وَسُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرٍ وَابْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ نَحْوَهُمْ وَأَنَسِ بْنِ مَالِكٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4965
In-book reference : Book 43, Hadith 193
English translation : Book 42, Hadith 4947

(75) Chapter: The view that Prophet's name and kunyah should not be combined in one person's name

(75) باب مَنْ رَأَى أَنْ لاَ يُجْمَعَ بَيْنَهُمَا

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If anyone is called by my name, he must not be given my kunyah (surname), and if anyone uses my kunyah (surname), he must not be called by my name.

Abu Dawud said: Ibn 'Ajlan transmitted it to the same effect from his father on the authority if Abu Hurairah. It has also been transmitted by Abu Zar'ah from Abu Hurairah in two different versions. And similar is the version of 'Abd al-Rahman b. Abi 'Amrah from Abu Hurairah. This version is disputed: Al-Thawri and Ibn Juraij transmitted it according to the version of Abu al-Zubair; and Ma'qil b. 'Ubaid Allah transmitted it according to the version of Ibn Sirin. It is again dispted on Musa b. Yasar from Abu Hurariah, transmitting it in two versions: Hammad b. Khalid and Ibn Abi Fudaik varied in their versions.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ تَسَمَّى بِاسْمِي فَلاَ يَكْتَنِي بِكُنْيَتِي وَمَنْ تَكَنَّى بِكُنْيَتِي فَلاَ يَتَسَمَّى بِاسْمِي " . قَالَ أَبُو دَاوُدَ وَرَوَى بِهَذَا الْمَعْنَى ابْنُ عَجْلاَنَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَرُوِيَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ مُخْتَلِفًا عَلَى الرِّوَايَتَيْنِ وَكَذَلِكَ رِوَايَةُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ اخْتُلِفَ فِيهِ رَوَاهُ الثَّوْرِيُّ وَابْنُ جُرَيْجٍ عَلَى مَا قَالَ أَبُو الزُّبَيْرِ وَرَوَاهُ مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ عَلَى مَا قَالَ ابْنُ سِيرِينَ وَاخْتُلِفَ فِيهِ عَلَى مُوسَى بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَيْضًا عَلَى الْقَوْلَيْنِ اخْتَلَفَ فِيهِ حَمَّادُ بْنُ خَالِدٍ وَابْنُ أَبِي فُدَيْكٍ .

Grade : **Munkar** (Al-Albani) منكر (الألباني) حكم:

Reference : Sunan Abi Dawud 4966
In-book reference : Book 43, Hadith 194
English translation : Book 42, Hadith 4948

(76) Chapter: Concession allowing them to be combined

(76) باب فِي الرُّخْصَةِ فِي الْجَمْعِ بَيْنَهُمَا

Muhammad b. al-Hanafiyyah quoted 'Ali as saying:

I said: Messenger of Allah! tell me if a son is born to me after your death, may I give him your name and your kunyah? He replied: Yes. The transmitter Abu Bakr did not mention the words "I said". Instead, he said: 'Ali said to the Prophet (ﷺ).

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ فِطْرٍ، عَنْ مُنْذِرٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ قَالَ عَلِيٌّ رَحِمَهُ اللَّهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنْ وُلِدَ لِي مِنْ بَعْدِكَ وَلَدٌ أُسَمِّيهِ بِاسْمِكَ وَأُكَنِّيهِ بِكُنْيَتِكَ قَالَ " **نَعَمْ** " . وَلَمْ يَقُلْ أَبُو بَكْرٍ قُلْتُ قَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ لِلنَّبِيِّ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4967
In-book reference : Book 43, Hadith 195
English translation : Book 42, Hadith 4949

Narrated Aisha, Ummul Mu'minin:

A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah! I have given birth to a boy, and call him Muhammad and AbulQasim as kunyah (surname), but I have been told that you disapproved of that. He replied: What is it which has made my name lawful and my kunyah unlawful, or what is it which has made my kunyah unlawful and my name lawful?

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْحَجَبِيُّ، عَنْ جَدَّتِهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَلَدْتُ غُلاَمًا فَسَمَّيْتُهُ مُحَمَّدًا وَكَنَّيْتُهُ أَبَا الْقَاسِمِ فَذُكِرَ لِي أَنَّكَ تَكْرَهُ ذَلِكَ فَقَالَ " مَا الَّذِي أَحَلَّ اسْمِي وَحَرَّمَ كُنْيَتِي " . أَوْ " مَا الَّذِي حَرَّمَ كُنْيَتِي وَأَحَلَّ اسْمِي " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 4968
In-book reference : Book 43, Hadith 196
English translation : Book 42, Hadith 4950

(77) Chapter: Giving a man a kunyah when he does not have a son

(77) باب مَا جَاءَ فِي الرَّجُلِ يَتَكَنَّى وَلَيْسَ لَهُ وَلَدٌ

Anas b. Malik said :

The Messenger of Allah (May peace be upon him) used to come to visit us. I had a younger brother who was called Abu 'Umair by Kunyah (surname). He had a sparrow with which he played, but it died. So one day the prophet (May peace be upon him) came to see him and saw him grieved. He asked: What is the matter with him? The people replied: His sparrow has died. He then said: Abu 'Umair! What has happened to the little sparrow?

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نُغَرٌ يَلْعَبُ بِهِ فَمَاتَ فَدَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَرَآهُ حَزِينًا فَقَالَ " مَا شَأْنُهُ " . قَالُوا مَاتَ نُغَرُهُ فَقَالَ " يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4969

In-book reference : Book 43, Hadith 197
English translation : Book 42, Hadith 4951

(78) Chapter: Giving a kunyah to a woman

(78) باب فِي الْمَرْأَةِ تُكْنَى

Narrated Aisha, Ummul Mu'minin:

Aisha said: Messenger of Allah! All my fellow-wives have kunyahs? He said: Give yourself the kunyah by Abdullah, your son - that is to say, her nephew (her sister's son).

Musaddad said: Abdullah ibn az-Zubayr. She was called by the kunyah Umm Abdullah.

Abu Dawud said: Qurran b. Tammam and Ma'mar all have transmitted it from Hisham in a similar manner. It has also been transmitted by Abu Usamah from Hisham, from 'Abbad b. Hamzah. Similarly, Hammad b. Salamah and Maslamah b. Qa'nab have narrated it from Hisham, like the tradition transmitted by Abu Usamah.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ حَرْبٍ، - الْمَعْنَى - قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ كُلُّ صَوَاحِبِي لَهُنَّ كُنًى . قَالَ " فَاكْتَنِي بِابْنِكِ عَبْدِ اللَّهِ " . يَعْنِي ابْنَ أُخْتِهَا قَالَ مُسَدَّدٌ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ فَكَانَتْ تُكَنَّى بِأُمِّ عَبْدِ اللَّهِ . قَالَ أَبُو دَاوُدَ وَهَكَذَا قَالَ قُرَّانُ بْنُ تَمَّامٍ وَمَعْمَرٌ جَمِيعًا عَنْ هِشَامٍ نَحْوَهُ وَرَوَاهُ أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ عَبَّادِ بْنِ حَمْزَةَ وَكَذَلِكَ حَمَّادُ بْنُ سَلَمَةَ وَمَسْلَمَةُ بْنُ قَعْنَبٍ عَنْ هِشَامٍ كَمَا قَالَ أَبُو أُسَامَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4970
In-book reference : Book 43, Hadith 198
English translation : Book 42, Hadith 4952

(79) Chapter: Speech that conveys other than the intended meaning

(79) باب فِي الْمَعَارِيضِ

Narrated Sufyan ibn Asid al-Hadrami:

I heard the Messenger of Allah (ﷺ) say: It is great treachery that you should tell your brother something and have him believe you when you are lying.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ، - إِمَامُ مَسْجِدِ حِمْصٍ - حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ضُبَارَةَ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ أَسِيدٍ الْحَضْرَمِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ لَهُ بِهِ كَاذِبٌ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4971
In-book reference : Book 43, Hadith 199
English translation : Book 42, Hadith 4953

(80) Chapter: Regarding (saying) "they claim"

(80) باب قَوْلِ الرَّجُلِ زَعَمُوا

Abu Mas’ud asked Abu ‘Abu Allah, or Abu Abd Allah asked Abu Mas’ud; what did you hear the Messenger of Allah (May peace be upon him) say about za’ama (they alleged, asserted, or it is said). He replied :

I heard the Messenger of Allah (May peace be upon him) say: it is a bad riding-beast for a man (to say) za'ama (they asserted).

Abu DAwud said : This Abu 'Abd Allah is Hudhaifah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، قَالَ أَبُو مَسْعُودٍ لأَبِي عَبْدِ اللَّهِ أَوْ قَالَ أَبُو عَبْدِ اللَّهِ لأَبِي مَسْعُودٍ مَا سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي " زَعَمُوا " . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا " . قَالَ أَبُو دَاوُدَ أَبُو عَبْدِ اللَّهِ هَذَا حُذَيْفَةُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4972
In-book reference : Book 43, Hadith 200
English translation : Book 42, Hadith 4954

(81) Chapter: Saying in one's khutbah: "amma ba'd (to proceed)"

(81) باب فِي الرَّجُلِ يَقُولُ فِي خُطْبَتِهِ " أَمَّا بَعْدُ "

Zaid b. Arqam said that the Prophet (May peace be upon him) addressed them, saying :

To proceed (amma ba'd)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَهُمْ فَقَالَ " أَمَّا بَعْدُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4973
In-book reference : Book 43, Hadith 201
English translation : Book 42, Hadith 4955

(82) Chapter: Saying karam (regarding grapes) and regarding the tongue

(82) باب فِي الْكَرْمِ وَحِفْظِ الْمَنْطِقِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

None of you should Call (grapes) karm, for the karm is a Muslim man, but call (grapes) garden of grapes (hada'iq al-a'nab).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمُ الْكَرْمَ فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ وَلَكِنْ قُولُوا حَدَائِقَ الأَعْنَابِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 4974
In-book reference : Book 43, Hadith 202
English translation : Book 42, Hadith 4956

(83) Chapter: The slave should not say Rabbi or Rabbati (My lord, My lady)

(83) باب لاَ يَقُولُ الْمَمْلُوكُ " رَبِّي وَرَبَّتِي "

Narrated AbuHurayrah:

The Prophet (ﷺ) said: None of you must say: "My slave" (abdi) and "My slave-woman" (amati), and a slave must not say: "My lord" (rabbi or rabbati). The master (of a slave) should say: "My young man" (fataya) and "My young woman" (fatati), and a slave should say "My master" (sayyidi) and "My mistress" (sayyidati), for you are all (Allah's slave and the Lord is Allah, Most High.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَحَبِيبِ بْنِ الشَّهِيدِ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي وَلاَ يَقُولَنَّ الْمَمْلُوكُ رَبِّي وَرَبَّتِي وَلْيَقُلِ الْمَالِكُ فَتَاىَ وَفَتَاتِي وَلْيَقُلِ الْمَمْلُوكُ سَيِّدِي وَسَيِّدَتِي فَإِنَّكُمُ الْمَمْلُوكُونَ وَالرَّبُّ اللَّهُ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4975
In-book reference : Book 43, Hadith 203
English translation : Book 42, Hadith 4957

The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain of narrators. This version does not mention the Prophet (May peace be upon him) i.e, it does not go back to him. It has :

He must say: “My master” (sayyidi) and “My patron” (mawlaya).

حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، فِي هَذَا الْخَبَرِ وَلَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم قَالَ " وَلْيَقُلْ سَيِّدِي وَمَوْلاَىَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4976
In-book reference : Book 43, Hadith 204
English translation : Book 42, Hadith 4958

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: Do not call a hypocrite sayyid (master), for if he is a sayyid, you will displease your Lord, Most High.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4977
In-book reference : Book 43, Hadith 205
English translation : Book 42, Hadith 4959

(84) Chapter: No one should say "Khabuthat nafsi" (I feel nauseous) (84) باب لاَ يُقَالُ خَبُثَتْ نَفْسِي

Abu Umamah b. Sahl b. Hunaif quoted his father as saying :

None of you must say Khabuthat nafsi (My heart is heaving), but one should say Laqisat nafsi (My heart is being annoyed).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي وَلْيَقُلْ لَقِسَتْ نَفْسِي " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4978
In-book reference : Book 43, Hadith 206
English translation : Book 42, Hadith 4960

‘A’ishah reported the Prophet (May peace be upon him) as saying:

None of you should say Ja’shat nafsi (My heart is being agitated), but one should say Laqisat nafsi (My heart is being annoyed).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ جَاشَتْ نَفْسِي وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4979
In-book reference : Book 43, Hadith 207
English translation : Book 42, Hadith 4961

Narrated Hudhayfah:

The Prophet (ﷺ) said: Do not say: "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلاَنٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلاَنٌ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 4980
In-book reference : Book 43, Hadith 208
English translation : Book 42, Hadith 4962

(85) Chapter: Same caption as above

(85) باب

‘Adl b. Hatim said:

A speaker gave sermon before the prophet (May peace be upon him). He said : he who obeys Allah and his Prophet will follow the right course, and he who disobeys them. He (The prophet) said: get up; he said: go away, a bad speaker you are.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ بْنِ سَعِيدٍ، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ خَطِيبًا، خَطَبَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا . فَقَالَ " قُمْ " . أَوْ قَالَ " اذْهَبْ فَبِئْسَ الْخَطِيبُ أَنْتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4981
In-book reference : Book 43, Hadith 209
English translation : Book 42, Hadith 4963

Abu al-Malih reported on the authority of a man :

I was riding on a mount behind the prophet (May peace be upon him). It stumbled. Thereupon I said: May the devil perish! He said: do not say; may the devil perish! For you say that, he will swell so much so that he will be like a house, and say: by my power. But say: in the name of Allah; for when you say that, he will diminish so much so that he will be like a fly.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ خَالِدٍ، - يَعْنِي الْحَذَّاءَ - عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ، قَالَ كُنْتُ رَدِيفَ النَّبِيِّ صلى الله عليه وسلم فَعَثَرَتْ دَابَّتُهُ فَقُلْتُ تَعِسَ الشَّيْطَانُ . فَقَالَ " لاَ تَقُلْ تَعِسَ الشَّيْطَانُ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاظَمَ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ وَيَقُولَ بِقُوَّتِي وَلَكِنْ قُلْ بِسْمِ اللَّهِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاغَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4982
In-book reference : Book 43, Hadith 210
English translation : Book 42, Hadith 4964

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When you hear....(Musa's version has): When a man says people have perished, he is the one who has suffered that fate most.
Abu Dawud said: Malik said: If he says that out of sadness for the decadence of religion which he sees among the people, I do not think there is any harm in that. If he says that out of self-conceit and servility of the people, it is an abominable act which has been prohibited.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتَ " . وَقَالَ مُوسَى " إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ " . قَالَ أَبُو دَاوُدَ قَالَ مَالِكٌ إِذَا قَالَ ذَلِكَ تَحَزُّنًا لِمَا يَرَى فِي النَّاسِ - يَعْنِي فِي أَمْرِ دِينِهِمْ - فَلاَ أَرَى بِهِ بَأْسًا وَإِذَا قَالَ ذَلِكَ عُجْبًا بِنَفْسِهِ وَتَصَاغُرًا لِلنَّاسِ فَهُوَ الْمَكْرُوهُ الَّذِي نُهِيَ عَنْهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4983
In-book reference : Book 43, Hadith 211
English translation : Book 42, Hadith 4965

(86) Chapter: Salat al atamah ("darkness prayer") (86) باب فِي صَلاَةِ الْعَتَمَةِ

Ibn ‘Umar reported the prophet (May peace be upon him) as saying:

The desert Arabs may not dominate you in respect of the name of your prayer. Beware! It is al-`Isha, but they milk their camels when it is fairly dark.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ أَلاَ وَإِنَّهَا الْعِشَاءُ وَلَكِنَّهُمْ يُعْتِمُونَ بِالإِبِلِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4984
In-book reference : Book 43, Hadith 212
English translation : Book 42, Hadith 4966

Narrated A man:

Salim ibn AbulJa'dah said: A man said: (Mis'ar said: I think he was from the tribe of Khuza'ah): would that I had prayed, and got comfort. The people objected to him for it. Thereupon he said: I heard the Messenger of Allah (ﷺ) as saying: O Bilal, call iqamah for prayer: give us comfort by it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا مِسْعَرُ بْنُ كِدَامٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ قَالَ رَجُلٌ - قَالَ مِسْعَرٌ أُرَاهُ مِنْ خُزَاعَةَ - لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ فَكَأَنَّهُمْ عَابُوا عَلَيْهِ ذَلِكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَا بِلاَلُ أَقِمِ الصَّلاَةَ أَرِحْنَا بِهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4985
In-book reference : Book 43, Hadith 213
English translation : Book 42, Hadith 4967

Narrated Abdullah ibn Muhammad ibn al-Hanafiyyah:

I and my father went to the house of my father-in-law from the Ansar to pay a sick visit to him. The time of prayer came. He said to someone of his relatives: O girl! bring me water for ablution so that I pray and get comfort. We objected to him for it. He said: I heard the Messenger of Allah (ﷺ) say: Get up, Bilal, and give us comfort by the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ انْطَلَقْتُ أَنَا وَأَبِي، إِلَى صِهْرٍ لَنَا مِنَ الأَنْصَارِ نَعُودُهُ فَحَضَرَتِ الصَّلاَةُ فَقَالَ لِبَعْضِ أَهْلِهِ يَا جَارِيَةُ ائْتُونِي بِوَضُوءٍ لَعَلِّي أُصَلِّي فَأَسْتَرِيحَ - قَالَ - فَأَنْكَرْنَا ذَلِكَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قُمْ يَا بِلاَلُ أَقِمْ فَأَرِحْنَا بِالصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 4986
In-book reference : Book 43, Hadith 214
English translation : Book 42, Hadith 4968

Narrated Aisha, Ummul Mu'minin:

I never heard the Messenger of Allah (ﷺ) attributing anyone to anything except to religion.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَائِشَةَ، رضى الله عنها، قَالَتْ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْسُبُ أَحَدًا إِلاَّ إِلَى الدِّينِ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4987
In-book reference : Book 43, Hadith 215
English translation : Book 42, Hadith 4969

(87) Chapter: What was narrated regarding concession regarding that

(87) باب مَا رُوِيَ فِي التَّرْخِيصِ، فِي ذَلِكَ

Anas said:

The people of Madina were started. The Messenger of Allah (May peace be upon him) rode on the horse belonging to Abu Talhah. He said: We did not see anything, or he said: we did not see (find) any fear. I found it (could run) like a river.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ كَانَ فَزَعٌ بِالْمَدِينَةِ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ فَقَالَ " مَا رَأَيْنَا شَيْئًا " . أَوْ " مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4988
In-book reference : Book 43, Hadith 216
English translation : Book 42, Hadith 4970

(88) Chapter: Stern warning regarding lying

(88) باب فِي التَّشْدِيدِ فِي الْكَذِبِ

'Abd Allah (b. Mas'ud) reported the Messenger of Allah (May peace be upon him) as saying :

Avoid falsehood, for falsehood leads to wickedness, and wickedness to hell; and if a man continues to speak falsehood and makes falsehood his object, he will be recorded in Allah's presence as a great liar. And adhere to truth, for truth leads to good deeds, and good deeds lead to paradise. If a man continues to speak the truth and makes truth his object, he will be recorded in Allah's presence as eminently truthful.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، أَخْبَرَنَا الأَعْمَشُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4989
In-book reference : Book 43, Hadith 217
English translation : Book 42, Hadith 4971

Narrated Mu'awiyah ibn Jaydah al-Qushayri:

The Messenger of Allah (ﷺ) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4990
In-book reference : Book 43, Hadith 218
English translation : Book 42, Hadith 4972

Narrated Abdullah ibn Amir:

My mother called me one day when the Messenger of Allah (ﷺ) was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allah (ﷺ) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allah (ﷺ) said: If you were not to give him anything, a lie would be recorded against you.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، أَنَّ رَجُلاً، مِنْ مَوَالِي عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ الْعَدَوِيِّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ . فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا أَرَدْتِ أَنْ تُعْطِيهِ " . قَالَتْ أُعْطِيهِ تَمْرًا . فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّكِ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكِ كِذْبَةٌ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 4991
In-book reference : Book 43, Hadith 219
English translation : Book 42, Hadith 4973

Narrated AbuHurayrah:

The Prophet (ﷺ) said: It is enough falsehood for a man to relate everything he hears.

Abu Dawud said: Hafs did not mention Abu Hurairah (in his version).
Abu Dawud said: No other transmitter except this old man, that is, 'Ali b. Hafs al-Mada'ini related the perfect chain of this tradition.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، - قَالَ ابْنُ حُسَيْنٍ فِي حَدِيثِهِ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ " . قَالَ أَبُو دَاوُدَ وَلَمْ يَذْكُرْ حَفْصٌ أَبَا هُرَيْرَةَ . قَالَ أَبُو دَاوُدَ وَلَمْ يُسْنِدْهُ إِلاَّ هَذَا الشَّيْخُ يَعْنِي عَلِيَّ بْنَ حَفْصٍ الْمَدَائِنِيَّ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 4992
In-book reference : Book 43, Hadith 220
English translation : Book 42, Hadith 4974

(89) Chapter: Thinking well of people

(89) باب فِي حُسْنِ الظَّنِّ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: To harbour good thoughts is a part of well-conducted worship. (This is according to Nasr's version).

Abu Dawud said: Mahna' is reliable and he is from Basrah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ مُهَنَّا أَبِي شِبْلٍ، - قَالَ أَبُو دَاوُدَ وَلَمْ أَفْهَمْهُ مِنْهُ جَيِّدًا - عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، عَنْ شُتَيْرٍ، - قَالَ نَصْرٌ : ابْنِ نَهَّارٍ - عَنْ أَبِي هُرَيْرَةَ، - قَالَ نَصْرٌ - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ " . قَالَ أَبُو دَاوُدَ مُهَنَّا ثِقَةٌ بَصْرِيٌّ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4993
In-book reference : Book 43, Hadith 221
English translation : Book 42, Hadith 4975

Safiyyah said :

The Messenger of Allah (May peace be upon him) was in the I'TIKAF(seclusion in the mosque). I came to visit him at night . I talked to him, got up and turned my back. He got up with me to accompany me. He was living in the house of Usamah b. Zaid. Two men of the Ansar passed by him. When they saw the Messenger of Allah (May peace be upon him), they walked quickly. The prophet (May peace be upon him) said: Be at ease; she is Safiyyah daughter of Huyayy. They said: Glory be to Allah, Messenger of Allah! He said: The devil flows in man as the blood flows in him. I feared that he might inject something in your hearts, or he said "evil" (instead of something).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُعْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ وَقُمْتُ فَانْقَلَبْتُ فَقَامَ مَعِي لِيَقْلِبَنِي - وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ - فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ فَلَمَّا رَأَيَا النَّبِيَّ صلى الله عليه وسلم أَسْرَعَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَىٍّ " . قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ فَخَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا " . أَوْ قَالَ " شَرًّا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4994
In-book reference : Book 43, Hadith 222
English translation : Book 42, Hadith 4976

(90) Chapter: Regarding promises

(90) باب فِي الْعِدَةِ

Narrated Zayd ibn Arqam:

The Prophet (ﷺ) said: When a man makes a promise to his brother with the intention of fulfilling it and does not do so, and does not come at the appointed time, he is guilty of no sin.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَى، عَنْ أَبِي النُّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا وَعَدَ الرَّجُلُ أَخَاهُ - وَمِنْ نِيَّتِهِ أَنْ يَفِيَ لَهُ - فَلَمْ يَفِ وَلَمْ يَجِئْ لِلْمِيعَادِ فَلاَ إِثْمَ عَلَيْهِ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 4995
In-book reference : Book 43, Hadith 223
English translation : Book 42, Hadith 4977

Narrated Abdullah ibn AbulHamsa':

I bought something from the Prophet (ﷺ) before he received his Prophetic commission, and as there was something still due to him I promised him that I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said: You have vexed me, young man. I have been here for three days waiting for you.
Abu Dawud said: Muhammad b. Yahya said : This is, in our opinion, 'Abd al-Karim b. 'Abd Allah b. Shaqiq (instead of "from 'Abd al-Karim from 'Abd Allah b. Shaqiq").
Abu Dawud said: In a similar way I have been informed by 'Ali b. 'Abd Allah.
Abu Dawud said: I have been told that Bishr b. al-Sarri transmitted it from 'Abd Allah b. Shaqiq.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ النَّيْسَابُورِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمْسَاءِ، قَالَ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم بِبَيْعٍ قَبْلَ أَنْ يُبْعَثَ وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ فَنَسِيتُ ثُمَّ ذَكَرْتُ بَعْدَ ثَلاَثٍ فَجِئْتُ فَإِذَا هُوَ فِي مَكَانِهِ فَقَالَ " يَا فَتَى لَقَدْ شَقَقْتَ عَلَىَّ أَنَا هَا هُنَا مُنْذُ ثَلاَثٍ أَنْتَظِرُكَ " . قَالَ أَبُو دَاوُدَ قَالَ مُحَمَّدُ بْنُ يَحْيَى هَذَا عِنْدَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ اللَّهِ بْنِ شَقِيقٍ . قَالَ أَبُو دَاوُدَ هَكَذَا بَلَغَنِي عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ . قَالَ أَبُو دَاوُدَ بَلَغَنِي أَنَّ بِشْرَ بْنَ السَّرِيِّ رَوَاهُ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 4996
In-book reference : Book 43, Hadith 224
English translation : Book 42, Hadith 4978

(91) Chapter: One who boasts of having something that he has not been given

(91) باب فِي الْمُتَشَبِّعِ بِمَا لَمْ يُعْطَ

Asma', daughter of Abu Bakr, told of a woman who said :

Messenger of Allah! I have a fellow-wife; will it be wrong for me to boast of receiving from my husband what he does not give me? He replied: the one who boasts of receiving what he has not been given is like him who has put on two garments of falsehood.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَةً - تَعْنِي ضَرَّةً - هَلْ عَلَىَّ جُنَاحٌ إِنْ تَشَبَّعْتُ لَهَا بِمَا لَمْ يُعْطِ زَوْجِي قَالَ " الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَىْ زُورٍ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4997
In-book reference : Book 43, Hadith 225
English translation : Book 42, Hadith 4979

(92) Chapter: What was narrated about joking

(92) باب مَا جَاءَ فِي الْمِزَاحِ

Narrated Anas ibn Malik:

A man came to the Prophet (ﷺ) and said: Messenger of Allah! give me a mount. The Prophet (ﷺ) said: We shall give you a she-camel's child to ride on. He said: What shall I do with a she-camel's child? The Prophet (ﷺ) replied: Do any others than she-camels give birth to camels?

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ احْمِلْنِي . قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّا حَامِلُوكَ عَلَى وَلَدِ نَاقَةٍ " . قَالَ وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَهَلْ تَلِدُ الإِبِلَ إِلاَّ النُّوقُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 4998
In-book reference : Book 43, Hadith 226
English translation : Book 42, Hadith 4980

Narrated An-Nu'man ibn Bashir:

When AbuBakr asked the permission of the Prophet (ﷺ) to come in, he heard Aisha speaking in a loud voice.

So when he entered, he caught hold of her in order to slap her, and said: Do I see you raising your voice to the Messenger of Allah? The Prophet (ﷺ) began to prevent him and AbuBakr went out angry. The Prophet (ﷺ) said when AbuBakr went out: You see I rescued you from the man.
AbuBakr waited for some days, then asked permission of the Messenger of Allah (ﷺ) to enter, and found that they had made peace with each other. He said to them: Bring me into your peace as you brought me into your war.
The Prophet (ﷺ) said: We have done so: we have done so.

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ اسْتَأْذَنَ أَبُو بَكْرٍ رَحْمَةُ اللَّهِ عَلَيْهِ عَلَى النَّبِيِّ صلى الله عليه وسلم فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا فَلَمَّا دَخَلَ تَنَاوَلَهَا لِيَلْطِمَهَا وَقَالَ لاَ أَرَاكِ تَرْفَعِينَ صَوْتَكِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَحْجُزُهُ وَخَرَجَ أَبُو بَكْرٍ مُغْضَبًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم حِينَ خَرَجَ أَبُو بَكْرٍ " كَيْفَ رَأَيْتِنِي أَنْقَذْتُكِ مِنَ الرَّجُلِ " . قَالَ فَمَكَثَ

أَبُو بَكْرٍ أَيَّامًا ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدَهُمَا قَدِ اصْطَلَحَا فَقَالَ لَهُمَا أَدْخِلاَنِي فِي سِلْمِكُمَا كَمَا أَدْخَلْتُمَانِي فِي حَرْبِكُمَا ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ قَدْ فَعَلْنَا قَدْ فَعَلْنَا ‏"‏ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 4999
In-book reference : Book 43, Hadith 227
English translation : Book 42, Hadith 4981

‘Awf b. Malik al-Ashja’i said :

I came to the Messenger of Allah (May peace be upon him) at the expedition to Tabuk when he was in a small skin tent. I gave him a salutation and he returned it, saying: come in. I asked : the whole of me Messenger of Allah? He replied : The whole of you. So I entered.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلاَءِ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ فَسَلَّمْتُ فَرَدَّ وَقَالَ ‏"‏ ادْخُلْ ‏"‏ ‏.‏ فَقُلْتُ أَكُلِّي يَا رَسُولَ اللَّهِ قَالَ ‏"‏ كُلُّكَ ‏"‏ ‏.‏ فَدَخَلْتُ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5000
In-book reference : Book 43, Hadith 228
English translation : Book 42, Hadith 4982

‘Uthman b. Abu 'Atikah said :

The only reason why he asked whether the whole of him should come in was because of the smallness of the tent

حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، قَالَ إِنَّمَا قَالَ أَدْخُلُ كُلِّي ‏.‏ مِنْ صِغَرِ الْقُبَّةِ ‏.‏

حكم: **ضعيف الإسناد مقطوع** (الألباني)

Reference : Sunan Abi Dawud 5001
In-book reference : Book 43, Hadith 229
English translation : Book 42, Hadith 4983

Narrated Anas ibn Malik:

The Prophet (ﷺ) addressed me as: O you with the two ears.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ، حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَا ذَا الأُذُنَيْنِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5002
In-book reference : Book 43, Hadith 230
English translation : Book 42, Hadith 4984

(93) Chapter: One who takes something in jest

(93) باب مَنْ يَأْخُذُ الشَّىْءَ عَلَى الْمِزَاحِ

Narrated Abdullah ibn as-Sa'ib ibn Yazid:

The Messenger of Allah (ﷺ) said: None of you should take the property of his brother in amusement (i.e. jest), nor in earnest. The narrator Sulayman said: Out of amusement and out of earnest. If anyone takes the staff of his brother, he should return it. The transmitter Ibn Bashshar did not say "Ibn Yazid, and he said: The Messenger of Allah (ﷺ) said.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذِئْبٍ، ح وَحَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لاَعِبًا وَلاَ جَادًّا " . وَقَالَ سُلَيْمَانُ " لَعِبًا وَلاَ جِدًّا " . " وَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا " . لَمْ يَقُلِ ابْنُ بَشَّارٍ ابْنِ يَزِيدَ وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5003
In-book reference : Book 43, Hadith 231
English translation : Book 42, Hadith 4985

Narrated AbdurRahman ibn AbuLayla:

The Companions of the Prophet (ﷺ) told us that they were travelling with the Prophet (ﷺ). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (ﷺ) said: It is not lawful for a Muslim that he frightens a Muslim.

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ حَدَّثَنَا أَصْحَابُ، مُحَمَّدٍ صلى الله عليه وسلم أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلٍ مَعَهُ فَأَخَذَهُ فَفَزِعَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5004
In-book reference : Book 43, Hadith 232
English translation : Book 42, Hadith 4986

(94) Chapter: What has been narrated about eloquent speech (94) باب مَا جَاءَ فِي الْمُتَشَدِّقِ فِي الْكَلاَمِ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) said: Allah , the Exalted, hates the eloquent one among men who moves his tongue round (among his teeth), as cattle do.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ، - وَكَانَ يَنْزِلُ الْعَوَقَةَ - حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، - قَالَ أَبُو دَاوُدَ وَهُوَ ابْنُ عَمْرٍو - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ تَخَلُّلَ الْبَاقِرَةِ بِلِسَانِهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5005

In-book reference : Book 43, Hadith 233
English translation : Book 42, Hadith 4987

Narrated AbuHurayrah:

The Prophet (ﷺ) said: On the Day of resurrection Allah will not accept repentance or ransom from him who learns excellence of speech to captivate thereby the hearts of men, or of people.

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا وَهْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُسَيَّبِ، عَنِ الضَّحَّاكِ بْنِ شُرَحْبِيلَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَعَلَّمَ صَرْفَ الْكَلاَمِ لِيَسْبِيَ بِهِ قُلُوبَ الرِّجَالِ أَوِ النَّاسِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 5006
In-book reference : Book 43, Hadith 234
English translation : Book 42, Hadith 4988

'Abd Allah b. 'Umar said :

When two men who came from the east made a speech and the people were charmed with their eloquence, the Messenger of Allah (May peace be upon him) said: In some eloquent speech there is magic.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ قَدِمَ رَجُلاَنِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ - يَعْنِي لِبَيَانِهِمَا - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الْبَيَانِ لَسِحْرًا " . أَوْ " إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5007
In-book reference : Book 43, Hadith 235
English translation : Book 42, Hadith 4989

One day when a man got up and spoke at length Amr ibn al-'As said If he had been moderate in what he said:

It would have been better for him. I heard the Messenger of Allah (ﷺ) say: I think (or, I have been commanded) that I should be brief in what I say, for brevity is better.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ، أَنَّهُ قَرَأَ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عَيَّاشٍ وَحَدَّثَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُهُ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي ضَمْضَمٌ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ حَدَّثَنَا أَبُو ظَبْيَةَ أَنَّ عَمْرَو بْنَ الْعَاصِ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَأَكْثَرَ الْقَوْلَ فَقَالَ عَمْرٌو لَوْ قَصَدَ فِي قَوْلِهِ لَكَانَ خَيْرًا لَهُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَقَدْ رَأَيْتُ أَوْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ " .

Grade : **Hasan in chain** (Al-Albani) حسن الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 5008
In-book reference : Book 43, Hadith 236
English translation : Book 42, Hadith 4990

(95) Chapter: What has been narrated about poetry (95) باب مَا جَاءَ فِي الشِّعْرِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

it is better for a man’s belly to be full of pus than to be full of poetry.

Abu ‘Ali said : I have been told that Abu ‘Ubaid said : It means that his heart is full of poetry so much so that it makes him neglectful of the Quran and remembrance of Allah. If the Quran and the knowledge (of religion) are dominant, the belly will not be full of poetry in our opinion. Some eloquent speech is magic. It means that a man expresses his eloquence by praising another man, and he speaks the truth about him so much so that he attracts the hearts to his speech. He then condemns him and speaks the truth about him so much so that he attracts the hearts to another of his speech, as if he spelled the audience by it.

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا " . قَالَ أَبُو عَلِيٍّ بَلَغَنِي عَنْ أَبِي عُبَيْدٍ أَنَّهُ قَالَ وَجْهُهُ أَنْ يَمْتَلِئَ قَلْبُهُ حَتَّى يَشْغَلَهُ عَنِ الْقُرْآنِ وَذِكْرِ اللَّهِ فَإِذَا كَانَ الْقُرْآنُ وَالْعِلْمُ الْغَالِبُ فَلَيْسَ جَوْفُ هَذَا عِنْدَنَا مُمْتَلِئًا مِنَ الشِّعْرِ وَإِنَّ مِنَ الْبَيَانِ لَسِحْرًا . قَالَ كَأَنَّ الْمَعْنَى أَنْ يَبْلُغَ مِنْ بَيَانِهِ أَنْ يَمْدَحَ الإِنْسَانَ فَيَصْدُقَ فِيهِ حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ ثُمَّ يَذُمَّهُ فَيَصْدُقَ فِيهِ حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ الآخَرِ فَكَأَنَّهُ سَحَرَ السَّامِعِينَ بِذَلِكَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5009
In-book reference : Book 43, Hadith 237
English translation : Book 42, Hadith 4991

Ubayy b. Ka’b reported the Prophet (May peace be upon him) as saying :

In poetry there is wisdom.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أُبَىِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ مِنَ الشِّعْرِ حِكْمَةً " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5010
In-book reference : Book 43, Hadith 238
English translation : Book 42, Hadith 4992

Narrated Abdullah ibn Abbas:

A desert Arab came to the Prophet (ﷺ) and began to speak. Thereupon the Messenger of Allah (ﷺ) said: In eloquence there is magic and in poetry there is wisdom.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَجَعَلَ يَتَكَلَّمُ بِكَلاَمٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الْبَيَانِ سِحْرًا وَإِنَّ مِنَ الشِّعْرِ حُكْمًا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5011
In-book reference : Book 43, Hadith 239
English translation : Book 42, Hadith 4993

Narrated Buraydah ibn al-Hasib:

I heard the Messenger of Allah (ﷺ) say: In eloquence there is magic, in knowledge ignorance, in poetry wisdom, and in speech heaviness.
Sa'sa'ah ibn Suhan said: The Prophet of Allah (ﷺ) spoke the truth. His statement "In eloquence there is magic" means: (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means: A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means: These are the sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means: That you present your speech and your talk to a man who is not capable of understanding it, and who does not want it.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو تُمَيْلَةَ، قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ النَّحْوِيُّ عَبْدُ اللَّهِ بْنُ ثَابِتٍ، قَالَ حَدَّثَنِي صَخْرُ بْنُ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مِنَ الْبَيَانِ سِحْرًا وَإِنَّ مِنَ الْعِلْمِ جَهْلاً وَإِنَّ مِنَ الشِّعْرِ حُكْمًا وَإِنَّ مِنَ الْقَوْلِ عِيَالاً " . فَقَالَ صَعْصَعَةُ بْنُ صُوحَانَ صَدَقَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَمَّا قَوْلُهُ " إِنَّ مِنَ الْبَيَانِ سِحْرًا " . فَالرَّجُلُ يَكُونُ عَلَيْهِ الْحَقُّ وَهُوَ أَلْحَنُ بِالْحُجَجِ مِنْ صَاحِبِ الْحَقِّ فَيَسْحَرُ الْقَوْمَ بِبَيَانِهِ فَيَذْهَبُ بِالْحَقِّ وَأَمَّا قَوْلُهُ " إِنَّ مِنَ الْعِلْمِ جَهْلاً " . فَيَتَكَلَّفُ الْعَالِمُ إِلَى عِلْمِهِ مَا لاَ يَعْلَمُ فَيُجَهِّلُهُ ذَلِكَ وَأَمَّا قَوْلُهُ " إِنَّ مِنَ الشِّعْرِ حُكْمًا " . فَهِيَ هَذِهِ الْمَوَاعِظُ وَالأَمْثَالُ الَّتِي يَتَّعِظُ بِهَا النَّاسُ وَأَمَّا قَوْلُهُ " إِنَّ مِنَ الْقَوْلِ عِيَالاً " . فَعَرْضُكَ كَلاَمَكَ وَحَدِيثَكَ عَلَى مَنْ لَيْسَ مِنْ شَأْنِهِ وَلاَ يُرِيدُهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5012
In-book reference : Book 43, Hadith 240
English translation : Book 42, Hadith 4994

Sa'id said:

Umar passed by Hassan when he was reciting verses in the mosque. He looked at him. Thereupon he said: I used to recite verses when there was present in it the one who was better than you (i.e. the Prophet).

حَدَّثَنَا ابْنُ أَبِي خَلَفٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، قَالَ مَرَّ عُمَرُ بِحَسَّانَ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ فَلَحَظَ إِلَيْهِ فَقَالَ قَدْ كُنْتُ أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5013
In-book reference : Book 43, Hadith 241
English translation : Book 42, Hadith 4995

The tradition mention above has also been transmitted by Sa'id b. al-Musayyab through a different chain of narrators to the same effect. This version adds:

so he ('Umar') feared that he would refer to the Messenger of Allah (May peace be upon him); therefore he allowed him.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، بِمَعْنَاهُ زَادَ فَخَشِيَ أَنْ يَرْمِيَهُ، بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَجَازَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5014
In-book reference : Book 43, Hadith 242
English translation : Book 42, Hadith 4996

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to setup a pulpit in the mosque for Hassan who would stand on it and satirise those who spoke against the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) would say: The spirit of holiness (i.e. Gabriel) is with Hassan so long as he speaks in defence of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِصِّيصِيُّ، لُوَيْنٌ حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، وَهِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضَعُ لِحَسَّانَ مِنْبَرًا فِي الْمَسْجِدِ فَيَقُومُ عَلَيْهِ يَهْجُو مَنْ قَالَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ رُوحَ الْقُدُسِ مَعَ حَسَّانَ مَا نَافَحَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " .

Grade : **Hasan** (Al-Albani) حسن (الألباني) حكم:

Reference : Sunan Abi Dawud 5015
In-book reference : Book 43, Hadith 243
English translation : Book 42, Hadith 4997

Ibn ‘Abbas said :

The verse “And the poets it is those straying in evil who follow them. He (Allah) then abrogated it and made an exception saying: Except those who believe and work righteousness, engage much in the remembrance of Allah."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ } فَنَسَخَ مِنْ ذَلِكَ وَاسْتَثْنَى فَقَالَ { إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا } .

Grade : **Hasan in chain** (Al-Albani) حسن الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 5016
In-book reference : Book 43, Hadith 244
English translation : Book 42, Hadith 4998

(96) Chapter: Regarding dreams (96) باب فِي الرُّؤْيَا

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) finished the dawn prayer, he would ask: Did any of you have a dream last night? And he said: All that is left of Prophecy after me is a good vision.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ زُفَرَ بْنِ صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا انْصَرَفَ مِنَ صَلاَةِ الْغَدَاةِ يَقُولُ " هَلْ رَأَى أَحَدٌ مِنْكُمُ اللَّيْلَةَ رُؤْيَا وَيَقُولُ " إِنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ " .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5017
In-book reference : Book 43, Hadith 245
English translation : Book 42, Hadith 4999

‘Ubadah b. al-Samit reported the Prophet (May peace be upon him) as saying :

A believer’s vision is the forty-sixth part of Prophecy.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5018
In-book reference : Book 43, Hadith 246
English translation : Book 42, Hadith 5000

Abu Hurairah reported the Prophet (May peace be upon him) as saying:

When the time draws near, a believer’s vision can hardly be false. The truer one of them is in his speech, the truer he is in his vision. Visions are of three types: Good visions are glad tidings from Allah, a terrifying vision caused by the devil, and the ideas which come from within a man. So when one sees anything he dislikes, he should get up and pray, and should not tell it to the people. He said : I like a fetter and dislike a shackle on the neck; a fetter indicates being firmly established in religion.
Abu Dawud said : “when the time draws near” means that when the day and night are equal.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ أَنْ تَكْذِبَ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَالرُّؤْيَا ثَلاَثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ بِهِ الْمَرْءُ نَفْسَهُ فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ وَلاَ يُحَدِّثْ بِهَا النَّاسَ " . قَالَ " وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ " . قَالَ أَبُو دَاوُدَ " إِذَا اقْتَرَبَ الزَّمَانُ " . يَعْنِي إِذَا اقْتَرَبَ اللَّيْلُ وَالنَّهَارُ يَعْنِي يَسْتَوِيَانِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5019
In-book reference : Book 43, Hadith 247
English translation : Book 42, Hadith 5001

Narrated AbuRazin:

The Prophet (ﷺ) said: The vision flutters over a man as long as it is not interpreted , but when it is interpreted, it settles. And I think he said: Tell it only to one who loves (i.e. friend) or one who has judgment.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ فَإِذَا عُبِّرَتْ وَقَعَتْ " . قَالَ وَأَحْسِبُهُ قَالَ " وَلاَ يَقُصُّهَا إِلاَّ عَلَى وَادٍّ أَوْ ذِي رَأْيٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5020
In-book reference : Book 43, Hadith 248
English translation : Book 42, Hadith 5002

Abu Qatadah said:

I heard the Messenger of Allah (May peace be upon him) say: A good vision comes from Allah and a dream (hulm) from the devil, so when one of you sees what he dislikes, he must spit on his left (three times), and seek refuge in Allah from its evil. It will then not harm him.

حَدَّثَنَا النُّفَيْلِيُّ، قَالَ سَمِعْتُ زُهَيْرًا، يَقُولُ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ سَمِعْتُ أَبَا قَتَادَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلاَثَ مَرَّاتٍ ثُمَّ لْيَتَعَوَّذْ مِنْ شَرِّهَا فَإِنَّهَا لاَ تَضُرُّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5021
In-book reference : Book 43, Hadith 249
English translation : Book 42, Hadith 5003

Jabir reported the Messenger of Allah (May peace be upon him) as saying :

When one of you sees a vision which he dislikes, he must spit on his left (three times), seek refuge in Allah from the devil three times, and turn from the side on which he was lying.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، قَالاَ أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثًا وَيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5022
In-book reference : Book 43, Hadith 250
English translation : Book 42, Hadith 5004

Abu Hurairah said :

I heard the Messenger of Allah (May peace be upon him) say : He who sees me in a dream will see me when awake or as if he will see me when awake, for the devil does not take my likeness.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ " . أَوْ " لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5023
In-book reference : Book 43, Hadith 251
English translation : Book 42, Hadith 5005

Ibn 'Abbas reported the Prophet (May peace be upon him) as saying :

If anyone makes a representation of anything, Allah will punish him on the day of Resurrection for it until he breathes into it, but he will bw unable to do so. If anyone pretends to have had a dream which he did not see, he will gives the task of joining barley-seed. If anyone listens to other people's talk when they try to avoid him, lead will be poured into his ears on the Day of resurrection.

حَدَّثَنَا مُسَدَّدٌ، وَسُلَيْمَانُ بْنُ دَاوُدَ، قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ صَوَّرَ صُورَةً عَذَّبَهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ حَتَّى يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ وَمَنْ تَحَلَّمَ كُلِّفَ أَنْ يَعْقِدَ شَعِيرَةً وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ بِهِ مِنْهُ صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5024
In-book reference : Book 43, Hadith 252
English translation : Book 42, Hadith 5006

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: One night it seemed to me in a dream that we were in the house of Uqbah ibn Rafi' and were brought some of the fresh dates of Ibn tab. I interpreted it as meaning that to us is granted eminence (rif'ah) in this world, a blessed hereafter ('aqibah), and that our religion has been good (tabah).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأَيْتُ اللَّيْلَةَ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ وَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَأَوَّلْتُ أَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5025
In-book reference : Book 43, Hadith 253
English translation : Book 42, Hadith 5007

(97) Chapter: Regarding yawning (97) باب مَا جَاءَ فِي التَّثَاؤُبِ

Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying:

When one of you yawns, he should hold his hand over his mouth, for the devil enters.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ عَلَى فِيهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 5026
In-book reference : Book 43, Hadith 254
English translation : Book 42, Hadith 5008

The tradition mentioned above has also been transmitted in a similar way by Suhail through a different chain of narrators. This version has; "during prayer, so he should hold as far as possible".

حَدَّثَنَا ابْنُ الْعَلاَءِ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ، نَحْوَهُ قَالَ " فِي الصَّلاَةِ فَلْيَكْظِمْ مَا اسْتَطَاعَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 5027
In-book reference : Book 43, Hadith 255
English translation : Book 42, Hadith 5009

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

Allah likes sneezing but dislikes yawning. So when one of you yawns, he should restrain it as much as possible, and should not say Ha, Ha, for that is from the devil who laughs at him.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ وَلاَ يَقُلْ هَاهْ هَاهْ فَإِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 5028
In-book reference : Book 43, Hadith 256
English translation : Book 42, Hadith 5010

(98) Chapter: Regarding sneezing (98) باب فِي الْعُطَاسِ

Narrated AbuHurayrah:

When the Messenger of Allah (ﷺ) sneezed, he placed his hand or a garment on his mouth, and lessened the noise.

The transmitter Yahya is doubtful about the exact words khafada or ghadda (lessened).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ . شَكَّ يَحْيَى .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح (الألباني)**

Reference : Sunan Abi Dawud 5029
In-book reference : Book 43, Hadith 257
English translation : Book 42, Hadith 5011

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

There are five qualities which a Muslim should display to his brother : return of salutation, response to the one who sneezes, acceptance of the invitation, paying sick visit to a patient, and accompanying the funeral.

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، وَخُشَيْشُ بْنُ أَصْرَمَ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ رَدُّ السَّلاَمِ وَتَشْمِيتُ الْعَاطِسِ وَإِجَابَةُ الدَّعْوَةِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَازَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5030
In-book reference : Book 43, Hadith 258
English translation : Book 42, Hadith 5012

(99) Chapter: How to respond to one who sneezes

(99) باب كَيْفَ تَشْمِيتُ الْعَاطِسِ

Narrated Salim ibn Ubayd:

Hilal ibn Yasar said: We were with Salim ibn Ubayd when a man from among the people sneezed and said: Peace be upon you.

Salim said: And upon you and your mother. Later he said: Perhaps you found something (annoying) in what I said to you.

He said: I wished you would not mention my mother with good or evil. He said: I have just said to you what the Messenger of Allah (ﷺ) said. We were in the presence of the Messenger of Allah (ﷺ) when a man from among the people sneezed, saying: Peace be upon you!

The Messenger of Allah (ﷺ) said: And upon you and your mother. He then said: When one of you sneezes, he should praise Allah. He further mentioned some attributes (of Allah), saying: The one who is with him should say to him: Allah have mercy on you, and he should reply to them: Allah forgive us and you.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، قَالَ كُنَّا مَعَ سَالِمِ بْنِ عُبَيْدٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلاَمُ عَلَيْكُمْ . فَقَالَ سَالِمٌ وَعَلَيْكَ وَعَلَى أُمِّكَ . ثُمَّ قَالَ بَعْدُ لَعَلَّكَ وَجَدْتَ مِمَّا قُلْتُ لَكَ قَالَ لَوَدِدْتُ أَنَّكَ لَمْ تَذْكُرْ أُمِّي بِخَيْرٍ وَلاَ بِشَرٍّ قَالَ إِنَّمَا قُلْتُ لَكَ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّا بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلاَمُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَيْكَ وَعَلَى أُمِّكَ " . ثُمَّ قَالَ " إِذَا عَطَسَ أَحَدُكُمْ فَلْيَحْمَدِ اللَّهَ " . قَالَ فَذَكَرَ بَعْضَ الْمَحَامِدِ " وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ يَرْحَمُكَ اللَّهُ وَلْيَرُدَّ - يَعْنِي عَلَيْهِمْ - يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 5031
In-book reference : Book 43, Hadith 259
English translation : Book 42, Hadith 5013

Narrated Salim ibn Ubayd al-Ashja'i:

The tradition mentioned above (No. 5013) has also been mentioned by Salim ibn Ubayd al-Ashja'i to the same effect from the Prophet (ﷺ) through a different chain of narrators.

حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ يُوسُفَ - عَنْ أَبِي بِشْرٍ، وَرْقَاءَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ خَالِدِ بْنِ عَرْفَجَةَ، عَنْ سَالِمِ بْنِ عُبَيْدٍ الأَشْجَعِيِّ، بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sunan Abi Dawud 5032
In-book reference : Book 43, Hadith 260
English translation : Book 42, Hadith 5014

Abu Hurairah reported the prophet (May peace be upon him) as saying:

When one of you sneezes, he should say: "Praise be to Allah in every circumstance," and his brother or his companion should say: "May Allah have mercy on you!" And he should then reply: "May Allah guide you and set right your affairs."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ وَيَقُولُ هُوَ يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 5033
In-book reference : Book 43, Hadith 261
English translation : Book 42, Hadith 5015

(100) Chapter: How many times should one say "May Allah have mercy on you" to one who sneezes?

(100) باب كَمْ مَرَّةٍ يُشَمَّتُ الْعَاطِسُ

Narrated AbuHurayrah:

Respond three times to your brother when he sneezes, and if he sneezes more often, he has a cold in his head.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ شَمِّتْ أَخَاكَ ثَلاَثًا فَمَا زَادَ فَهُوَ زُكَامٌ .

حكم: **حسن موقوف ومرفوع (الألباني)**

Reference : Sunan Abi Dawud 5034
In-book reference : Book 43, Hadith 262
English translation : Book 42, Hadith 5016

The tradition mentioned above has also been transmitted by Abu Hurairah through a different chain from the prophet (May peace be upon him). A transmitter Sa'id b. Sa'id said:

I know him that he traced this tradition back to the prophet (May peace be upon him).
Abu Dawud said: Abu Nu'aim transmitted it from Musa b. Qais, from Muhammad b. Ajlan, from Sa'id, on the authority of Abu Hurairah, from the prophet (May peace be upon him).

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَقَالَ لاَ أَعْلَمُهُ إِلاَّ أَنَّهُ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبُو نُعَيْمٍ عَنْ مُوسَى بْنِ قَيْسٍ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5035
In-book reference : Book 43, Hadith 263
English translation : Book 42, Hadith 5017

Narrated Ubayd ibn Rifa'ah az-Zuraqi:

The Prophet (ﷺ) said: Invoke a blessing on one who sneezes three times; (and if he sneezes more often), then if you wish to invoke a blessing on him, you may invoke, and if you wish (to stop), then stop.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ، حُمَيْدَةَ أَوْ عُبَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ عَنْ أَبِيهَا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُشَمِّتُ الْعَاطِسَ ثَلاَثًا فَإِنْ شِئْتَ أَنْ تُشَمِّتَهُ فَشَمِّتْهُ وَإِنْ شِئْتَ فَكُفَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5036
In-book reference : Book 43, Hadith 264
English translation : Book 42, Hadith 5018

Salamah b. al-Akwa said :

when a man sneezed beside the prophet (May peace be upon him), he said to him : Allah have mercy on you, but when he sneezed again, he said : The man has a cold in the head.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، عَطَسَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ " يَرْحَمُكَ اللَّهُ " . ثُمَّ عَطَسَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الرَّجُلُ مَزْكُومٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5037
In-book reference : Book 43, Hadith 265
English translation : Book 42, Hadith 5019

(101) Chapter: How to respond when a dhimmi sneezes

(101) باب كَيْفَ يُشَمَّتُ الذِّمِّيُّ

Narrated AbuBurdah:

The Jews used to try to sneezes in the presence of the Prophet (ﷺ) hoping that he would say to them: "Allah have mercy on you!" but he would say: May Allah guide you and grant you well-being!

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَتِ الْيَهُودُ تَعَاطَسُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم رَجَاءَ أَنْ يَقُولَ لَهَا يَرْحَمُكُمُ اللَّهُ فَكَانَ يَقُولُ " يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5038
In-book reference : Book 43, Hadith 266
English translation : Book 42, Hadith 5020

(102) Chapter: Regarding one who sneezes and does not praise Allah

(102) باب فِيمَنْ يَعْطُسُ وَلاَ يَحْمَدُ اللَّهَ

Anas said:

Two men sneezed in the presence of the prophet (May peace be upon him). He said : Allah have mercy on you! To one and not to the other. He was asked: Messenger of Allah! Two persons sneezed. Ahmad's version has: You invoked a blessing on one of them and left the other. He replied : This man praised Allah, and this man did not praise Allah.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، - الْمَعْنَى - قَالاَ حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَنَسٍ، قَالَ عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَشَمَّتَ أَحَدَهُمَا وَتَرَكَ الآخَرَ قَالَ فَقِيلَ يَا رَسُولَ اللَّهِ رَجُلاَنِ عَطَسَا فَشَمَّتَّ أَحَدَهُمَا - قَالَ أَحْمَدُ أَوْ فَشَمَّتَّ أَحَدَهُمَا - وَتَرَكْتَ الآخَرَ. فَقَالَ " إِنَّ هَذَا حَمِدَ اللَّهَ وَإِنَّ هَذَا لَمْ يَحْمَدِ اللَّهَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5039
In-book reference : Book 43, Hadith 267
English translation : Book 42, Hadith 5021

(103) Chapter: Regarding a man lying on his stomach

(103) باب فِي الرَّجُلِ يَنْبَطِحُ عَلَى بَطْنِهِ

Narrated Tikhfat al-Ghifari:

Ya'ish ibn Tikhfat al-Ghifari said: My father was one of the people in the Suffah.
The Messenger of Allah (ﷺ) said: Come with us to the house of Aisha. So we went and he said: Give us food, Aisha.

She brought hashishah and we ate. He then said: Give us food, Aisha. She then brought haysah as small in quantity as a pigeon and we ate. He then said: Give us something to drink, Aisha. So she brought a bowl of milk, and we drank. Again he said: Give us something to drink, Aisha. She then brought a small cup and we drank. He then said: If you wish, you may spend the night (here), or if you wish, you may go to the mosque.
He said: While I was lying on my stomach because of pain in the lung, a man began to shake me with his foot and then said: This is a method of lying which Allah hates. I looked and saw that he was the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَحَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَعِيشَ بْنِ طِخْفَةَ بْنِ قَيْسٍ الْغِفَارِيِّ، قَالَ كَانَ أَبِي مِنْ أَصْحَابِ الصُّفَّةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْطَلِقُوا بِنَا إِلَى بَيْتِ عَائِشَةَ " . فَانْطَلَقْنَا فَقَالَ " يَا عَائِشَةُ أَطْعِمِينَا " . فَجَاءَتْ بِجَشِيشَةٍ فَأَكَلْنَا ثُمَّ قَالَ " يَا عَائِشَةُ أَطْعِمِينَا " . فَجَاءَتْ بِحَيْسَةٍ مِثْلِ الْقَطَاةِ فَأَكَلْنَا ثُمَّ قَالَ " يَا عَائِشَةُ اسْقِينَا " . فَجَاءَتْ بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْنَا ثُمَّ قَالَ " يَا عَائِشَةُ اسْقِينَا " . فَجَاءَتْ بِقَدَحٍ صَغِيرٍ فَشَرِبْنَا ثُمَّ قَالَ " إِنْ شِئْتُمْ بِتُّمْ وَإِنْ شِئْتُمُ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ " . قَالَ فَبَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ مِنَ السَّحَرِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ فَقَالَ " إِنَّ هَذِهِ ضِجْعَةٌ يُبْغِضُهَا اللَّهُ " . قَالَ فَنَظَرْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 5040
In-book reference : Book 43, Hadith 268
English translation : Book 42, Hadith 5022

(104) Chapter: Sleeping on a roof that has no walls

(104) باب فِي النَّوْمِ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ

Narrated Ali ibn Shayban:

The Prophet (ﷺ) said: If anyone spends the night on the roof of a house with no stone palisade, Allah's responsibility to guard him no longer applies.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمٌ، - يَعْنِي ابْنَ نُوحٍ - عَنْ عُمَرَ بْنِ جَابِرٍ الْحَنَفِيِّ، عَنْ وَعْلَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَثَّابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ، - يَعْنِي ابْنَ شَيْبَانَ - عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ لَهُ حِجَارٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ" .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5041
In-book reference : Book 43, Hadith 269
English translation : Book 42, Hadith 5023

(105) Chapter: Sleeping in a state of purity

(105) باب فِي النَّوْمِ عَلَى طَهَارَةٍ

Narrated Mu'adh ibn Jabal:

The Prophet (ﷺ) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him. Thabit al-Bunani said: AbuZabyah came to visit us and he transmitted this tradition to us from Mu'adh ibn Jabal from the Prophet (ﷺ). Thabit said: So and so said: I tried my best to utter these (prayers) when I got up, but I could not do.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالآخِرَةِ إِلاَّ أَعْطَاهُ إِيَّاهُ" . قَالَ ثَابِتٌ الْبُنَانِيُّ قَدِمَ عَلَيْنَا أَبُو ظَبْيَةَ فَحَدَّثَنَا بِهَذَا الْحَدِيثِ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ثَابِتٌ قَالَ فُلاَنٌ لَقَدْ جَهَدْتُ أَنْ أَقُولَهَا حِينَ أَنْبَعِثُ فَمَا قَدَرْتُ عَلَيْهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5042
In-book reference : Book 43, Hadith 270
English translation : Book 42, Hadith 5024

Ibn ‘Abbas said:

The Messenger of Allah (May peace be upon him) got up at night, fulfilled his need and washed his face and hand and then slept.
Abu Dawud said: that is to say, he urinated

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ مِنَ اللَّيْلِ فَقَضَى حَاجَتَهُ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ . قَالَ أَبُو دَاوُدَ يَعْنِي بَالَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5043
In-book reference : Book 43, Hadith 271
English translation : Book 42, Hadith 5025

(106) Chapter: Which direction should one face while sleeping

(106) باب كَيْفَ يَتَوَجَّهُ

Narrated Umm Salamah, Ummul Mu'minin:

Some relative of Umm Salamah said: The bed of the Prophet (ﷺ) was set as a man is laid in his grave; the mosque was towards his head.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ بَعْضِ، آلِ أُمِّ سَلَمَةَ قَالَ كَانَ فِرَاشُ النَّبِيِّ صلى الله عليه وسلم نَحْوًا مِمَّا يُوضَعُ الإِنْسَانُ فِي قَبْرِهِ وَكَانَ الْمَسْجِدُ عِنْدَ رَأْسِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5044
In-book reference : Book 43, Hadith 272
English translation : Book 42, Hadith 5026

(107) Chapter: What to say when going to sleep

(107) باب مَا يُقَالُ عِنْدَ النَّوْمِ

Narrated Hafsah, Ummul Mu'minin:

When the Messenger of Allah (ﷺ) wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا عَاصِمٌ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ سَوَاءٍ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ ثُمَّ يَقُولُ " **اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ** " . ثَلاَثَ مِرَارٍ .

حكم: **صحيح دون قوله ثلاث مرار (الألباني)**

Reference : Sunan Abi Dawud 5045
In-book reference : Book 43, Hadith 273
English translation : Book 42, Hadith 5027

Al-Bara b. ‘Azib said :

The Messenger of Allah (May peace be upon him) said to me: When you go to your bed, perform ablution like the ablution for prayer, and then lie on your right side and say: O Allah I have handed over my face to thee, entrusted my affairs to thee, and committed my back to thee out of desire for and fear to thee. There is no refuge and no place of safety from thee except by having recource to thee. I believe in Thy Book which Thou hast sent down and in Thy prophet whom thou hast sent down. He said : If you die (that night), you would die in the true religion, and utter

these words in the last of that you utter (other prayers). Al-Bara said : I said: I memorise them, and then I repeated, saying “and in Thy Apostle whom Thou hast sent”. He said : No, say : “and in Thy Prophet whom Thou hast sent.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ مَنْصُورًا، يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ وَقُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ " . قَالَ " فَإِنْ مِتَّ مِتَّ عَلَى الْفِطْرَةِ وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ " . قَالَ الْبَرَاءُ فَقُلْتُ أَسْتَذْكِرُهُنَّ فَقُلْتُ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ . قَالَ " لاَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5046
In-book reference : Book 43, Hadith 274
English translation : Book 42, Hadith 5028

Al-Bara b. Azib said :

The Messenger of Allah (May peace be upon him) said to me: when you go to bed while you are in the state of purification, lay your head on your right hand. He then mentioned the rest of the tradition in a similar manner as above.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ فِطْرِ بْنِ خَلِيفَةَ، قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ طَاهِرٌ فَتَوَسَّدْ يَمِينَكَ " . ثُمَّ ذَكَرَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5047
In-book reference : Book 43, Hadith 275
English translation : Book 42, Hadith 5029

The tradition mentioned above has also been transmitted by al-Bara b. Azil from the prophet (May peace be upon him) to the same effect through a different chain of narrators. One transmitter said:

when you go to your bed while you are in the state of purification. The other said: Perform ablution like the ablution for prayer. He then transmitted the tradition to the effect as Mu’tamir transmitted.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْغَزَّالُ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا قَالَ سُفْيَانُ قَالَ أَحَدُهُمَا " إِذَا أَتَيْتَ فِرَاشَكَ طَاهِرًا " . وَقَالَ الآخَرُ " تَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ " . وَسَاقَ مَعْنَى مُعْتَمِرٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5048
In-book reference : Book 43, Hadith 276
English translation : Book 42, Hadith 5030

Hudhaifah said :

when the prophet (May peace be upon him) lay down on his bed (at night), he would say: O Allah! In Thy name I die and live. When he awoke, he said: praise be to Allah who has given us life after causing us to die and to whom we shall be resurrected.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا نَامَ قَالَ " اللَّهُمَّ بِاسْمِكَ أَحْيَا وَأَمُوتُ " . وَإِذَا اسْتَيْقَظَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5049
In-book reference : Book 43, Hadith 277
English translation : Book 42, Hadith 5031

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

when any of you goes to his bed, he should dust his bedding with the inner extremity of his lower garment, for he does not know what has come on it since he left it. He should then lie down on his right side and say: In Thy name, my mercy on it, but if Thou lettest it go, guard it with that which Thou guardest Thy upright servants.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمَّ لْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ ثُمَّ لْيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5050
In-book reference : Book 43, Hadith 278
English translation : Book 42, Hadith 5032

Abu Hurairah said:

when the prophet (May peace be upon him) went to his bed, he used to say : O Allah! Lord of the heavens, Lord of the earth, Lord of everything, who splittest the grain and the kernel, who hast sent down the Torah, forelock Thou seizes. Thou art the first and there is nothing before thee; Thou art the Last and there is nothing after Thee; Thou art the Outward and there is nothing above Thee; Thou art the Inward and there is nothing below Thee. Wahb added in his version : pay the debt for me and grant me riches instead of poverty.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، نَحْوَهُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الأَرْضِ وَرَبَّ كُلِّ شَىْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَىْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَىْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَىْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَىْءٌ " . زَادَ وَهْبٌ فِي حَدِيثِهِ " اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5051
In-book reference : Book 43, Hadith 279
English translation : Book 42, Hadith 5033

Narrated Ali ibn AbuTalib:

The Messenger of Allah (ﷺ) used to say when he lay down: O Allah, I seek refuge in Thy noble Person and in Thy perfect Words from the evil of what Thou seizest by its forelock; O Allah! Thou removest debt and sin; O Allah! thy troop's not routed, Thy promise is not broken and the riches of the rich do not avail against Thee. Glory and praise be unto Thee!.

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا الأَحْوَصُ، - يَعْنِي ابْنَ جَوَّابٍ - حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، وَأَبِي، مَيْسَرَةَ عَنْ عَلِيٍّ، رَحِمَهُ اللَّهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ عِنْدَ مَضْجَعِهِ " اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ اللَّهُمَّ لاَ يُهْزَمُ جُنْدُكَ وَلاَ يُخْلَفُ وَعْدُكَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5052
In-book reference : Book 43, Hadith 280
English translation : Book 42, Hadith 5034

Anas said:

When the Messenger of Allah (May peace be upon him) went to his bed, he would say: Praise be to Allah who has fed us, given us drink, satisfied us and given us refuge. Many there are who have no one to provide sufficiency for them, or give them refuge.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُئْوِيَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5053
In-book reference : Book 43, Hadith 281
English translation : Book 42, Hadith 5035

Narrated AbulAzhar al-Anmari:

When the Messenger of Allah (ﷺ) went to his bed at night, he would say: in the name of Allah, I have laid down my side for Allah. O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly.
Abu Dawud said: Abu Hammam al-Ahwazi transmitted it from Thawr. He mentioned Abu Zuhair al-Anmari (instead of Abu al-Azhar).

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي الأَزْهَرِ الأَنْمَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ " بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسِئْ شَيْطَانِي وَفُكَّ رِهَانِي وَاجْعَلْنِي فِي النَّدِيِّ الأَعْلَى " . قَالَ أَبُو دَاوُدَ رَوَاهُ أَبُو هَمَّامٍ الأَهْوَازِيُّ عَنْ ثَوْرٍ قَالَ أَبُو زُهَيْرٍ الأَنْمَارِيُّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5054
In-book reference : Book 43, Hadith 282
English translation : Book 42, Hadith 5036

Farwah b. Nawfal quoted his father as saying that the Prophet (ﷺ) said to Nawfal (his father):

Say , O infidels! and then sleep at its end, for it is a declaration of freedom from polytheism.
حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِنَوْفَلٍ " اقْرَأْ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5055
In-book reference : Book 43, Hadith 283
English translation : Book 42, Hadith 5037

'A'ishah said :

Every night when he prophet (May peace be upon him) went to his bed, he joined his hands and breathed into them, reciting into them:"say: he is Allah, One" and say ; I seek refuge in the Lord of the dawn and Say: I seek refuge in the Lord of men. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times.
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا الْمُفَضَّلُ، - يَعْنِيَانِ ابْنَ فَضَالَةَ - عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا وَقَرَأَ فِيهِمَا { قُلْ هُوَ اللَّهُ أَحَدٌ } وَ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5056
In-book reference : Book 43, Hadith 284
English translation : Book 42, Hadith 5038

Narrated Irbad ibn Sariyah:

The Messenger of Allah (ﷺ) used to recite al-Musabbihat before going to sleep, and say: They contain a verse which is better than a thousand verses.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ ابْنِ أَبِي بِلاَلٍ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ وَقَالَ " إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5057
In-book reference : Book 43, Hadith 285
English translation : Book 42, Hadith 5039

Narrated Abdullah ibn Umar:

When the Messenger of Allah (ﷺ) went to his bed, he would say: Praise be to Allah Who has given me sufficiency, has guarded me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allah in every circumstance. O Allah! Lord and King of everything, God of everything, I seek refuge in Thee from Hell.

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا حُسَيْنٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ إِذَا أَخَذَ مَضْجَعَهُ " الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَىَّ فَأَفْضَلَ وَالَّذِي أَعْطَانِي فَأَجْزَلَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبَّ كُلِّ شَىْءٍ وَمَلِيكَهُ وَإِلَهَ كُلِّ شَىْءٍ أَعُوذُ بِكَ مِنَ النَّارِ " .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5058
In-book reference : Book 43, Hadith 286
English translation : Book 42, Hadith 5040

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone lies on his side where he does not remember Allah, deprivation will descend on him on the Day of Resurrection; and if anyone sits in a place where he does not remember Allah, deprivation will descend on him on the Day of Resurrection.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ إِلاَّ كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ عَزَّ وَجَلَّ فِيهِ إِلاَّ كَانَ عَلَيْهِ تِرَةً يَوْمَ الْقِيَامَةِ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5059
In-book reference : Book 43, Hadith 287
English translation : Book 42, Hadith 5041

(108) Chapter: What to say if one wakes up at night

(108) باب مَا يَقُولُ الرَّجُلُ إِذَا تَعَارَّ مِنَ اللَّيْلِ

'Ubadah b. al-Samit reported the Messenger of Allah (May peace be upon him) as saying; If anyone is alarmed while asleep and he says when awakes :

there is no god but Allah alone Who has no partner, to whom dominion belongs, to whom praise is due, and who has power over everything (omnipotent). Glory be to Allah, and praise be to Allah, and there is no god but Allah, and then he prays: O my Lord, forgive me. Abu Dawud said : Al-Walid's version has; and he prays, his prayer will be answered. If he gets up, performs ablution, and prays, his prayer will be accepted.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ، قَالَ قَالَ الأَوْزَاعِيُّ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ حِينَ يَسْتَيْقِظُ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ثُمَّ دَعَا رَبِّ اغْفِرْ لِي " . قَالَ الْوَلِيدُ أَوْ قَالَ " دَعَا اسْتُجِيبَ لَهُ فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلاَتُهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5060
In-book reference : Book 43, Hadith 288
English translation : Book 42, Hadith 5042

Narrated Aisha, Ummul Mu'minin:

When the Messenger of Allah (ﷺ) awake at night, he said: There is no god but thou, glory be to Thee, O Allah, I ask Thy pardon for my sin and I ask Thee for Thy mercy. O Allah! advance me in knowledge: do not cause my heart to deviate (from guidance) after Thou hast guided me, and grant me mercy from thyself; verily thou art the grantor.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ، حَدَّثَنَا سَعِيدٌ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ " لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5061
In-book reference : Book 43, Hadith 289
English translation : Book 42, Hadith 5043

(109) Chapter: Reciting Tasbih when going to sleep (109) باب فِي التَّسْبِيحِ عِنْدَ النَّوْمِ

Ali said :

Fatimah complained to the Prophet (May peace be upon him) of the effect of the grinding stone on her hand. Then some slaves (prisoners of war) were brought to him. So she went to him to ask for (one of) them, but she did not find him. She mentioned the matter to 'A'ishah. When the prophet (May peace be upon him) came, she informed him. He (the prophet) visited us (Ali) when we had gone to bed, and when we were about to get up, he said: stay where you are. He then came and sat down between us (her and me), and I felt the coldness of his feet on my chest. He then said; "Let me guide to something better than what you have asked. When you go bed, say: Glory be to Allah" thirty-three times."Praise be to Allah" thirty-three times, and " Allah is most Great" thirty-four times. That will be better for you than a servant.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، - الْمَعْنَى - عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، - قَالَ مُسَدَّدٌ - قَالَ حَدَّثَنَا عَلِيٌّ، قَالَ شَكَتْ فَاطِمَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى فَأُتِيَ بِسَبْىٍ فَأَتَتْهُ تَسْأَلُهُ فَلَمْ تَرَهُ فَأَخْبَرَتْ بِذَلِكَ عَائِشَةَ فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم أَخْبَرَتْهُ فَأَتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبْنَا لِنَقُومَ فَقَالَ " عَلَى مَكَانِكُمَا " . فَجَاءَ فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلاَ أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ وَكَبِّرَا أَرْبَعًا وَثَلاَثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5062
In-book reference : Book 43, Hadith 290
English translation : Book 42, Hadith 5044

'Ali said to Ibn A'bad :

should I not tell you about me and about Fatimah, daughter of the Messenger of Allah (May peace be upon him). She was dearest to him of his family. When she was with me, she pulled mill-stone which affected her hand; she carried water with the water-bag which affected the upper portion of her chest: She swept the house so much so that her clothes became dusty; and she cooked food by which her clothes became black, and it harmed her. We heard that some slaves had been brought to the prophet (May peace be upon him). I said: if you go to your father and ask him for a servant, that will be sufficient for you. She came to him and found some people talking to him. She felt shy and returned. Next morning he visited us when we were in our quilt. He sat beside her head, and she took her head into the quilt out of shame from her father. He asked: What need had you with me, O family of Muhammad? She kept silence twice. I then said : I swear by Allah, I shall tell you. She pulls the mile-stone which has affected her hand; she carrys water with the water-bag which has affected the upper portion of her chest; she sweeps the house by which her clothes have become dusty, and she cooks food by which her clothes have become black. We were told that some slaves or servants had come to you. So I said to her; ask him for a servant. He then mentioned the rest of the tradition to the same effect as mentioned by al-Hakam rather more perfectly.

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ الْيَشْكُرِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ بْنِ ثُمَامَةَ، قَالَ قَالَ عَلِيٌّ لاِبْنِ أَعْبَدَ أَلاَ أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ أَحَبَّ أَهْلِهِ إِلَيْهِ وَكَانَتْ عِنْدِي فَجَرَّتْ بِالرَّحَى حَتَّى أَثَّرَتْ بِيَدِهَا وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكِنَتْ ثِيَابُهَا وَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ فَسَمِعْنَا أَنَّ رَقِيقًا أُتِيَ بِهِمْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكِ . فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَّاثًا فَاسْتَحْيَتْ فَرَجَعَتْ فَغَدَا عَلَيْنَا وَنَحْنُ فِي لِفَاعِنَا فَجَلَسَ عِنْدَ رَأْسِهَا فَأَدْخَلَتْ رَأْسَهَا فِي اللِّفَاعِ حَيَاءً مِنْ أَبِيهَا فَقَالَ " مَا كَانَ حَاجَتُكِ أَمْسِ إِلَى آلِ مُحَمَّدٍ " . فَسَكَتَتْ مَرَّتَيْنِ فَقُلْتُ أَنَا وَاللَّهِ أُحَدِّثُكَ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ جَرَّتْ عِنْدِي بِالرَّحَى حَتَّى أَثَّرَتْ فِي يَدِهَا وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا وَكَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكِنَتْ ثِيَابُهَا وَبَلَغَنَا أَنَّهُ قَدْ أَتَاكَ رَقِيقٌ أَوْ خَدَمٌ فَقُلْتُ لَهَا سَلِيهِ خَادِمًا . فَذَكَرَ مَعْنَى حَدِيثِ الْحَكَمِ وَأَتَمَّ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 5063

In-book reference : Book 43, Hadith 291
English translation : Book 42, Hadith 5045

Narrated Ali ibn AbuTalib:

The tradition (No 5045, about Tasbih Fatimah) has been transmitted by Ali to the same effect through a different chain of narrators.
This version adds: Ali said: I did not leave them (Tasbih Fatimah) since I heard them from the Messenger of Allah (ﷺ) except on the night of Siffin, for I remembered them towards the end of the night and then I uttered them.

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ شَبَثِ بْنِ رِبْعِيٍّ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْخَبَرِ قَالَ فِيهِ قَالَ عَلِيٌّ فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ لَيْلَةَ صِفِّينَ فَإِنِّي ذَكَرْتُهَا مِنْ آخِرِ اللَّيْلِ فَقُلْتُهَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5064
In-book reference : Book 43, Hadith 292
English translation : Book 42, Hadith 5046

Narrated Abdullah ibn Amr:

The Prophet (ﷺ) said: There are two qualities or characteristics which will not be returned by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say: "Glory be to Allah" ten times after every prayer, "Praise be to Allah" ten times and "Allah is Most Great" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. When he goes to bed, he should say: "Allah is Most Great" thirty-four times, "Praise be to Allah" thirty-three times, and Glory be to Allah thirty-three times, for that is a hundred on the tongue and a thousand on the scale. (He said:) I saw the Messenger of Allah (ﷺ) counting them on his hand.
The people asked: Messenger of Allah! How is it that while they are easy, those who act upon them are few?
He replied: The Devil comes to one of you when he goes to bed and he makes him sleep, before he utters them, and he comes to him while he is engaged in prayer and calls a need to his mind before he utters them.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَصْلَتَانِ أَوْ خَلَّتَانِ لاَ يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُكَبِّرُ عَشْرًا فَذَلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ وَيُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ إِذَا أَخَذَ مَضْجَعَهُ وَيَحْمَدُ ثَلاَثًا وَثَلاَثِينَ وَيُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ فَذَلِكَ مِائَةٌ بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ " . فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَعْقِدُهَا بِيَدِهِ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ قَالَ " يَأْتِي أَحَدَكُمْ - يَعْنِي الشَّيْطَانَ - فِي مَنَامِهِ فَيُنَوِّمُهُ قَبْلَ أَنْ يَقُولَهُ وَيَأْتِيهِ فِي صَلاَتِهِ فَيُذَكِّرُهُ حَاجَةً قَبْلَ أَنْ يَقُولَهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5065
In-book reference : Book 43, Hadith 293
English translation : Book 42, Hadith 5047

Umm al-Hakam or Duba'ah, daughter of al-Zubair, said :

The Messenger of Allah (May peace be upon him) got some prisoners of war (slaves). I my sister and Fatimah, daughter of the prophet (May peace be upon him), went to the prophet (May peace be upon him). We complained to him about our condition, and asked him to command for giving us some prisoners (slaves). The Messenger of Allah (May peace be upon him) said; The orphans of Badr came before you (and took the slaves). The transmitter then mentioned the story of glorifying Allah after every prayer. He did not mention sleeping.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ حَدَّثَنِي عَيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ، عَنِ الْفَضْلِ بْنِ حَسَنٍ الضَّمْرِيِّ، أَنَّ ابْنَ أُمِّ الْحَكَمِ، أَوْ ضُبَاعَةَ ابْنَتِي الزُّبَيْرِ حَدَّثَهُ عَنْ إِحْدَاهُمَا، أَنَّهَا قَالَتْ أَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبْيًا فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ النَّبِيِّ صلى الله عليه وسلم إِلَى النَّبِيِّ صلى الله عليه وسلم فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَىْءٍ مِنَ السَّبْيِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَبَقَكُنَّ يَتَامَى بَدْرٍ " . ثُمَّ ذَكَرَ قِصَّةَ التَّسْبِيحِ قَالَ عَلَى أَثَرِ كُلِّ صَلاَةٍ لَمْ يَذْكُرِ النَّوْمَ .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5066
In-book reference : Book 43, Hadith 294
English translation : Book 42, Hadith 5048

(110) Chapter: What to say when waking up (110) باب مَا يَقُولُ إِذَا أَصْبَحَ

Narrated AbuHurayrah:

AbuBakr as-Siddiq said: Messenger of Allah! command me something to say in the morning and in the evening. He said: Say "O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything. I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah)." He said: Say this in the morning.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَمْرِو بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، رضى الله عنه قَالَ يَا رَسُولَ اللَّهِ مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ . قَالَ " قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَىْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ " . قَالَ " قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5067
In-book reference : Book 43, Hadith 295
English translation : Book 42, Hadith 5049

Narrated AbuHurayrah:

The Prophet (ﷺ) used to say in the morning: "O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we die, and to Thee are we resurrected."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ " اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ " . وَإِذَا أَمْسَى قَالَ " اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5068
In-book reference : Book 43, Hadith 296
English translation : Book 42, Hadith 5050

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: If anyone says in the morning or in the evening: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels and all Thy creatures to witness that thou art Allah (God) than Whom alone there is no god, and that Muhammad is Thy Servant and Apostle," Allah will emancipate his fourth from Hell; if anyone says twice, Allah will emancipate his half; if anyone says it thrice, Allah will emancipate three-fourth; and if he says four times, Allah will emancipate him from Hell.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ هِشَامِ بْنِ الْغَازِ بْنِ رَبِيعَةَ، عَنْ مَكْحُولٍ الدِّمَشْقِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمْسِي اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ أَعْتَقَ اللَّهُ رُبْعَهُ مِنَ النَّارِ فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ وَمَنْ قَالَهَا ثَلاَثًا أَعْتَقَ اللَّهُ ثَلاَثَةَ أَرْبَاعِهِ فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5069
In-book reference : Book 43, Hadith 297
English translation : Book 42, Hadith 5051

Narrated Buraydah ibn al-Hasib:

The Prophet (ﷺ) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ الطَّائِيُّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يُصْبِحُ أَوْ حِينَ يُمْسِي اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ . فَمَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5070
In-book reference : Book 43, Hadith 298
English translation : Book 42, Hadith 5052

‘Abd Allah (b. Mas’ud) told that when the evening came, the prophet (May peace be upon him) would say:

we have come to the evening, and in the evening the dominion belongs to Allah: “Praise be to Allah; there is no god but Allah alone who has no partner”. The version of Jarir adds: Zubaid said that Ibrahim b. Suwaid said: There is no god but Allah alone who has no partner; to him belongs the dominion, to him praise is due, and He is omnipotent. O Allah! I ask thee for the good of what this night contains, and the good of what comes after it; and I seek refuge in Thee from the evil of what this night contains, and from the evil of what comes after it. My Lord! I seek refuge in Thee from indolence, the evil of old age or of disbelief. My Lord! I seek refuge in Thee from a punishment in Hell and a punishment in the grave. In the morning he said that also: we have come to the morning, and in the morning the dominion belongs to Allah.
Abu Dawud said: Shu’bah transmitted from Salamah b. Kuhail, from Ibrahim b. Suwaid, saying: from the evil of old age. He did not mention the evil of disbelief.
حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ إِذَا أَمْسَى " أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ " . زَادَ فِي حَدِيثِ جَرِيرٍ وَأَمَّا زُبَيْدٌ كَانَ يَقُولُ كَانَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبْرِ أَوِ الْكُفْرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ " . وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا " أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ " مِنْ سُوءِ الْكِبْرِ " . وَلَمْ يَذْكُرْ سُوءَ الْكُفْرِ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5071
In-book reference : Book 43, Hadith 299
English translation : Book 42, Hadith 5053

Narrated A man:

AbuSallam told that he was in the mosque of Hims. A man passed him and the people said about him that he served the Prophet (ﷺ).
He (AbuSallam) went to him and said: Tell me any tradition which you heard from the Messenger of Allah (ﷺ) and there were no man between him and you. He said: I heard the Messenger of Allah (ﷺ) say: If anyone says in the morning and in the evening: "I am pleased with Allah as Lord, with Islam as religion, with Muhammad as Prophet," Allah will certainly please him.
حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَقِيلٍ، عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي سَلاَّمٍ، أَنَّهُ كَانَ فِي مَسْجِدِ حِمْصٍ فَمَرَّ بِهِ رَجُلٌ فَقَالُوا هَذَا خَدَمَ النَّبِيَّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ فَقَالَ حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَمْ

يَتَدَاوَلُهُ بَيْنَكَ وَبَيْنَهُ الرِّجَالُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً إِلاَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5072
In-book reference : Book 43, Hadith 300
English translation : Book 42, Hadith 5054

Narrated Abdullah ibn Ghannam:

The Prophet (ﷺ) said: If anyone says in the morning: "O Allah! whatever favour has come to me, it comes from Thee alone Who has no partner; to Thee praise is due and thanksgiving,'! he will have expressed full thanksgiving for the day; and if anyone says the same in the evening, he will have expressed full thanksgiving for the night.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، وَإِسْمَاعِيلُ، قَالاَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنْبَسَةَ، عَنْ عَبْدِ اللَّهِ بْنِ غَنَّامٍ الْبَيَاضِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ لاَ شَرِيكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ . فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمْسِي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5073
In-book reference : Book 43, Hadith 301
English translation : Book 42, Hadith 5055

Narrated Abdullah ibn Umar:

The Messenger of Allah (ﷺ) never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults (according to Uthman's version), and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Thy greatness from receiving unexpected harm from below me." AbuDawud said: Waki' said: That is to say, swallowing by the earth.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، - الْمَعْنَى - حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالاَ حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ الْفَزَارِيُّ، عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَعُ هَؤُلاَءِ الدَّعَوَاتِ حِينَ يُمْسِي وَحِينَ يُصْبِحُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَاىَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَتِي " . وَقَالَ عُثْمَانُ " عَوْرَاتِي وَآمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَىَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي " . قَالَ أَبُو دَاوُدَ قَالَ وَكِيعٌ يَعْنِي الْخَسْفَ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5074
In-book reference : Book 43, Hadith 302

English translation : Book 42, Hadith 5056

Narrated Daughter of the Prophet:

AbdulHamid, a client of Banu Hashim, said that his mother who served some of the daughters of the Prophet (ﷺ) told him that one of the daughters of the Prophet (ﷺ) said that the Prophet (ﷺ) used to teach her saying: Say in the morning: Glory be to Allah, and I begin with praise of Him; there is no power but in Allah ; what Allah wills comes to pass and what He does not will does not come to pass; I know that Allah is Omnipotent and that Allah has comprehended everything in knowledge" ; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ سَالِمًا الْفَرَّاءَ، حَدَّثَهُ أَنَّ عَبْدَ الْحَمِيدِ مَوْلَى بَنِي هَاشِمٍ حَدَّثَهُ أَنَّ أُمَّهُ حَدَّثَتْهُ وَكَانَتْ، تَخْدِمُ بَعْضَ بَنَاتِ النَّبِيِّ صلى الله عليه وسلم أَنَّ بِنْتَ النَّبِيِّ، صلى الله عليه وسلم حَدَّثَتْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُعَلِّمُهَا فَيَقُولُ " قُولِي حِينَ تُصْبِحِينَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ لاَ قُوَّةَ إِلاَّ بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا فَإِنَّهُ مَنْ قَالَهُنَّ حِينَ يُصْبِحُ حُفِظَ حَتَّى يُمْسِيَ وَمَنْ قَالَهُنَّ حِينَ يُمْسِي حُفِظَ حَتَّى يُصْبِحَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5075
In-book reference : Book 43, Hadith 303
English translation : Book 42, Hadith 5057

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone repeats in the morning: "So glory be to Allah in the evening and in the morning; to Him is the praise in the heavens and the earth, and in the late evening and at noon....thus shall you be brought forth, " he will get that day what he has missed; and if anyone repeats these words in the evening he will get that night what he has missed. Ar-Rabi' transmitted it from al-Layth.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي اللَّيْثُ، عَنْ سَعِيدِ بْنِ بَشِيرٍ النَّجَّارِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْبَيْلَمَانِيِّ، - قَالَ الرَّبِيعُ ابْنُ الْبَيْلَمَانِيِّ - عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ قَالَ حِينَ يُصْبِحُ { فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ * وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ } إِلَى { وَكَذَلِكَ تُخْرَجُونَ } أَدْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ وَمَنْ قَالَهُنَّ حِينَ يُمْسِي أَدْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ " . قَالَ الرَّبِيعُ عَنِ اللَّيْثِ .

Grade : **Da'if Jiddan** (Al-Albani) حكم: **ضعيف جدا** (الألباني)

Reference : Sunan Abi Dawud 5076
In-book reference : Book 43, Hadith 304
English translation : Book 42, Hadith 5058

Narrated AbuAyyash:

The Messenger of Allah (ﷺ) said: If anyone says in the morning: "There is no god but Allah alone Who has no partner; to Him belong the dominions, to Him praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Isma'il. He will have ten good deeds recorded for him, ten evil deeds deducted from him, he will be advanced ten degrees, and will be guarded from the Devil till the evening. If he says them in the evening, he will have a similar recompense till the morning.
The version of Hammad says: A man saw the Messenger of Allah (ﷺ) in a dream and said: Messenger of Allah! AbuAyyash is relating such and such on your authority.
He said: AbuAyyash has spoken the truth.
Abu Dawud said: Isma'il b. Ja'far, Musa al-Zim'i and 'Adb Allah b. Ja'far transmitted it from Suhail, from his father on the authority of Ibn 'A'ish.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، وَوُهَيْبٌ، نَحْوَهُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَائِشٍ، - وَقَالَ حَمَّادٌ عَنْ أَبِي عَيَّاشٍ، - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ إِذَا أَصْبَحَ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ وَإِنْ قَالَهَا إِذَا أَمْسَى كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ " . قَالَ فِي حَدِيثِ حَمَّادٍ فَرَأَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا يَرَى النَّائِمُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا قَالَ " صَدَقَ أَبُو عَيَّاشٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ إِسْمَاعِيلُ بْنُ جَعْفَرٍ وَمُوسَى الزَّمْعِيُّ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنِ ابْنِ عَائِشٍ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5077
In-book reference : Book 43, Hadith 305
English translation : Book 42, Hadith 5059

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: If anyone says in the morning: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels, and all Thy creatures to witness that Thou art Allah than Whom there is no god, Thou being alone and without a partner, and that Muhammad is Thy servant and Thy Apostle," Allah will forgive him any sins that he commits that day; and if he repeats them in the evening. Allah will forgive him any sins he commits that night.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا بَقِيَّةُ، عَنْ مُسْلِمٍ، - يَعْنِي ابْنَ زِيَادٍ - قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلاَّ غُفِرَ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ وَإِنْ قَالَهَا حِينَ يُمْسِي غُفِرَ لَهُ مَا أَصَابَ تِلْكَ اللَّيْلَةَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5078
In-book reference : Book 43, Hadith 306
English translation : Book 42, Hadith 5060

Al-Harith b. Muslim al-Tamimi quoted his father Muslim b. al-Harith al-Tamimi as saying that the Messenger of Allah (ﷺ) told him secretly:

When you finish the sunset prayer, say: 'O Allah, protect me from Hell" seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. AbuSa'id told me that al-Harith said: The Messenger of Allah (ﷺ) said this to us secretly, so we confine it to our brethren.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ أَخْبَرَنِي أَبُو سَعِيدٍ الْفِلَسْطِينِيُّ عَبْدُ الرَّحْمَنِ بْنُ حَسَّانَ، عَنِ الْحَارِثِ بْنِ مُسْلِمٍ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَسَرَّ إِلَيْهِ فَقَالَ " إِذَا انْصَرَفْتَ مِنْ صَلاَةِ الْمَغْرِبِ فَقُلِ اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ . سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا " . أَخْبَرَنِي أَبُو سَعِيدٍ عَنِ الْحَارِثِ أَنَّهُ قَالَ أَسَرَّهَا إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَحْنُ نَخُصُّ بِهَا إِخْوَانَنَا .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5079
In-book reference : Book 43, Hadith 307
English translation : Book 42, Hadith 5061

Narrated Muslim ibn al-Harith ibn Muslim at-Tamimi:

A similar tradition (to No. 5061) has been transmitted by Muslim ibn al-Harith ibn Muslim at-Tamimi on the authority of his father from the Prophet (ﷺ) through a different chain of narrators, up to "protection from it".

But this version says: "before speaking to anyone". In this version Ali ibn Sahl said that his father told him.
Ali and Ibn al-Musaffa said: The Messenger of Allah (ﷺ) sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my companions, and the people of that locality received me with a great noise.
I said to them: Say "There is no god but Allah," and you will be protected. They said this.
My companions blamed me, saying: You deprived us of the booty. When we came to the Messenger of Allah (ﷺ), they told him what I had done.
So he called me, appreciating what I had done, and said: Allah has recorded for you so and so (a reward) for every man of them.
AbdurRahman said: I forgot the reward. The Messenger of Allah (ﷺ) then said: I shall write a will for you after me. He did this and stamped it, and gave it to me, saying....He then mentioned the rest of the tradition to the same effect.
Ibn al-Musaffa said: I heard al-Harith ibn Muslim ibn al-Harith at-Tamimi transmitting it from his father.

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ، وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، وَعَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، وَمُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ، قَالُوا حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَسَّانَ الْكِنَانِيُّ، قَالَ حَدَّثَنِي مُسْلِمُ بْنُ الْحَارِثِ بْنِ مُسْلِمٍ التَّمِيمِيُّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ نَحْوَهُ إِلَى قَوْلِهِ " جِوَارٌ مِنْهَا " . إِلاَّ أَنَّهُ قَالَ فِيهِمَا " قَبْلَ أَنْ تُكَلِّمَ أَحَدًا " . قَالَ عَلِيُّ بْنُ سَهْلٍ فِيهِ إِنَّ أَبَاهُ حَدَّثَهُ وَقَالَ عَلِيٌّ وَابْنُ الْمُصَفَّى بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَرِيَّةٍ فَلَمَّا بَلَغْنَا الْمُغَارَ اسْتَحْثَثْتُ فَرَسِي فَسَبَقْتُ أَصْحَابِي وَتَلَقَّانِي

الْحَىُّ بِالرَّنِينِ فَقُلْتُ لَهُمْ قُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ تُحْرَزُوا فَقَالُوهَا فَلاَمَنِي أَصْحَابِي وَقَالُوا حَرَمْتَنَا الْغَنِيمَةَ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرُوهُ بِالَّذِي صَنَعْتُ فَدَعَانِي فَحَسَّنَ لِي مَا صَنَعْتُ وَقَالَ " أَمَا إِنَّ اللَّهَ قَدْ كَتَبَ لَكَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ كَذَا وَكَذَا " . قَالَ عَبْدُ الرَّحْمَنِ فَأَنَا نَسِيتُ الثَّوَابَ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنِّي سَأَكْتُبُ لَكَ بِالْوَصَاةِ بَعْدِي " . قَالَ فَفَعَلَ وَخَتَمَ عَلَيْهِ فَدَفَعَهُ إِلَىَّ وَقَالَ لِي ثُمَّ ذَكَرَ مَعْنَاهُمْ وَقَالَ ابْنُ الْمُصَفَّى قَالَ سَمِعْتُ الْحَارِثَ بْنَ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيَّ يُحَدِّثُ عَنْ أَبِيهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5080
In-book reference : Book 43, Hadith 308
English translation : Book 42, Hadith 5062

Abu al-Darda’ said:

if anyone says seven times morning and evening; “Allah sufficeth me: there is no god but He; on him is my trust- he, the Lord of the Throne (of glory) Supreme”, Allah will be sufficient for him against anything which grieves him, whether he is true or false in (repeating) them.

حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ مُسْلِمٍ الدِّمَشْقِيُّ، - وَكَانَ مِنْ ثِقَاتِ الْمُسْلِمِينَ مِنَ الْمُتَعَبِّدِينَ - قَالَ حَدَّثَنَا مُدْرِكُ بْنُ سَعْدٍ - قَالَ يَزِيدُ شَيْخٌ ثِقَةٌ - عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ رضى الله عنه قَالَ مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ كَفَاهُ اللَّهُ مَا أَهَمَّهُ صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا .

Grade : **Mawdu' (Fabricated)** (Al-Albani) حكم: **موضوع** (الألباني)

Reference : Sunan Abi Dawud 5081
In-book reference : Book 43, Hadith 309
English translation : Book 42, Hadith 5063

Narrated Abdullah ibn Khubayb:

We went out one rainy and intensely dark night to look for the Messenger of Allah (ﷺ) to lead us in prayer, and when we found him, he asked: Have you prayed?, but I did not say anything. So he said: Say, but I did not say anything. He again said: Say, but I did not say anything. He then said: Say. So I said: What am I to say? He said: Say: "Say, He is Allah, One," and al-Mu'awwadhatan thirty three times in the morning and evening; they will serve you for every purpose.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ أَبِي أَسِيدٍ الْبَرَّادِ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ خَرَجْنَا فِي لَيْلَةِ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ لَنَا فَأَدْرَكْنَاهُ فَقَالَ " أَصَلَّيْتُمْ " . فَلَمْ أَقُلْ شَيْئًا فَقَالَ " قُلْ " . فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ " قُلْ " . فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ " قُلْ " . فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَقُولُ قَالَ " { قُلْ هُوَ اللَّهُ أَحَدٌ } وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلاَثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَىْءٍ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5082
In-book reference : Book 43, Hadith 310
English translation : Book 42, Hadith 5064

Narrated AbuMalik:

The people asked: Tell us a word which we repeat in the morning, evening and when we rise.
So he commanded us to say: "O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; Thou art the Lord of everything; the angels testify that there is no god but Thee, for we seek refuge in Thee from the evil within ourselves, from the evil of the Devil accused and from the evil of his suggestion about partnership with Allah, and that we earn sin for ourselves or drag it to a Muslim."
حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي أَبِي، - قَالَ ابْنُ عَوْفٍ وَرَأَيْتُهُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ، قَالَ قَالُوا يَا رَسُولَ اللَّهِ حَدِّثْنَا بِكَلِمَةٍ، نَقُولُهَا إِذَا أَصْبَحْنَا وَأَمْسَيْنَا وَاضْطَجَعْنَا فَأَمَرَهُمْ أَنْ يَقُولُوا : اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ رَبُّ كُلِّ شَىْءٍ وَالْمَلاَئِكَةُ يَشْهَدُونَ أَنَّكَ لاَ إِلَهَ إِلاَّ أَنْتَ فَإِنَّا نَعُوذُ بِكَ مِنْ شَرِّ أَنْفُسِنَا وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَشِرْكِهِ وَأَنْ نَقْتَرِفَ سُوءًا عَلَى أَنْفُسِنَا أَوْ نَجُرَّهُ إِلَى مُسْلِمٍ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5083
In-book reference : Book 43, Hadith 311
English translation : Book 42, Hadith 5065

AbuDawud said:

And through the same chain of transmitters the Messenger of Allah (ﷺ) said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent.
قَالَ أَبُو دَاوُدَ وَبِهَذَا الإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ ثُمَّ إِذَا أَمْسَى فَلْيَقُلْ مِثْلَ ذَلِكَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5084
In-book reference : Book 43, Hadith 312
English translation : Book 42, Hadith 5065

Narrated Aisha, Ummul Mu'minin:

Shariq al-Hawzani and I came to Aisha (Allah be pleased with her) and asked her: By which (prayer) the Messenger of Allah (ﷺ) began when he woke up at night? She replied: You asked me about a thing which no one asked me before. When he woke up at night, he uttered: "Allah is Most Great" ten times, and uttered "Praise be to Allah" ten

times, and said "Glory be to Allah and I begin with His praise" ten times, and said: "Glory be to the King, the Most Holy" ten times, and asked Allah's pardon ten times, and said: "There is no god but Allah" ten times, and then said: "O Allah! I seek refuge in Thee from the strait of the Day of resurrection," ten times. He then began the prayer.

حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ جُعْثُمٍ، قَالَ حَدَّثَنِي الأَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ، قَالَ حَدَّثَنِي شَرِيقٌ الْهَوْزَنِيُّ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ رضى الله عنها فَسَأَلْتُهَا بِمَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَفْتَتِحُ إِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ لَقَدْ سَأَلْتَنِي عَنْ شَىْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ كَانَ إِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَحَمِدَ عَشْرًا وَقَالَ " سُبْحَانَ اللَّهِ وَبِحَمْدِهِ " . عَشْرًا وَقَالَ " سُبْحَانَ الْمَلِكِ الْقُدُّوسِ " . عَشْرًا وَاسْتَغْفَرَ عَشْرًا وَهَلَّلَ عَشْرًا ثُمَّ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ " . عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلاَةَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5085
In-book reference : Book 43, Hadith 313
English translation : Book 42, Hadith 5066

Abu Hurairah said; When the Messenger of Allah (May peace be upon him) was on a journey, he would say at daybreak:

Let a hearer hear beginning with praise of Allah and His good favours and blessing to us. Our Lord, accompany us and show favour to us, and I seek refuge in Allah from Hell.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ فِي سَفَرٍ فَأَسْحَرَ يَقُولُ " سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلاَئِهِ عَلَيْنَا اللَّهُمَّ صَاحِبْنَا فَأَفْضِلْ عَلَيْنَا " . عَائِذًا بِاللَّهِ مِنَ النَّارِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5086
In-book reference : Book 43, Hadith 314
English translation : Book 42, Hadith 5067

Narrated AbuDharr:

If anyone says in the morning: "O Allah! whatever oath I take, whatever word I speak, and whatever vow I take, Thine will precedes all that: whatever Thou willeth, occurs, and whatever Thou dost not will, dost not occur. O Allah! pardon me and disregard me for it. O Allah! whomsoever Thou sendest thine blessing, to him my blessing is due, and whomsoever thou cursest, to him my curse is due, " exemption from it will be granted to him that day.

حَدَّثَنَا ابْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْمَسْعُودِيُّ، حَدَّثَنَا الْقَاسِمُ، قَالَ كَانَ أَبُو ذَرٍّ يَقُولُ مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ مَا حَلَفْتُ مِنْ حَلِفٍ أَوْ قُلْتُ مِنْ قَوْلٍ أَوْ نَذَرْتُ مِنْ نَذْرٍ فَمَشِيئَتُكَ بَيْنَ يَدَىْ ذَلِكَ كُلِّهِ مَا شِئْتَ كَانَ وَمَا لَمْ تَشَأْ لَمْ يَكُنِ اللَّهُمَّ اغْفِرْ لِي وَتَجَاوَزْ لِي عَنْهُ اللَّهُمَّ فَمَنْ صَلَّيْتَ عَلَيْهِ فَعَلَيْهِ صَلاَتِي وَمَنْ لَعَنْتَ فَعَلَيْهِ لَعْنَتِي كَانَ فِي اسْتِثْنَاءٍ يَوْمَهُ ذَلِكَ أَوْ قَالَ ذَلِكَ الْيَوْمَ .

حكم: **ضعيف الإسناد موقوف** (الألباني)

Reference : Sunan Abi Dawud 5087

In-book reference : Book 43, Hadith 315
English translation : Book 42, Hadith 5068

Narrated Uthman ibn Affan:

Aban ibn Uthman said: I heard Uthman ibn Affan (his father) say: I heard the Messenger of Allah (ﷺ) say: If anyone says three times: "In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening.
Aban was afflicted by some paralysis and when a man who heard the tradition began to look at him, he said to him: Why are you looking at me? I swear by Allah, I did not tell a lie about Uthman, nor did Uthman tell a lie about the Prophet (ﷺ), but that day when I was afflicted by it, I became angry and forgot to say them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا أَبُو مَوْدُودٍ، عَمَّنْ سَمِعَ أَبَانَ بْنَ عُثْمَانَ، يَقُولُ سَمِعْتُ عُثْمَانَ، - يَعْنِي ابْنَ عَفَّانَ - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَىْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حَتَّى يُمْسِيَ " . قَالَ فَأَصَابَ أَبَانَ بْنَ عُثْمَانَ الْفَالِجُ فَجَعَلَ الرَّجُلُ الَّذِي سَمِعَ مِنْهُ الْحَدِيثَ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ مَا لَكَ تَنْظُرُ إِلَىَّ فَوَاللَّهِ مَا كَذَبْتُ عَلَى عُثْمَانَ وَلاَ كَذَبَ عُثْمَانُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَلَكِنَّ الْيَوْمَ الَّذِي أَصَابَنِي فِيهِ مَا أَصَابَنِي غَضِبْتُ فَنَسِيتُ أَنْ أَقُولَهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5088
In-book reference : Book 43, Hadith 316
English translation : Book 42, Hadith 5069

A similar tradition has been transmitted by Aban b. ‘Uthman, from ‘Uthman, from the prophet (May peace be upon him). This version does not mention the story of paralysis.

حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الأَنْطَاكِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنِي أَبُو مَوْدُودٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ لَمْ يَذْكُرْ قِصَّةَ الْفَالِجِ .

Reference : Sunan Abi Dawud 5089
In-book reference : Book 43, Hadith 317
English translation : Book 42, Hadith 5070

Narrated AbuBakrah:

AbdurRahman ibn AbuBakrah said that he told his father: O my father! I hear you supplicating every morning: "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but Thou." You repeat them three times in the morning and three times in the evening.
He said: I heard the Messenger of Allah (ﷺ) using these words as a supplication and I like to follow his practice.

The transmitter, Abbas, said in this version: And you say: "O Allah! I seek refuge in Thee from infidelity and poverty. O Allah! I seek refuge in Thee from punishment in the grave. There is no god but Thee". You repeat them three times in the morning and three times in the evening, and use them as a supplication. I like to follow his practice.

He said: The Messenger of Allah (ﷺ) said: The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but Thou." Some transmitters added more than others.

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْجَلِيلِ بْنِ عَطِيَّةَ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، أَنَّهُ قَالَ لأَبِيهِ يَا أَبَةِ إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لاَ إِلَهَ إِلاَّ أَنْتَ تُعِيدُهَا ثَلاَثًا حِينَ تُصْبِحُ وَثَلاَثًا حِينَ تُمْسِي . فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَدْعُو بِهِنَّ فَأَنَا أُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ . قَالَ عَبَّاسٌ فِيهِ وَتَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لاَ إِلَهَ إِلاَّ أَنْتَ تُعِيدُهَا ثَلاَثًا حِينَ تُصْبِحُ وَثَلاَثًا حِينَ تُمْسِي فَتَدْعُو بِهِنَّ فَأُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ " . وَبَعْضُهُمْ يَزِيدُ عَلَى صَاحِبِهِ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5090
In-book reference : Book 43, Hadith 318
English translation : Book 42, Hadith 5071

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

if anyone says a hundred times in the morning: “Glory be to Allah, the Sublime, and I begin with praise of him”, and says likewise in the evening, no one from the creatures will bring anything like the one which he will bring.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ سُهَيْلٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ حِينَ يُصْبِحُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ وَإِذَا أَمْسَى كَذَلِكَ لَمْ يُوَافِ أَحَدٌ مِنَ الْخَلاَئِقِ بِمِثْلِ مَا وَافَى " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5091
In-book reference : Book 43, Hadith 319
English translation : Book 42, Hadith 5072

(111) Chapter: What a man should say when he sees the new crescent

(111) باب مَا يَقُولُ الرَّجُلُ إِذَا رَأَى الْهِلاَلَ

Narrated Qatadah:

When the Prophet of Allah (ﷺ) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَأَى الْهِلاَلَ قَالَ " هِلاَلُ خَيْرٍ وَرُشْدٍ هِلاَلُ خَيْرٍ وَرُشْدٍ هِلاَلُ خَيْرٍ وَرُشْدٍ آمَنْتُ بِالَّذِي خَلَقَكَ " . ثَلاَثَ مَرَّاتٍ . ثُمَّ يَقُولُ " الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا " .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 5092
In-book reference : Book 43, Hadith 320
English translation : Book 42, Hadith 5073

Narrated Qatadah:

When the Messenger of Allah (ﷺ) saw the new moon, he turned away his face from it.

Abu Dawud said: On this subject there is no tradition which has perfect chain and is sound.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَنَّ زَيْدَ بْنَ حُبَابٍ، أَخْبَرَهُمْ عَنْ أَبِي هِلاَلٍ، عَنْ قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا رَأَى الْهِلاَلَ صَرَفَ وَجْهَهُ عَنْهُ . قَالَ أَبُو دَاوُدَ لَيْسَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي هَذَا الْبَابِ حَدِيثٌ مُسْنَدٌ صَحِيحٌ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 5093
In-book reference : Book 43, Hadith 321
English translation : Book 42, Hadith 5074

(112) Chapter: What to say when leaving one's home

(112) باب مَا يَقُولُ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ

Narrated Umm Salamah, Ummul Mu'minin:

The Messenger of Allah (ﷺ) never went out of my house without raising his eye to the sky and saying: "O Allah! I seek refuge in Thee lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ مَا خَرَجَ النَّبِيُّ صلى الله عليه وسلم مِنْ بَيْتِي قَطُّ إِلاَّ رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَىَّ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5094
In-book reference : Book 43, Hadith 322
English translation : Book 42, Hadith 5075

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: When a man goes out of his house and says: "In the name of Allah, I trust in Allah; there is no might and no power but in Allah," the following will be said to him at that time: "You are guided, defended and protected." The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَثْعَمِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " . قَالَ " يُقَالُ حِينَئِذٍ هُدِيتَ وَكُفِيتَ وَوُقِيتَ فَتَتَنَحَّى لَهُ الشَّيَاطِينُ فَيَقُولُ لَهُ شَيْطَانٌ آخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5095
In-book reference : Book 43, Hadith 323
English translation : Book 42, Hadith 5076

(113) Chapter: What a man should say when he enters his house

(113) باب مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ بَيْتَهُ

Narrated AbuMalik Al-Ash'ari:

The Prophet (ﷺ) said: When a man goes into his house, he should say: "O Allah! I ask Thee for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah our Lord do we trust." He should then greet his family.

حَدَّثَنَا ابْنُ عَوْفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي أَبِي، - قَالَ ابْنُ عَوْفٍ وَرَأَيْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَلَجَ الرَّجُلُ فِي بَيْتِهِ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا ثُمَّ لْيُسَلِّمْ عَلَى أَهْلِهِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5096
In-book reference : Book 43, Hadith 324
English translation : Book 42, Hadith 5077

(114) Chapter: What to say when a strong wind blows

(114) باب مَا يَقُولُ إِذَا هَاجَتِ الرِّيحُ

Narrated AbuHurayrah:

I heard the Messenger of Allah (ﷺ) say: The wind comes from Allah's mercy.

Salamah's version has: It is Allah's mercy; it (sometimes) brings blessing and (sometimes) brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، وَسَلَمَةُ، - يَعْنِي ابْنَ شَبِيبٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي ثَابِتُ بْنُ قَيْسٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرِّيحُ مِنْ رَوْحِ اللَّهِ " . قَالَ سَلَمَةُ فَرَوْحُ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ فَإِذَا رَأَيْتُمُوهَا فَلاَ تَسُبُّوهَا وَسَلُوا اللَّهَ خَيْرَهَا وَاسْتَعِيذُوا بِاللَّهِ مِنْ شَرِّهَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5097
In-book reference : Book 43, Hadith 325
English translation : Book 42, Hadith 5078

‘A’ishah, wife of the prophet (May peace be upon him), said :

I never saw the Messenger of Allah (May peace be upon him) laugh fully to such an extent that I could see his uvula. He would only smile, and when he saw clouds or wind, his face showed signs (of fear). I asked him: Messenger of Allah! When the people see the cloud, they rejoice, hoping for that it may contain rain, and I notice that when you see it, (the signs of) abomination on your face. He replied: ‘A'ishah! What gives me safety from the fact that it might contain punishment? A people were punished by the wind. When those people saw the punishment, they said: this is a cloud which would give us rain.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطُّ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ النَّاسُ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَتْ فِي وَجْهِكَ الْكَرَاهِيَةُ فَقَالَ " يَا عَائِشَةُ مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا هَذَا عَارِضٌ مُمْطِرُنَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5098
In-book reference : Book 43, Hadith 326
English translation : Book 42, Hadith 5079

Narrated Aisha, Ummul Mu'minin:

When the Prophet (ﷺ) saw a cloud formation in the sky, he left work, even if he were at prayer, and then would say: "O Allah! I seek refuge in Thee from its evil. " If it rained, he would say: "O Allah! send a beneficial downpour."

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَأَى نَاشِئًا فِي أُفُقِ السَّمَاءِ تَرَكَ الْعَمَلَ وَإِنْ كَانَ فِي صَلاَةٍ ثُمَّ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا " . فَإِنْ مُطِرَ قَالَ " اللَّهُمَّ صَيِّبًا هَنِيئًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5099
In-book reference : Book 43, Hadith 327
English translation : Book 42, Hadith 5080

(115) Chapter: Regarding rain

(115) باب مَا جَاءَ فِي الْمَطَرِ

Anas said; A shower of rain fell on us when we were with the Messenger of Allah (May peace be upon him). The Messenger of Allah (May peace be upon him) went out and removed his garment till some of the rain fell on him. We asked him; apostle of Allah! Why did you do this? He replied:
Because it has recently been with its Lord.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَطَرٌ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَسَرَ ثَوْبَهُ عَنْهُ حَتَّى أَصَابَهُ فَقُلْنَا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا قَالَ " لأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5100
In-book reference : Book 43, Hadith 328
English translation : Book 42, Hadith 5081

(116) Chapter: Regarding roosters and animals

(116) باب مَا جَاءَ فِي الدِّيكِ وَالْبَهَائِمِ

Narrated Zayd ibn Khalid:

The Prophet (ﷺ) said: Do not curse the cock, for it awakens for prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسُبُّوا الدِّيكَ فَإِنَّهُ يُوقِظُ لِلصَّلاَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5101
In-book reference : Book 43, Hadith 329
English translation : Book 42, Hadith 5082

Abu Hurairah reported the Prophet (May peace be upon him) as saying:

when you hear the cocks crowing, ask Allah for some of His grace, for they have seen as angel; but when you hear an ass braying, seek refuge in Allah from the devil, for it has seen the devil.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَسَلُوا اللَّهَ تَعَالَى مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5102
In-book reference : Book 43, Hadith 330
English translation : Book 42, Hadith 5083

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see which you do not see.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَمِعْتُمْ نُبَاحَ الْكِلاَبِ وَنَهِيقَ الْحُمُرِ بِاللَّيْلِ فَتَعَوَّذُوا بِاللَّهِ فَإِنَّهُنَّ يَرَيْنَ مَا لاَ تَرَوْنَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5103
In-book reference : Book 43, Hadith 331
English translation : Book 42, Hadith 5084

Narrated Ali ibn Umar ibn Husayn ibn Ali:

The Messenger of Allah (ﷺ) as saying: Do not go out much when there are few people about , for Allah the Exalted scatters abroad of His beasts in that hour (according to Ibn Marwan's version).
Ibn Marwan's version has: For Allah has creatures. He then mentioned the barking of dogs and braying of asses in a similar manner. He added in his version: Ibn al-Had said: Shurahbil ibn al-Hajib told me on the authority of Jabir ibn Abdullah from the Messenger of Allah (ﷺ) similar to it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ الدِّمَشْقِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ عَلِيِّ بْنِ عُمَرَ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، وَغَيْرِهِ، قَالاَ قَالَ رَسُولُ اللَّهِ " أَقِلُّوا الْخُرُوجَ بَعْدَ هَدْأَةِ الرِّجْلِ فَإِنَّ لِلَّهِ تَعَالَى دَوَابَّ يَبُثُّهُنَّ فِي الأَرْضِ " . قَالَ ابْنُ مَرْوَانَ " فِي تِلْكَ السَّاعَةِ " . وَقَالَ " فَإِنَّ لِلَّهِ خَلْقًا " . ثُمَّ ذَكَرَ نُبَاحَ الْكَلْبِ وَالْحَمِيرَ نَحْوَهُ وَزَادَ فِي حَدِيثِهِ قَالَ ابْنُ الْهَادِ وَحَدَّثَنِي شُرَحْبِيلُ الْحَاجِبُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5104
In-book reference : Book 43, Hadith 332
English translation : Book 42, Hadith 5085

(116) Chapter: The braying of donkeys and barking of dogs (116)

(117) Chapter: Saying the adhan in the ear of the newborn (117) باب فِي الصَّبِيِّ يُولَدُ فَيُؤَذَّنُ فِي أُذُنِهِ

Narrated AbuRafi': I saw the Messenger of Allah (ﷺ) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَاصِمُ بْنُ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ - حِينَ وَلَدَتْهُ فَاطِمَةُ - بِالصَّلاَةِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5105
In-book reference : Book 43, Hadith 333
English translation : Book 42, Hadith 5086

Narrated Aisha, Ummul Mu'minin:

Boys used to be brought to the Messenger of Allah (ﷺ), and he would invoke blessings on them. Yusuf added: "and soften some dates and rub their palates with them". He did not mention "blessings".

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ح وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُؤْتَى بِالصِّبْيَانِ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ - زَادَ يُوسُفُ - وَيُحَنِّكُهُمْ وَلَمْ يَذْكُرْ بِالْبَرَكَةِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5106
In-book reference : Book 43, Hadith 334
English translation : Book 42, Hadith 5087

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said to me: Have the mugharribun been seen (or some other word) among you? I asked: What do the mugharribun mean? He replied: They are those in whom is a strain of the jinn.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِيهِ، عَنْ أُمِّ حُمَيْدٍ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ رُئِيَ - أَوْ كَلِمَةً غَيْرَهَا - فِيكُمُ الْمُغَرِّبُونَ " . قُلْتُ وَمَا الْمُغَرِّبُونَ قَالَ " الَّذِينَ يَشْتَرِكُ فِيهِمُ الْجِنُّ " .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5107
In-book reference : Book 43, Hadith 335
English translation : Book 42, Hadith 5088

(118) Chapter: When one man seeks the refuge of another

(118) باب فِي الرَّجُلِ يَسْتَعِيذُ مِنَ الرَّجُلِ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone asks (you) for refuge for the sake of Allah, give him refuge; and if anyone asks you (for something) for the pleasure of Allah, give him. Ubaydullah said: If anyone asks you for the sake of Allah.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ، قَالاَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ، - قَالَ نَصْرٌ ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ " . قَالَ عُبَيْدُ اللَّهِ " مَنْ سَأَلَكُمْ بِاللَّهِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5108
In-book reference : Book 43, Hadith 336
English translation : Book 42, Hadith 5089

Ibn ‘Abbas reported the Messenger of Allah (May peace be upon him) as saying:

If anyone asks you refuge for Allah’s sake give him refuge; and if anyone asks you (for something) for Allah’s sake, give him. Sahl and Sulaiman said: if anyone calls you, respond to him. The Agreed version goes; if you do not afford to compensate him, pray Allah for him until you know that you have compensated him.

حَدَّثَنَا مُسَدَّدٌ، وَسَهْلُ بْنُ بَكَّارٍ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، - الْمَعْنَى - عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ "

. وَقَالَ سَهْلٌ وَعُثْمَانُ " وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ " . ثُمَّ اتَّفَقُوا " وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ " . قَالَ مُسَدَّدٌ وَعُثْمَانُ " فَإِنْ لَمْ تَجِدُوا فَادْعُوا اللَّهَ لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5109
In-book reference : Book 43, Hadith 337
English translation : Book 42, Hadith 5090

(119) Chapter: Warding off waswasah (119) باب فِي رَدِّ الْوَسْوَسَةِ

Narrated Abdullah ibn Abbas:

AbuZumayl said: I asked Ibn Abbas, saying: What is that I find in my breast? He asked: What is it? I replied: I swear by Allah, I cannot speak about it. He asked me: Is it something doubtful? and he laughed. He then said: No one could escape that, until Allah, the exalted, revealed: "If thou went in doubt as to what we have revealed unto thee, and ask those who have been reading the Book from before thee." He said: If you find something in your heart, say: He is the first and the Last, the Evident and the Immanent, and He has full knowledge of all things.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - يَعْنِي ابْنَ عَمَّارٍ - قَالَ حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ مَا شَىْءٌ أَجِدُهُ فِي صَدْرِي قَالَ مَا هُوَ قُلْتُ وَاللَّهِ مَا أَتَكَلَّمُ بِهِ . قَالَ فَقَالَ لِي أَشَىْءٌ مِنْ شَكٍّ قَالَ وَضَحِكَ . قَالَ مَا نَجَا مِنْ ذَلِكَ أَحَدٌ - قَالَ - حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ } الآيَةَ قَالَ فَقَالَ لِي إِذَا وَجَدْتَ فِي نَفْسِكَ شَيْئًا فَقُلْ { هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ }

Grade : **Hasan in chain** (Al-Albani) حكم: حسن الإسناد (الألباني)

Reference : Sunan Abi Dawud 5110
In-book reference : Book 43, Hadith 338
English translation : Book 42, Hadith 5091

Abu Hurairah said; His companion came to him and said; Messenger of Allah! We have thoughts which we cannot dare talk about and we do not like that we have them or talk about them. He said:

Have you experienced that? They replied: yes. He said : that is clear faith.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَهُ نَاسٌ مِنْ أَصْحَابِهِ فَقَالُوا يَا رَسُولَ اللَّهِ نَجِدُ فِي أَنْفُسِنَا الشَّىْءَ نُعْظِمُ أَنْ نَتَكَلَّمَ بِهِ أَوِ الْكَلاَمَ بِهِ مَا نُحِبُّ أَنَّ لَنَا وَأَنَّا تَكَلَّمْنَا بِهِ . قَالَ " أَوَقَدْ وَجَدْتُمُوهُ " . قَالُوا نَعَمْ . قَالَ " ذَاكَ صَرِيحُ الإِيمَانِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5111
In-book reference : Book 43, Hadith 339
English translation : Book 42, Hadith 5092

Narrated Abdullah ibn Abbas:

A man came to the Prophet (ﷺ) and said: Messenger of Allah! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting. Ibn Qudamah said "reduced his matter" instead of "reduced his guile".

Ibn Qudamah said "reduced his matter" instead of "reduced his guile".

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ، قُدَامَةَ بْنِ أَعْيَنَ قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ - يُعَرِّضُ بِالشَّىْءِ - لأَنْ يَكُونَ حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ " . قَالَ ابْنُ قُدَامَةَ " رَدَّ أَمْرَهُ " . مَكَانَ " رَدَّ كَيْدَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5112
In-book reference : Book 43, Hadith 340
English translation : Book 42, Hadith 5093

(120) Chapter: When a man claims to belong to someone other than his master

(120) باب فِي الرَّجُلِ يَنْتَمِي إِلَى غَيْرِ مَوَالِيهِ

Sa'id b. Malik said:

My ears heard it end my heart remembered it from Muhammad (May peace be upon him) who said: if a man claims to be the son of a man who is not his father, paradise will be forbidden for him. He said: I then met Abu Bakrah and mentioned it to him. He said: my ears heard it and my heart remembered it from Muhammad (peace be upon him).

'Asim said : I said : Abu 'Uthman! Two men testified before you. Who are they? He said : One of them is the one who is first to shoot arrow in the path of Allah or in the path of Islam, that is to say : Sa'd b. Malik. The other is the one came from al-Taif with ten and some men on foot. He then mentioned his excellence.

Abu Dawud said : When al-Nufaili mentioned this tradition, he said : I swear by Allah, this is sweater with me than honey, that is no say, his way transmission.

Abu 'Ali said : I heard Abu Dawud say : I heard Ahmad say : The people of Kufah have no light in their traditions. I did not see them like the people of Basrah. They learnt it from Shu'bah.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، قَالَ حَدَّثَنِي أَبُو عُثْمَانَ، قَالَ حَدَّثَنِي سَعْدُ بْنُ مَالِكٍ، قَالَ سَمِعَتْهُ أُذُنَاىَ، وَوَعَاهُ، قَلْبِي مِنْ مُحَمَّدٍ عَلَيْهِ السَّلاَمُ أَنَّهُ قَالَ " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ " . قَالَ فَلَقِيتُ أَبَا بَكْرَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ صلى الله عليه وسلم . قَالَ عَاصِمٌ فَقُلْتُ يَا أَبَا عُثْمَانَ لَقَدْ شَهِدَ عِنْدَكَ رَجُلاَنِ أَيُّمَا رَجُلَيْنِ . فَقَالَ أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ أَوْ فِي الإِسْلاَمِ يَعْنِي سَعْدَ بْنَ مَالِكٍ وَالآخَرُ قَدِمَ مِنَ الطَّائِفِ فِي بِضْعَةٍ وَعِشْرِينَ رَجُلاً عَلَى أَقْدَامِهِمْ فَذَكَرَ فَضْلاً . قَالَ أَبُو عَلِيٍّ سَمِعْتُ أَبَا دَاوُدَ قَالَ قَالَ النُّفَيْلِيُّ حَيْثُ حَدَّثَ بِهَذَا الْحَدِيثِ وَاللَّهِ إِنَّهُ عِنْدِي أَحْلَى مِنَ الْعَسَلِ يَعْنِي قَوْلَهُ حَدَّثَنَا وَحَدَّثَنِي قَالَ أَبُو عَلِيٍّ وَسَمِعْتُ أَبَا دَاوُدَ يَقُولُ سَمِعْتُ أَحْمَدَ يَقُولُ لَيْسَ لِحَدِيثِ أَهْلِ الْكُوفَةِ نُورٌ - قَالَ - وَمَا رَأَيْتُ مِثْلَ أَهْلِ الْبَصْرَةِ كَانُوا تَعَلَّمُوهُ مِنْ شُعْبَةَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5113
In-book reference : Book 43, Hadith 341
English translation : Book 42, Hadith 5094

Abu Hurairah reported the Prophet (May peace be upon him) as saying :

if a man becomes the client of any people without the permission of his patrons (i.e. those who have freed him), on him will be the curse of Allah, of angels and of all people; no obligatory or supererogatory worship will be accepted from him.

حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ عَمْرٍو - حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5114
In-book reference : Book 43, Hadith 342
English translation : Book 42, Hadith 5095

Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying:

If anyone pretends to be the son of a man other than his father, or attributes his freedom to people other than those who set him free, on him will be the curse of Allah that will continue till the day of resurrection.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، - وَنَحْنُ بِبَيْرُوتَ - عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمُتَتَابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5115
In-book reference : Book 43, Hadith 343
English translation : Book 42, Hadith 5096

(121) Chapter: Regarding boasting of one's lineage

(121) باب فِي التَّفَاخُرِ بِالأَحْسَابِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Jahannam; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose.

حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ، حَدَّثَنَا الْمُعَافَى، ح وَحَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، - وَهَذَا حَدِيثُهُ - عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ

قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ أَنْتُمْ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ لَيَدَعَنَّ رِجَالٌ فَخْرَهُمْ بِأَقْوَامٍ إِنَّمَا هُمْ فَحْمٌ مِنْ فَحْمِ جَهَنَّمَ أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجِعْلاَنِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتْنَ " .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5116
In-book reference : Book 43, Hadith 344
English translation : Book 42, Hadith 5097

(122) Chapter: Regarding tribalism (122) باب فِي الْعَصَبِيَّةِ

Narrated Abdullah ibn Mas'ud:

If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.

حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رُدِّيَ فَهُوَ يُنْزَعُ بِذَنَبِهِ .

Grade : **Sahih Mauquf Marfu'** (Al-Albani) حكم: **صحيح موقوف مرفوع** (الألباني)

Reference : Sunan Abi Dawud 5117
In-book reference : Book 43, Hadith 345
English translation : Book 42, Hadith 5098

'Abd Allah b. Mas'ud said :

I went to the prophet (May peace be upon him) when he was in a skin tent. He then mentioned something similar to it.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ فَذَكَرَ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5118
In-book reference : Book 43, Hadith 346
English translation : Book 42, Hadith 5099

Narrated Wathilah ibn al-Asqa':

I asked: Messenger of Allah! what is party spirit? He replied: That you should help your people in wrongdoing.

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ، حَدَّثَنَا الْفِرْيَابِيُّ، حَدَّثَنَا سَلَمَةُ بْنُ بِشْرٍ الدِّمَشْقِيُّ، عَنْ بِنْتِ وَاثِلَةَ بْنِ الأَسْقَعِ، أَنَّهَا سَمِعَتْ أَبَاهَا، يَقُولُ قُلْتُ يَا رَسُولَ اللَّهِ مَا الْعَصَبِيَّةُ قَالَ " أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5119
In-book reference : Book 43, Hadith 347
English translation : Book 42, Hadith 5100

Narrated Suraqah ibn Malik ibn Ju'sham al-Mudlaji:

The Messenger of Allah (ﷺ) gave us an address and said: The best of you is the one who defends his tribe, so long as he commits no sin.
Abu Dawud said: Abu Ayyub b. Suwaid is weak.

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُحَدِّثُ عَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ الْمُدْلِجِيِّ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " خَيْرُكُمُ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْثَمْ " . قَالَ أَبُو دَاوُدَ أَيُّوبُ بْنُ سُوَيْدٍ ضَعِيفٌ .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 5120
In-book reference : Book 43, Hadith 348
English translation : Book 42, Hadith 5101

Jubair b. Mut'im reported the Messenger of Allah (May peace be upon him) as saying:

he who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us.'

حَدَّثَنَا ابْنُ السَّرْحِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَكِّيِّ، - يَعْنِي ابْنَ أَبِي لَبِيبَةَ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 5121
In-book reference : Book 43, Hadith 349
English translation : Book 42, Hadith 5102

Abu Musa reported the Messenger of Allah (May peace be upon him) as saying:

the son of a sister of a people belongs to them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5122
In-book reference : Book 43, Hadith 350
English translation : Book 42, Hadith 5103

Narrated AbuUqbah:

AbdurRahman ibn AbuUqbah quoted his father AbuUqbah who was a client from the people of Persia as saying: I was present at Uhud along with the Messenger of Allah (ﷺ), and on smiting one of the polytheists I said: Take this

from me who is the young Persian. The Messenger of Allah (ﷺ) then turned to me and said: Why did you not say: Take this from me who is the young Ansari?

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُقْبَةَ، عَنْ أَبِي عُقْبَةَ، - وَكَانَ مَوْلًى مِنْ أَهْلِ فَارِسَ - قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أُحُدًا فَضَرَبْتُ رَجُلاً مِنَ الْمُشْرِكِينَ فَقُلْتُ خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الْفَارِسِيُّ فَالْتَفَتَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " فَهَلاَّ قُلْتَ خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الأَنْصَارِيُّ " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 5123
In-book reference : Book 43, Hadith 351
English translation : Book 42, Hadith 5104

(123) Chapter: When one man loves another because of some good that he sees

(123) باب إِخْبَارِ الرَّجُلِ الرَّجُلَ بِمَحَبَّتِهِ إِيَّاهُ

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (ﷺ) said: When a man loves his brother, he should tell him that he loves him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ثَوْرٍ، قَالَ حَدَّثَنِي حَبِيبُ بْنُ عُبَيْدٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، - وَقَدْ كَانَ أَدْرَكَهُ - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5124
In-book reference : Book 43, Hadith 352
English translation : Book 42, Hadith 5105

Narrated Anas ibn Malik:

A man was with the Prophet (ﷺ) and a man passed by him and said: Messenger of Allah! I love this man. The Messenger of Allah (ﷺ) then asked: Have you informed him? He replied: No. He said: Inform him. He then went to him and said: I love you for Allah's sake. He replied: May He for Whose sake you love me love you!

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، كَانَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَمَرَّ بِهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لأُحِبُّ هَذَا . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَعْلَمْتَهُ " . قَالَ لاَ قَالَ " أَعْلِمْهُ " . قَالَ فَلَحِقَهُ فَقَالَ إِنِّي أُحِبُّكَ فِي اللَّهِ . فَقَالَ أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 5125
In-book reference : Book 43, Hadith 353
English translation : Book 42, Hadith 5106

'Abd Allah b. al-samit told that Abu Dharr said :

Messenger of Allah! A man loves some people, but he cannot do work like their work. He replied; Yes, Abu Dharr, will be with those whom you love. Abu Dharr then repeated it. The Messenger of Allah (May peace be upon him) also repeated it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلاَ يَسْتَطِيعُ أَنْ يَعْمَلَ كَعَمَلِهِمْ . قَالَ " أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحْبَبْتَ " . قَالَ فَإِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ . قَالَ " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ فَأَعَادَهَا أَبُو ذَرٍّ فَأَعَادَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih in chain** (Al-Albani) **صحيح الإسناد** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 5126
In-book reference : Book 43, Hadith 354
English translation : Book 42, Hadith 5107

Anas b. Malik said :

I never saw the Companions of the Messenger of Allah (May peace be upon him) so happy about anything as I saw them happy about this thing. A man said : Messenger of Allah! A man loves another man for the good work which he does, but he himself cannot do like it. The Messenger of Allah (May peace be upon him) said: A man will be with those whom he loves.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرِحُوا بِشَىْءٍ لَمْ أَرَهُمْ فَرِحُوا بِشَىْءٍ أَشَدَّ مِنْهُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الرَّجُلَ عَلَى الْعَمَلِ مِنَ الْخَيْرِ يَعْمَلُ بِهِ وَلاَ يَعْمَلُ بِمِثْلِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **الْمَرْءُ مَعَ مَنْ أَحَبَّ** " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 5127
In-book reference : Book 43, Hadith 355
English translation : Book 42, Hadith 5108

(124) Chapter: Regarding consultation

(124) باب فِي الْمَشُورَةِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: He who is consulted is trustworthy.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **الْمُسْتَشَارُ مُؤْتَمَنٌ** " .

Grade : **Sahih** (Al-Albani) **صحيح** (الألباني) **حكم:**

Reference : Sunan Abi Dawud 5128
In-book reference : Book 43, Hadith 356
English translation : Book 42, Hadith 5109

(125) Chapter: The one who guides others to do good

(125) باب فِي الدَّالِّ عَلَى الْخَيْرِ

Abu Mas'ud al-Ansari said :

A man came to the prophet (May peace be upon him) and said: Messenger of Allah! I have been left without a mount. So give me a mount. He replied: I have no mount to give, but go to so and so; he may perhaps give you a mount. He then went to him and he gave him a mount. He came to the Messenger of Allah (May peace be upon him) and informed him about it. Thereupon the Messenger of Allah (May peace be upon him) said: if anyone guides someone to a good (deed), he will get the reward like the reward of the one who does it.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي . قَالَ " لاَ أَجِدُ مَا أَحْمِلُكَ عَلَيْهِ وَلَكِنِ ائْتِ فُلاَنًا فَلَعَلَّهُ أَنْ يَحْمِلَكَ " . فَأَتَاهُ فَحَمَلَهُ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5129
In-book reference : Book 43, Hadith 357
English translation : Book 42, Hadith 5110

(126) Chapter: Regarding desires (126) باب فِي الْهَوَى

Narrated AbudDarda':

The Prophet (ﷺ) said: Your love for a thing causes blindness and deafness.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، حَدَّثَنَا بَقِيَّةُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ خَالِدِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ بِلاَلِ بْنِ أَبِي الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " حُبُّكَ الشَّىْءَ يُعْمِي وَيُصِمُّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5130
In-book reference : Book 43, Hadith 358
English translation : Book 42, Hadith 5111

(127) Chapter: Regarding intercession (127) باب فِي الشَّفَاعَةِ

Abu Musa reported the Messenger of Allah (May peace be upon him) as saying:

Make intercession to me, you will be rewarded, for Allah decrees what he wishes by the tongue of his prophet.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْفَعُوا إِلَىَّ لِتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5131
In-book reference : Book 43, Hadith 359
English translation : Book 42, Hadith 5112

Narrated Mu'awiyah:

Make intercession, you will be rewarded, for I purposely delay a matter so that you intercede and then you are rewarded. The Messenger of Allah (ﷺ) said: If you make intercession, you will be rewarded.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ، اشْفَعُوا تُؤْجَرُوا فَإِنِّي لأُرِيدُ الأَمْرَ فَأُؤَخِّرُهُ كَيْمَا تَشْفَعُوا فَتُؤْجَرُوا فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اشْفَعُوا تُؤْجَرُوا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5132
In-book reference : Book 43, Hadith 360
English translation : Book 42, Hadith 5113

A similar tradition has also been transmitted by Abu Musa from the prophet (May peace be upon him) through a different chain of narrators.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sunan Abi Dawud 5133
In-book reference : Book 43, Hadith 361
English translation : Book 42, Hadith 5114

(128) Chapter: A man should begin with his own name when writing a letter

(128) باب فِي الرَّجُلِ يَبْدَأُ بِنَفْسِهِ فِي الْكِتَابِ

Narrated al-Ala' ibn al-Hadrami:

Some of the children of al-Ala' ibn al-Hadrami said: Al-Ala' ibn al-Hadrami was the governor of the Prophet (ﷺ) at al-Bahrayn, and when he wrote to him he began with his won name.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، - قَالَ أَحْمَدُ قَالَ مَرَّةً يَعْنِي هُشَيْمًا - عَنْ بَعْضِ وَلَدِ الْعَلاَءِ أَنَّ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ كَانَ عَامِلَ النَّبِيِّ صلى الله عليه وسلم عَلَى الْبَحْرَيْنِ فَكَانَ إِذَا كَتَبَ إِلَيْهِ بَدَأَ بِنَفْسِهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5134
In-book reference : Book 43, Hadith 362
English translation : Book 42, Hadith 5115

Ibn al-Ala said :

Al-Ala b. al-Hadrami wrote to the prophet (May peace be upon him), and he began with his name.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ الْعَلاَءِ، عَنِ الْعَلاَءِ، - يَعْنِي ابْنَ الْحَضْرَمِيِّ - أَنَّهُ كَتَبَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَبَدَأَ بِاسْمِهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5135
In-book reference : Book 43, Hadith 363
English translation : Book 42, Hadith 5116

(129) Chapter: How to write to a dhimmi

(129) باب كَيْفَ يُكْتَبُ إِلَى الذِّمِّيِّ

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) wrote a letter to Heraclius: "From Muhammad, the Messenger of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance." Ibn Yahya reported on the authority of Ibn Abbas that AbuSufyan said to him: We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Messenger of Allah (ﷺ). Its contents were: "In the name of Allah, the Compassionate, the Merciful, from Muhammad the Messenger of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَتَبَ إِلَى هِرَقْلَ " مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى " . قَالَ ابْنُ يَحْيَى عَنِ ابْنِ عَبَّاسٍ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ قَالَ فَدَخَلْنَا عَلَى هِرَقْلَ فَأَجْلَسَنَا بَيْنَ يَدَيْهِ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا فِيهِ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5136
In-book reference : Book 43, Hadith 364
English translation : Book 42, Hadith 5117

(130) Chapter: Regarding honoring one's parents

(130) باب فِي بِرِّ الْوَالِدَيْنِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

A son does not repay what he owes to his father unless he buys him and emancipates him if he finds him in slavery.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، قَالَ حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَجْزِي وَلَدٌ وَالِدَهُ إِلاَّ أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5137
In-book reference : Book 43, Hadith 365
English translation : Book 42, Hadith 5118

Narrated Abdullah ibn Umar:

A woman was my wife and I loved her, but Umar hated her. He said to me: Divorce her, but I refused. Umar then went to the Prophet (ﷺ) and mentioned that to him. The Prophet (ﷺ) said: Divorce her.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ أَبِي ذِئْبٍ، قَالَ حَدَّثَنِي خَالِي الْحَارِثُ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ كَانَتْ تَحْتِي امْرَأَةٌ وَكُنْتُ أُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا فَقَالَ لِي طَلِّقْهَا فَأَبَيْتُ فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " طَلِّقْهَا " .

Grade	: **Sahih** (Al-Albani)	صحيح (الألباني)	حكم:

Reference : Sunan Abi Dawud 5138

In-book reference : Book 43, Hadith 366
English translation : Book 42, Hadith 5119

Bahz b. Hakim on his father's authority said that his grandfather said:

I said: Messenger of Allah! to whom should I show kindness? He replied: Your mother, next your mother, next your mother, and then comes your father, and then your relatives in order of relationship. The Messenger of Allah (ﷺ) said: If a man asks his slave whom he freed for giving him property which is surplus with him and he refuses to give it to him, the surplus property which he refused to give will be called on the Day of resurrection as a large bald snake.

Abu Dawud said: Aqra' means a snake whose hair of the head were removed on account of poison.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ " أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ الأَقْرَبَ فَالأَقْرَبَ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَسْأَلُ رَجُلٌ مَوْلاَهُ مِنْ فَضْلٍ هُوَ عِنْدَهُ فَيَمْنَعُهُ إِيَّاهُ إِلاَّ دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ فَضْلُهُ الَّذِي مَنَعَهُ شُجَاعًا أَقْرَعَ " . قَالَ أَبُو دَاوُدَ الأَقْرَعُ الَّذِي ذَهَبَ شَعْرُ رَأْسِهِ مِنَ السُّمِّ .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5139
In-book reference : Book 43, Hadith 367
English translation : Book 42, Hadith 5120

Kulaib b. Manfa'ah said that his grandfather told then he went to the Prophet (ﷺ) and said:

Messenger of Allah! to whom should I show kindness? He said: Your mother, your sister, your brother and the slave whom you set free and who is your relative, a due binding (on you), and a tie of relationship which should be joined.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا الْحَارِثُ بْنُ مُرَّةَ، حَدَّثَنَا كُلَيْبُ بْنُ مَنْفَعَةَ، عَنْ جَدِّهِ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ " أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ وَمَوْلاَكَ الَّذِي يَلِي ذَاكَ حَقٌّ وَاجِبٌ وَرَحِمٌ مَوْصُولَةٌ " .

Grade : **Da'if** (Al-Albani) ضعيف (الألباني) حكم:

Reference : Sunan Abi Dawud 5140
In-book reference : Book 43, Hadith 368
English translation : Book 42, Hadith 5121

‘Abd Allah b. ‘Amr (b. al-As) reported the Messenger of Allah (May peace be upon him) as saying:

A man’s reviling of his parents is one of the grave sins. He was asked : Messenger of Allah! How does a man revile his parents? He replied: He reviles the father of a man who then reviles his father, and he reviles a man’s mother and he reviles his.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، وَقَالَ، أَخْبَرَنَا ح، وَحَدَّثَنَا عَبَّادُ بْنُ مُوسَى، قَالاَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ " . قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ " يَلْعَنُ أَبَا الرَّجُلِ فَيَلْعَنُ أَبَاهُ وَيَلْعَنُ أُمَّهُ فَيَلْعَنُ أُمَّهُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5141

In-book reference : Book 43, Hadith 369
English translation : Book 42, Hadith 5122

Narrated AbuUsayd Malik ibn Rabi'ah as-Sa'idi:

While we were with the Messenger of Allah! (ﷺ) a man of Banu Salmah came to Him and said: Messenger of Allah is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - الْمَعْنَى - قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ، مَوْلَى بَنِي سَاعِدَةَ عَنْ أَبِيهِ، عَنْ أَبِي أُسَيْدٍ، مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا جَاءَهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ بَقِيَ مِنْ بِرِّ أَبَوَىَّ شَىْءٌ أَبَرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا قَالَ " نَعَمِ الصَّلاَةُ عَلَيْهِمَا وَالاِسْتِغْفَارُ لَهُمَا وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِي لاَ تُوصَلُ إِلاَّ بِهِمَا وَإِكْرَامُ صَدِيقِهِمَا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5142
In-book reference : Book 43, Hadith 370
English translation : Book 42, Hadith 5123

Ibn ‘Umar reported the Messenger of Allah (May peace be upon him) as saying:

One of the finest acts of kindness is for a man to treat his father’s friends in a kindly way after he has departed.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْمَرْءِ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5143
In-book reference : Book 43, Hadith 371
English translation : Book 42, Hadith 5124

Narrated AbutTufayl:

I saw the Prophet (ﷺ) distributing flesh at Ji'irranah, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach the Prophet (ﷺ), he spread out his cloak for her, and she sat on it. I asked: Who is she? The people said: She is his foster-mother.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ حَدَّثَنِي جَعْفَرُ بْنُ يَحْيَى بْنِ عُمَارَةَ بْنِ ثَوْبَانَ، أَخْبَرَنَا عُمَارَةُ بْنُ ثَوْبَانَ، أَنَّ أَبَا الطُّفَيْلِ، أَخْبَرَهُ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْسِمُ لَحْمًا بِالْجِعِرَّانَةِ - قَالَ أَبُو الطُّفَيْلِ وَأَنَا يَوْمَئِذٍ غُلاَمٌ أَحْمِلُ عَظْمَ الْجَزُورِ - إِذْ أَقْبَلَتِ امْرَأَةٌ حَتَّى دَنَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هِيَ فَقَالُوا هَذِهِ أُمُّهُ الَّتِي أَرْضَعَتْهُ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5144
In-book reference : Book 43, Hadith 372
English translation : Book 42, Hadith 5125

Narrated Umar ibn as-Sa'ib:

One day when the Messenger of Allah (ﷺ) was sitting, his foster-father came forward. He spread out of a part of his garment and he sit on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again , his foster-brother came forward. The Messenger of Allah (ﷺ) stood for him and seated him before himself.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عُمَرَ بْنَ السَّائِبِ، حَدَّثَهُ أَنَّهُ، بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ جَالِسًا يَوْمًا فَأَقْبَلَ أَبُوهُ مِنَ الرَّضَاعَةِ فَوَضَعَ لَهُ بَعْضَ ثَوْبِهِ فَقَعَدَ عَلَيْهِ ثُمَّ أَقْبَلَتْ أُمُّهُ فَوَضَعَ لَهَا شِقَّ ثَوْبِهِ مِنْ جَانِبِهِ الآخَرِ فَجَلَسَتْ عَلَيْهِ ثُمَّ أَقْبَلَ أَخُوهُ مِنَ الرَّضَاعَةِ فَقَامَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَجْلَسَهُ بَيْنَ يَدَيْهِ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5145
In-book reference : Book 43, Hadith 373
English translation : Book 42, Hadith 5126

(131) Chapter: The virtue of one who takes care of an orphan

(131) باب فِي فَضْلِ مَنْ عَالَ يَتَامَى

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: If anyone has a female child, and does not bury her alive, or slight her, or prefer his children (i.e. the male ones) to her, Allah will bring him into Paradise. Uthman did not mention "male children".

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنِ ابْنِ حُدَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أُنْثَى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا - قَالَ يَعْنِي الذُّكُورَ - أَدْخَلَهُ اللَّهُ الْجَنَّةَ " . وَلَمْ يَذْكُرْ عُثْمَانُ يَعْنِي الذُّكُورَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5146
In-book reference : Book 43, Hadith 374
English translation : Book 42, Hadith 5127

Narrated AbuSa'id al-Khudri:

The Prophet (ﷺ) said: If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا سُهَيْلٌ، - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنْ سَعِيدٍ الأَعْشَى، - قَالَ أَبُو دَاوُدَ وَهُوَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُكْمِلٍ الزُّهْرِيُّ - عَنْ أَيُّوبَ بْنِ بَشِيرٍ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ عَالَ ثَلاَثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5147
In-book reference : Book 43, Hadith 375
English translation : Book 42, Hadith 5128

The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators to the same effect. This version has :

“three sisters, or three daughter, or two daughter, or two sisters”.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ بِمَعْنَاهُ قَالَ " ثَلاَثُ أَخَوَاتٍ أَوْ ثَلاَثُ بَنَاتٍ أَوْ بِنْتَانِ أَوْ أُخْتَانِ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5148
In-book reference : Book 43, Hadith 376
English translation : Book 42, Hadith 5129

Narrated Awf ibn Malik al-Ashja'i':

The Prophet (ﷺ) said: I and a woman whose cheeks have become black shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا النَّهَّاسُ بْنُ قَهْمٍ، قَالَ حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ " . وَأَوْمَأَ يَزِيدُ بِالْوُسْطَى وَالسَّبَّابَةِ " امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5149
In-book reference : Book 43, Hadith 377
English translation : Book 42, Hadith 5130

(132) Chapter: One who takes care of an orphan

(132) باب فِي مَنْ ضَمَّ يَتِيمًا

Sahl (b. Sa’d) reported the prophet (May peace be upon him) as saying; I and the one who takes the responsibility of an orphan will be in Paradise thus, and he joined his middle finger and forefinger.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ سَهْلٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ " . وَقَرَنَ بَيْنَ أُصْبُعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5150
In-book reference : Book 43, Hadith 378
English translation : Book 42, Hadith 5131

(133) Chapter: The rights of neighbors

(133) باب فِي حَقِّ الْجِوَارِ

'A'ishah reported the Messenger of Allah (May peace be upon him) as saying:

Gabriel kept on commending the neighbor to me so that I thought he would make him an heir.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى قُلْتُ لَيُوَرِّثَنَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5151
In-book reference : Book 43, Hadith 379
English translation : Book 42, Hadith 5132

Narrated Abdullah ibn Amr ibn al-'As:

Mujahid said that Abdullah ibn Amr slaughtered a sheep and said: Have you presented a gift from it to my neighbour, the Jew, for I heard the Messenger of Allah (ﷺ) say: Gabriel kept on commending the neighbour to me so that I thought he would make an heir?

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا سُفْيَانُ، عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ ذَبَحَ شَاةً فَقَالَ أَهْدَيْتُمْ لِجَارِي الْيَهُودِيِّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5152
In-book reference : Book 43, Hadith 380
English translation : Book 42, Hadith 5133

Abu Hurairah said :

A man came to the prophet (May peace be upon him) complaining against his neighbor. He said: go and have patience. He again came to him twice or thrice. He then said : Go and throw your property in the way. So he threw his property in the way and the people began to ask him and he would tell them about him. The people then began to curse him; may Allah do with him so and so! Then his neighbor came to him and said: Return, you will not see from me anything which you dislike.

حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم يَشْكُو جَارَهُ فَقَالَ " اذْهَبْ فَاصْبِرْ " . فَأَتَاهُ مَرَّتَيْنِ أَوْ ثَلاَثًا فَقَالَ " اذْهَبْ فَاطْرَحْ مَتَاعَكَ فِي الطَّرِيقِ " . فَطَرَحَ مَتَاعَهُ فِي الطَّرِيقِ فَجَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُخْبِرُهُمْ خَبَرَهُ فَجَعَلَ النَّاسُ يَلْعَنُونَهُ فَعَلَ اللَّهُ بِهِ وَفَعَلَ وَفَعَلَ فَجَاءَ إِلَيْهِ جَارُهُ فَقَالَ لَهُ ارْجِعْ لاَ تَرَى مِنِّي شَيْئًا تَكْرَهُهُ .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 5153
In-book reference : Book 43, Hadith 381
English translation : Book 42, Hadith 5134

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

He who believes in Allah and in the last day should honour his guest; he who believes in Allah and in the last day should not harm his neighbor; he who believes in Allah and in the last day should speak good or keep silence.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ - وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5154
In-book reference : Book 43, Hadith 382
English translation : Book 42, Hadith 5135

‘A’ishah said:

I asked : apostle of Allah! I have two neighbors. With which of them should I begin? He replied: Begin with the one whose door is nearer to you.
Abu Dawud said: Shu’bah said this tradition : Talhah is a man of the Quraish.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، وَسَعِيدُ بْنُ مَنْصُورٍ، أَنَّ الْحَارِثَ بْنَ عُبَيْدٍ، حَدَّثَهُمْ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ بِأَيِّهِمَا أَبْدَأُ قَالَ " بِأَدْنَاهُمَا بَابًا " . قَالَ أَبُو دَاوُدَ قَالَ شُعْبَةُ فِي هَذَا الْحَدِيثِ طَلْحَةُ رَجُلٌ مِنْ قُرَيْشٍ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5155
In-book reference : Book 43, Hadith 383
English translation : Book 42, Hadith 5136

(134) Chapter: Regarding the rights of slaves (134) باب فِي حَقِّ الْمَمْلُوكِ

Narrated Ali ibn AbuTalib:

The last words which the Messenger of Allah (ﷺ) spoke were: Prayer, prayer; fear Allah about those whom your right hands possess.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ كَانَ آخِرُ كَلاَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم " الصَّلاَةَ الصَّلاَةَ اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5156
In-book reference : Book 43, Hadith 384

English translation : Book 42, Hadith 5137

Ma’rur b. Suwaid said :

I saw Abu Dharr at Rabadhah. He was wearing a thick cloak, and his slave also wore a similar one. He said : the people said: Abu Dharr! (it would be better) if you could take the cloak which your slave wore, and you combined that with, and it would be a pair of garments (hullah) and you would clothe him with another garment. He said: Abu Dharr said : I abused a man whose mother was a non-Arab and I reviled him for his mother. He complained against me to the apostle of allah (May peace be upon him). He said: Abu Dharr! You are a man who has a characteristic of pre-Islamic days. He said: they are your brethren; Allah has given you superiority over them; sell those who do not please you and do not punish Allah’s creatures.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ رَأَيْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ بُرْدٌ غَلِيظٌ وَعَلَى غُلاَمِهِ مِثْلُهُ قَالَ فَقَالَ الْقَوْمُ يَا أَبَا ذَرٍّ لَوْ كُنْتَ أَخَذْتَ الَّذِي عَلَى غُلاَمِكَ فَجَعَلْتَهُ مَعَ هَذَا فَكَانَتْ حُلَّةً وَكَسَوْتَ غُلاَمَكَ ثَوْبًا غَيْرَهُ . قَالَ فَقَالَ أَبُو ذَرٍّ إِنِّي كُنْتُ سَابَبْتُ رَجُلاً وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَعَيَّرْتُهُ بِأُمِّهِ فَشَكَانِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ " . قَالَ " إِنَّهُمْ إِخْوَانُكُمْ فَضَّلَكُمُ اللَّهُ عَلَيْهِمْ فَمَنْ لَمْ يُلاَئِمْكُمْ فَبِيعُوهُ وَلاَ تُعَذِّبُوا خَلْقَ اللَّهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5157
In-book reference : Book 43, Hadith 385
English translation : Book 42, Hadith 5138

Ma’rur b. Suwaid said :

We called on Abu Dharr at al-Rabadhah. He wore a cloak and his slave also wore a similar one. We said; Abu Dharr! If you took the cloak of your slave and combined it with your cloak, so that it could be a part of garments (hullah) and clothed him in another garment, (it would be better). He said; I heard the Messenger of Allah (May peace be upon him) say; They are your brethren. Allah has put them under your authority; so he who has his brother under his authority must feed him from what he eats and clothe him with what he wears, and not impose on him work which is too much for him, but if he does so, he must help him.
Abu Dawud said: Ibn Numair transmitted it from al-A'mash in a similar way.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ دَخَلْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَإِذَا عَلَيْهِ بُرْدٌ وَعَلَى غُلاَمِهِ مِثْلُهُ فَقُلْنَا يَا أَبَا ذَرٍّ لَوْ أَخَذْتَ بُرْدَ غُلاَمِكَ إِلَى بُرْدِكَ فَكَانَتْ حُلَّةً وَكَسَوْتَهُ ثَوْبًا غَيْرَهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَكْسُهُ مِمَّا يَلْبَسُ وَلاَ يُكَلِّفْهُ مَا يَغْلِبُهُ فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ " . قَالَ أَبُو دَاوُدَ وَرَوَاهُ ابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ نَحْوَهُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5158
In-book reference : Book 43, Hadith 386
English translation : Book 42, Hadith 5139

Abu Mas’ud al-Ansari said:

when I was beating a servant of mine, I heard a voice behind me saying: know, Abu Mas'ud-Ibn al-Muthanna said: "twice"-that Allah has more power over you than you have over him. I turned round and saw that it was that it was the prophet (May peace be upon him). I said : Messenger of Allah! He is free for Allah's sake. He said : If you had not done it, fire would have burned you or the fire would have touched you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ كُنْتُ أَضْرِبُ غُلاَمًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا " اعْلَمْ أَبَا مَسْعُودٍ " . قَالَ ابْنُ الْمُثَنَّى مَرَّتَيْنِ " لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ " . فَالْتَفَتُّ فَإِذَا هُوَ النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ حُرٌّ لِوَجْهِ اللَّهِ . قَالَ " أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلْ لَلَفَعَتْكَ النَّارُ أَوْ " لَمَسَّتْكَ النَّارُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5159
In-book reference : Book 43, Hadith 387
English translation : Book 42, Hadith 5140

The tradition mentioned above has also been transmitted by al-A'mash in a similar way to same way to the same effect through a different chain of narrators.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِ وَمَعْنَاهُ نَحْوَهُ قَالَ كُنْتُ أَضْرِبُ غُلاَمًا لِي أَسْوَدَ بِالسَّوْطِ وَلَمْ يَذْكُرْ أَمْرَ الْعِتْقِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5160
In-book reference : Book 43, Hadith 388
English translation : Book 42, Hadith 5141

Narrated AbuDharr:

The Prophet (ﷺ) said: Feed those of your slaves who please you from what you eat and clothe them with what you clothe yourselves, but sell those who do not please you and do not punish Allah's creatures.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لاَءَمَكُمْ مِنْ مَمْلُوكِيكُمْ فَأَطْعِمُوهُ مِمَّا تَأْكُلُونَ وَاكْسُوهُ مِمَّا تَكْتَسُونَ وَمَنْ لَمْ يُلاَئِمْكُمْ مِنْهُمْ فَبِيعُوهُ وَلاَ تُعَذِّبُوا خَلْقَ اللَّهِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5161
In-book reference : Book 43, Hadith 389
English translation : Book 42, Hadith 5142

Narrated Rafi' ibn Makith:

The Prophet (ﷺ) said: Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عُثْمَانَ بْنِ زُفَرَ، عَنْ بَعْضِ بَنِي رَافِعِ بْنِ مَكِيثٍ، عَنْ رَافِعِ بْنِ مَكِيثٍ، وَكَانَ، مِمَّنْ شَهِدَ الْحُدَيْبِيَةَ مَعَ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " حُسْنُ الْمَلَكَةِ نَمَاءٌ وَسُوءُ الْخُلُقِ شُؤْمٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5162
In-book reference : Book 43, Hadith 390
English translation : Book 42, Hadith 5143

Narrated Rafi' ibn Makith:

The Messenger of Allah (ﷺ) said: Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune.

حَدَّثَنَا ابْنُ الْمُصَفَّى، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا عُثْمَانُ بْنُ زُفَرَ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدِ بْنِ رَافِعِ بْنِ مَكِيثٍ، عَنْ عَمِّهِ الْحَارِثِ بْنِ رَافِعِ بْنِ مَكِيثٍ، وَكَانَ، رَافِعٌ مِنْ جُهَيْنَةَ قَدْ شَهِدَ الْحُدَيْبِيَةَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " حُسْنُ الْمَلَكَةِ نَمَاءٌ وَسُوءُ الْخُلُقِ شُؤْمٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5163
In-book reference : Book 43, Hadith 391
English translation : Book 42, Hadith 5144

Narrated Abdullah ibn Umar:

A man came to the Prophet (ﷺ) and asked: Messenger of Allah! how often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: Forgive him seventy times daily.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، - وَهَذَا حَدِيثُ الْهَمْدَانِيِّ وَهُوَ أَتَمُّ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ عَنِ الْعَبَّاسِ بْنِ جُلَيْدٍ الْحَجْرِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَمْ نَعْفُو عَنِ الْخَادِمِ فَصَمَتَ ثُمَّ أَعَادَ عَلَيْهِ الْكَلاَمَ فَصَمَتَ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ " اعْفُوا عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5164
In-book reference : Book 43, Hadith 392
English translation : Book 42, Hadith 5145

Abu Hurairah said:

Abu al-Qasim, the Prophet of Atonement (ﷺ) said to me: If anyone reviles his slave when he is innocent of what he said, he will be beaten on the Day of Resurrection.
The transmitter Mu'ammal said: 'Isa narrated it to us from al-Fudial, that is, Ibn Ghazwan.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالَ أَخْبَرَنَا عِيسَى، حَدَّثَنَا فُضَيْلٌ، - يَعْنِي ابْنَ غَزْوَانَ - عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ حَدَّثَنِي أَبُو الْقَاسِمِ، نَبِيُّ التَّوْبَةِ صلى الله عليه وسلم قَالَ " مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ جُلِدَ لَهُ يَوْمَ الْقِيَامَةِ حَدًّا " . قَالَ مُؤَمَّلٌ حَدَّثَنَا عِيسَى عَنِ الْفُضَيْلِ يَعْنِي ابْنَ غَزْوَانَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5165
In-book reference : Book 43, Hadith 393
English translation : Book 42, Hadith 5146

Hilal b. Yasaf said :

We were staying in the house of Suwaid b. Muqarrin. There was among us an old man who was hot-tempered. He had a slave-girl with him. He gave a slap on her face. I never saw Suwaid more angry than on that day. He said: there is no alternative for you except to free her. I was the seventh child in order of Muqarrin and we had only a female servant. The youngest of us gave a slap on her face. The prophet (May peace be upon him) commanded us to set her free.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، قَالَ كُنَّا نُزُولاً فِي دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ وَفِينَا شَيْخٌ فِيهِ حِدَّةٌ وَمَعَهُ جَارِيَةٌ فَلَطَمَ وَجْهَهَا فَمَا رَأَيْتُ سُوَيْدًا أَشَدَّ غَضَبًا مِنْهُ ذَاكَ الْيَوْمَ قَالَ عَجَزَ عَلَيْكَ إِلاَّ حُرُّ وَجْهِهَا لَقَدْ رَأَيْتُنَا سَابِعَ سَبْعَةٍ مِنْ وَلَدِ مُقَرِّنٍ وَمَا لَنَا إِلاَّ خَادِمٌ فَلَطَمَ أَصْغَرُنَا وَجْهَهَا فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِعِتْقِهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5166
In-book reference : Book 43, Hadith 394
English translation : Book 42, Hadith 5147

Narrated Mu'awiyah ibn Suwayd ibn Muqarrin:

I slapped a freed slave of ours. My father called him and me and said: Take retaliation on him. We, the people of Banu Muqarrin, were seven during the time of the Prophet (ﷺ),and we had only a female servant. A man of us slapped her. The Messenger of Allah (ﷺ) said: Set her free. They said: We have no other servant than her. He said: She must serve them till they become well off. When they become well off, they should set her free.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ، قَالَ لَطَمْتُ مَوْلًى لَنَا فَدَعَاهُ أَبِي وَدَعَانِي فَقَالَ اقْتَصَّ مِنْهُ فَإِنَّا مَعْشَرَ بَنِي مُقَرِّنٍ كُنَّا سَبْعَةً عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَلَيْسَ لَنَا إِلاَّ خَادِمٌ . فَلَطَمَهَا رَجُلٌ مِنَّا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْتِقُوهَا " . قَالُوا إِنَّهُ لَيْسَ لَنَا خَادِمٌ غَيْرَهَا . قَالَ " فَلْتَخْدُمْهُمْ حَتَّى يَسْتَغْنُوا فَإِذَا اسْتَغْنَوْا فَلْيُعْتِقُوهَا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5167
In-book reference : Book 43, Hadith 395
English translation : Book 42, Hadith 5148

Zadhan said:

I came to Ibn ‘Umar when he set his slave free. He took a stick or something else from the earth and said; for me there is no reward even equivalent to this. I heard the Messenger of Allah (May peace be upon him) say: If anyone slaps or beats his slave the atonement due from him is to set him free.

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ أَبِي صَالِحٍ، ذَكْوَانَ عَنْ زَاذَانَ، قَالَ أَتَيْتُ ابْنَ عُمَرَ وَقَدْ أَعْتَقَ مَمْلُوكًا لَهُ فَأَخَذَ مِنَ الأَرْضِ عُودًا أَوْ شَيْئًا فَقَالَ مَا لِي فِيهِ مِنَ الأَجْرِ مَا يَسْوَى هَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5168
In-book reference : Book 43, Hadith 396
English translation : Book 42, Hadith 5149

(135) Chapter: If a slave is sincere

(135) باب مَا جَاءَ فِي الْمَمْلُوكِ إِذَا نَصَحَ

‘Abd Allah b. ‘Umar reported the Messenger of Allah (May peace be upon him) as saying:
when a slave acts sincerely towards his master and worship Allah well, he will have a double reward.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5169
In-book reference : Book 43, Hadith 397
English translation : Book 42, Hadith 5150

(136) Chapter: The one turns a slave against his master

(136) باب فِيمَنْ خَبَّبَ مَمْلُوكًا عَلَى مَوْلاَهُ

Narrated AbuHurayrah:
The Prophet (ﷺ) said: If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ خَبَّبَ زَوْجَةَ امْرِئٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5170
In-book reference : Book 43, Hadith 398
English translation : Book 42, Hadith 5151

(137) Chapter: Seeking permission to enter

(137) باب فِي الاِسْتِئْذَانِ

Anas b. malik said :

A man peeped into some of the apartment of the prophet (May peace be upon him). The prophet (May peace be upon him) got up taking an arrowhead or arrowheads. He said: I can still picture myself looking at the Messenger of Allah (May peace be upon him) when he was exploring to pierce him.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِشْقَصٍ أَوْ مَشَاقِصَ - قَالَ - فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَخْتِلُهُ لِيَطْعُنَهُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5171
In-book reference : Book 43, Hadith 399
English translation : Book 42, Hadith 5152

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone peeps into the house of a people without their permission and he knocks out his eye, no responsibility is incurred for his eye.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اطَّلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ فَقَدْ هَدَرَتْ عَيْنُهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5172
In-book reference : Book 43, Hadith 400
English translation : Book 42, Hadith 5153

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When one has a look into the house, then there is no (need of) permission.

حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ كَثِيرٍ، عَنْ وَلِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ الْبَصَرُ فَلاَ إِذْنَ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5173
In-book reference : Book 43, Hadith 401
English translation : Book 42, Hadith 5154

Narrated Huzayl:

A man came. Uthman's version has: Sa'd ibn AbuWaqqas came. He stood at the door. Uthman's version has: (He stood) facing the door. The Prophet (ﷺ) said to him: Away from it, (stand) this side or that side. Asking permission is meant to escape from the look of an eye.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ هُزَيْلٍ، قَالَ جَاءَ رَجُلٌ - قَالَ عُثْمَانُ سَعْدُ بْنُ أَبِي وَقَّاصٍ - فَوَقَفَ عَلَى بَابِ النَّبِيِّ صلى الله عليه وسلم يَسْتَأْذِنُ فَقَامَ عَلَى الْبَابِ - قَالَ عُثْمَانُ مُسْتَقْبِلَ الْبَابِ - فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " هَكَذَا عَنْكَ أَوْ هَكَذَا فَإِنَّمَا الاِسْتِئْذَانُ مِنَ النَّظَرِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5174
In-book reference : Book 43, Hadith 402
English translation : Book 42, Hadith 5155

A similar tradition has also been transmitted by Talhah b. Musarrif from a man from Sa'd from the prophet (May peace be upon him) through a different chain of narrators.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ رَجُلٍ، عَنْ سَعْدٍ، نَحْوَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sunan Abi Dawud 5175
In-book reference : Book 43, Hadith 403
English translation : Book 42, Hadith 5156

(138) Chapter: How is permission to be sought

(138) باب كَيْفَ الاِسْتِئْذَانُ

Narrated Kaladah ibn Hanbal:

Safwan ibn Umayyah sent him with some milk, a young gazelle and some small cucumbers to the Messenger of Allah (ﷺ) when he was in the upper part of Mecca. I entered but I did not give a salutation. He said: Go back and say: "Peace be upon you"! This happened after Safwan ibn Umayyah and embraced Islam. Amr said: Ibn Safwan told me all this on the authority of Kaladah ibn Hanbal, and he did not say: I heard it from him.

Abu Dawud said: Yahya b. Habib said: Umayyah b. Safwan. He did not say: I heard from Kaladah b. Hanbal. Yahya also said: 'Amr b. 'Abd Allah b. Safwan told him that Kaladah b. al-Hanbal told him.

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، ح حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ، أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، أَخْبَرَهُ عَنْ كَلَدَةَ بْنِ حَنْبَلٍ، أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ، بَعَثَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِلَبَنٍ وَجِدَايَةٍ وَضَغَابِيسَ - وَالنَّبِيُّ صلى الله عليه وسلم بِأَعْلَى مَكَّةَ - فَدَخَلْتُ وَلَمْ أُسَلِّمْ فَقَالَ " ارْجِعْ فَقُلِ السَّلاَمُ عَلَيْكُمْ " . وَذَاكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ بْنُ أُمَيَّةَ . قَالَ عَمْرٌو وَأَخْبَرَنِي ابْنُ صَفْوَانَ بِهَذَا أَجْمَعَ عَنْ كَلَدَةَ بْنِ حَنْبَلٍ وَلَمْ يَقُلْ سَمِعْتُهُ مِنْهُ . قَالَ أَبُو دَاوُدَ قَالَ يَحْيَى بْنُ حَبِيبٍ أُمَيَّةُ بْنُ صَفْوَانَ وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَدَةَ بْنِ حَنْبَلٍ وَقَالَ يَحْيَى أَيْضًا عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بْنَ الْحَنْبَلِ أَخْبَرَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5176
In-book reference : Book 43, Hadith 404
English translation : Book 42, Hadith 5157

Narrated Rib'i:

A man of Banu Amir told that he asked the Prophet (ﷺ) for permission (to enter the house) when he was in the house, saying: May I enter ? The Prophet (ﷺ) said to his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say : Peace be upon you. May I enter?" The man heard it and said: Peace be upon you! May I enter ? The Prophet (ﷺ) permitted him and he entered.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، قَالَ حَدَّثَنَا رَجُلٌ، مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ فِي بَيْتٍ فَقَالَ أَلِجُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِخَادِمِهِ " اخْرُجْ إِلَى هَذَا فَعَلِّمْهُ الاِسْتِئْذَانَ فَقُلْ لَهُ قُلِ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ " . فَسَمِعَهُ الرَّجُلُ فَقَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ فَأَذِنَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5177
In-book reference : Book 43, Hadith 405
English translation : Book 42, Hadith 5158

Rib'i b. Hirash said I was told that a man of Banu 'Amir asked the prophet (May peace be upon him) for permission to enter the house. He then mentioned the rest of the tradition to the same effect.

Abu Dawud said:

Similarly, Musaddad transmitted it to us saying that Abu 'Awanah related it to us from Mansur. He did not say: "a man of Banu 'Amir".

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ حُدِّثْتُ أَنَّ رَجُلاً مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ وَلَمْ يَقُلْ عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ .

Reference : Sunan Abi Dawud 5178
In-book reference : Book 43, Hadith 406
English translation : Book 42, Hadith 5159

Rib'i said that a man of Banu Amir told him that he asked permission of the prophet (May peace be upon him) to enter the house. He related the tradition to the same effect, saying :

I heard it and so I said: Peace be upon you. May I enter?

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ رَجُلٍ، مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ . قَالَ فَسَمِعْتُهُ فَقُلْتُ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ

Reference : Sunan Abi Dawud 5179
In-book reference : Book 43, Hadith 407
English translation : Book 42, Hadith 5160

(139) Chapter: How many times should one say salam when seeking permission to enter

(139) باب كَمْ مَرَّةٍ يُسَلِّمُ الرَّجُلُ فِي الاِسْتِئْذَانِ

Abu Sa'id al-Khudri said:

I was sitting in one of the meeting of the Ansar. Abu Musa came terrified. We asked him; what makes you terrified? He replied: 'Umar sent for me; so I went to him and asked his permission three times, but he did not permit me (to

enter), so I came back. He asked; what has prevented you from coming to me? I replied: I came and asked permission three times, but it was not granted to me (so I returned). The Messenger of Allah (May peace be upon him) has said: When one of you asks permission three times and it is not granted to him, he should go away. He (‘Umar’) said; establish the proof of it. So Abu Sa’id said: the youngest of the people will accompany you. So Abu Sa’id got up with him and testified.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، أَخْبَرَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنْتُ جَالِسًا فِي مَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ فَجَاءَ أَبُو مُوسَى فَزِعًا فَقُلْنَا لَهُ مَا أَفْزَعَكَ قَالَ أَمَرَنِي عُمَرُ أَنْ آتِيَهُ فَأَتَيْتُهُ فَاسْتَأْذَنْتُ ثَلاَثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ أَنْ تَأْتِيَنِي قُلْتُ قَدْ جِئْتُ فَاسْتَأْذَنْتُ ثَلاَثًا فَلَمْ يُؤْذَنْ لِي وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ " . قَالَ لَتَأْتِيَنِّي عَلَى هَذَا بِالْبَيِّنَةِ قَالَ فَقَالَ أَبُو سَعِيدٍ لاَ يَقُومُ مَعَكَ إِلاَّ أَصْغَرُ الْقَوْمِ . قَالَ فَقَامَ أَبُو سَعِيدٍ مَعَهُ فَشَهِدَ لَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5180
In-book reference : Book 43, Hadith 408
English translation : Book 42, Hadith 5161

Abu Musa said that he came to ‘Umar and asked permission three times saying :

Abu Musa asks permission, al-Ash’ari ask permission, and ‘Abd Allah b. Qais asks permission, but it was not granted to him. So he went away and ‘umar sent for him saying: what did you return? He replied: The Messenger of Allah (May peace be upon him) said: When one of you asks permission three times and it is not granted to him, he should go away. He said: Establish the proof of it. He went, came back, and said; This is Ubayy. Ubayy said: ‘Umar, do not be an agony for the Companions of the Messenger of Allah (peace be upon him). ‘Umar said : I shall not be an agony for the Companions of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّهُ أَتَى عُمَرَ فَاسْتَأْذَنَ ثَلاَثًا فَقَالَ يَسْتَأْذِنُ أَبُو مُوسَى يَسْتَأْذِنُ الأَشْعَرِيُّ يَسْتَأْذِنُ عَبْدُ اللَّهِ بْنُ قَيْسٍ فَلَمْ يُؤْذَنْ لَهُ فَرَجَعَ فَبَعَثَ إِلَيْهِ عُمَرُ مَا رَدَّكَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَسْتَأْذِنُ أَحَدُكُمْ ثَلاَثًا فَإِنْ أُذِنَ لَهُ وَإِلاَّ فَلْيَرْجِعْ " . قَالَ ائْتِنِي بِبَيِّنَةٍ عَلَى هَذَا . فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ هَذَا أُبَىٌّ فَقَالَ أُبَىٌّ يَا عُمَرُ لاَ تَكُنْ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ عُمَرُ لاَ أَكُونُ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Hasan in chain** (Al-Albani) حكم: حسن الإسناد (الألباني)

Reference : Sunan Abi Dawud 5181
In-book reference : Book 43, Hadith 409
English translation : Book 42, Hadith 5162

’Ubaid b. ‘Umair said :

Abu Musa asked ‘Umar for permission to enter the house. This version has: he went with Abu sa’ld who testified to it. He said Did this practice of the Messenger of Allah (May peace be upon him) remain hidden from me? My

engagement in the transaction in the market made me oblivious of it. Now give me salutation as you wish; and do not ask permission.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى، اسْتَأْذَنَ عَلَى عُمَرَ بِهَذِهِ الْقِصَّةِ . قَالَ فِيهِ فَانْطَلَقَ بِأَبِي سَعِيدٍ فَشَهِدَ لَهُ فَقَالَ أَخَفِيَ عَلَىَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَلْهَانِي السَّفْقُ بِالأَسْوَاقِ وَلَكِنْ سَلِّمْ مَا شِئْتَ وَلاَ تَسْتَأْذِنْ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5182
In-book reference : Book 43, Hadith 410
English translation : Book 42, Hadith 5163

The tradition mentioned above has also been transmitted by Abu Musa in a similar way through a different chain of narrators. This version has:

‘Umar said to Abu Musa : I do not blame you, but the matter of transmitting a tradition from the Messenger of Allah (May peace be upon him) is serious.

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ، حَدَّثَنَا هِشَامٌ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ قَالَ فَقَالَ عُمَرُ لأَبِي مُوسَى إِنِّي لَمْ أَتَّهِمْكَ وَلَكِنَّ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم شَدِيدٌ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5183
In-book reference : Book 43, Hadith 411
English translation : Book 42, Hadith 5164

The tradition mentioned above has also been transmitted by Abu Musa through a different chain of narrators in a similar manner. This version has :

‘Umar said to Abd Musa: I do not blame you, but I am afraid that the people may talk carelessly about the Messenger of Allah (May peace be upon him).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ غَيْرِ، وَاحِدٍ، مِنْ عُلَمَائِهِمْ فِي هَذَا فَقَالَ عُمَرُ لأَبِي مُوسَى أَمَا إِنِّي لَمْ أَتَّهِمْكَ وَلَكِنْ خَشِيتُ أَنْ يَتَقَوَّلَ النَّاسُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5184
In-book reference : Book 43, Hadith 412
English translation : Book 42, Hadith 5165

Narrated Qays ibn Sa'd:

The Messenger of Allah (ﷺ) came to visit us in our house, and said: Peace and Allah's mercy be upon you! Sa'd returned the greeting in a lower tone.
Qays said: I said: Do you not grant permission to the Messenger of Allah (ﷺ) to enter?

He said: Leave him, he will give us many greetings. The Messenger of Allah (ﷺ) then said: Peace and Allah's mercy be upon you! Sa'd again responded in a lower tone. The Messenger of Allah (ﷺ) again said: Peace and Allah's mercy be upon you! So the Messenger of Allah (ﷺ) went away.

Sa'd went after him and said: Messenger of Allah! I heard your greetings and responded in a lower tone so that you might give us many greetings. The Messenger of Allah (ﷺ) returned with him. Sa'd then offered to prepare bath-water for him, and he took a bath. He then gave him a long wrapper dyed with saffron or wars and he wrapped himself in it.

The Messenger of Allah (ﷺ) then raised his hands and said: O Allah, bestow Thy blessings and mercy on the family of Sa'd ibn Ubadah! The Messenger of Allah (ﷺ) then shared their meals.

When he intended to return, Sa'd brought near him an ass which was covered with a blanket. The Messenger of Allah (ﷺ) mounted it.

Sa'd said: O Qays, accompany the Messenger of Allah. Qays said: The Messenger of Allah (ﷺ) said to me: Ride. But I refused. He again said: Either ride or go away. He said: So I went away.

Hisham said: AbuMarwan (transmitted) from Muhammad ibn AbdurRahman ibn As'ad ibn Zurarah.

Abu Dawud said: 'Umar b. 'Abd al-Wahid and Ibn Sama'ah transmitted it from al-Awzai' in mursal form (the ling of the Companion being missing), and they did not mention Qais b. Sa'd.

حَدَّثَنَا هِشَامٌ أَبُو مَرْوَانَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - الْمَعْنَى - قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ سَمِعْتُ يَحْيَى بْنَ أَبِي كَثِيرٍ، يَقُولُ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَسْعَدَ بْنِ زُرَارَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ زَارَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَنْزِلِنَا فَقَالَ " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " . فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا . قَالَ قَيْسٌ فَقُلْتُ أَلاَ تَأْذَنُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ ذَرْهُ يُكْثِرْ عَلَيْنَا مِنَ السَّلاَمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " . فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " . ثُمَّ رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاتَّبَعَهُ سَعْدٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَسْمَعُ تَسْلِيمَكَ وَأَرُدُّ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْثِرَ عَلَيْنَا مِنَ السَّلاَمِ . قَالَ فَانْصَرَفَ مَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَمَرَ لَهُ سَعْدٌ بِغِسْلٍ فَاغْتَسَلَ ثُمَّ نَاوَلَهُ مِلْحَفَةً مَصْبُوغَةً بِزَعْفَرَانٍ أَوْ وَرْسٍ فَاشْتَمَلَ بِهَا ثُمَّ رَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ وَهُوَ يَقُولُ " اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدِ بْنِ عُبَادَةَ " . قَالَ ثُمَّ أَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الطَّعَامِ فَلَمَّا أَرَادَ الاِنْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَّأَ عَلَيْهِ بِقَطِيفَةٍ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ سَعْدٌ يَا قَيْسُ اصْحَبْ رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَ قَيْسٌ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْكَبْ " . فَأَبَيْتُ ثُمَّ قَالَ " إِمَّا أَنْ تَرْكَبَ وَإِمَّا أَنْ تَنْصَرِفَ " . قَالَ فَانْصَرَفْتُ . قَالَ هِشَامٌ أَبُو مَرْوَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَسْعَدَ بْنِ زُرَارَةَ . قَالَ أَبُو دَاوُدَ رَوَاهُ عُمَرُ بْنُ عَبْدِ الْوَاحِدِ وَابْنُ سَمَاعَةَ عَنِ الأَوْزَاعِيِّ مُرْسَلاً وَلَمْ يَذْكُرَا قَيْسَ بْنَ سَعْدٍ .

Grade : **Da'if in chain** (Al-Albani) حكم: ضعيف الإسناد (الألباني)

Reference : Sunan Abi Dawud 5185
In-book reference : Book 43, Hadith 413
English translation : Book 42, Hadith 5166

Narrated Abdullah ibn Busr:

When the Messenger of Allah (ﷺ) came to some people's door, he did not face it squarely, but faced the right or left corner, and said: Peace be upon you! peace be upon you! That was because there were no curtains on the doors of the house at that time.

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ الْبَابَ مِنْ تِلْقَاءِ وَجْهِهِ وَلَكِنْ مِنْ رُكْنِهِ الأَيْمَنِ أَوِ الأَيْسَرِ وَيَقُولُ " السَّلاَمُ عَلَيْكُمُ السَّلاَمُ عَلَيْكُمْ " . وَذَلِكَ أَنَّ الدُّورَ لَمْ يَكُنْ عَلَيْهَا يَوْمَئِذٍ سُتُورٌ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5186
In-book reference : Book 43, Hadith 414
English translation : Book 42, Hadith 5167

(140) Chapter: Asking permission to enter by knocking

(140) باب الرَّجُلِ يَسْتَأْذِنُ بِالدَّقِّ

Jabir said that he went to the prophet (ﷺ) about the debt of my father. He said :

I knocked at the door. He asked : who is there? I replied: it is I. he said: I, as though he disapproved of it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، أَنَّهُ ذَهَبَ إِلَى النَّبِيِّ صلى الله عليه وسلم فِي دَيْنِ أَبِيهِ فَدَقَقْتُ الْبَابَ فَقَالَ " مَنْ هَذَا " . قُلْتُ أَنَا . قَالَ " أَنَا أَنَا " . كَأَنَّهُ كَرِهَهُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5187
In-book reference : Book 43, Hadith 415
English translation : Book 42, Hadith 5168

Narrated Nafi' ibn AbdulHarith:

I went out with the (Messenger of Allah (ﷺ) until I entered a garden, he said: Keep on closing the door. The door was then closed. I then said: Who is there ? He then narrated the rest of the tradition.

Abu Dawud said: That is to say, the tradition of Abu Musa al-Ash'ari. In this version he said: "He then knocked at the door."

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، - يَعْنِي الْمَقَابِرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى دَخَلْتُ حَائِطًا فَقَالَ لِي " أَمْسِكِ الْبَابَ " . فَضُرِبَ الْبَابُ فَقُلْتُ " مَنْ هَذَا " . وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ يَعْنِي حَدِيثَ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ فِيهِ فَدَقَّ الْبَابَ .

Grade : **Hasan in chain** (Al-Albani) حكم: حسن الإسناد (الألباني)

Reference : Sunan Abi Dawud 5188
In-book reference : Book 43, Hadith 416
English translation : Book 42, Hadith 5169

(141) Chapter: If a man is invited, that is considered permission to enter

(141) باب فِي الرَّجُلِ يُدْعَى أَيَكُونُ ذَلِكَ إِذْنَهُ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A man's messenger sent to another indicates his permission to enter.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبٍ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح (الألباني)**

Reference : Sunan Abi Dawud 5189
In-book reference : Book 43, Hadith 417
English translation : Book 42, Hadith 5170

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When one of you is invited to take meals and comes along with the messenger, that serves as permission for him to enter.

Abu 'Ali al-Lu'lu said: I heard Abu Dawud say: Qatadah did not hear anything from Abu Rafi'.

حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَجَاءَ مَعَ الرَّسُولِ فَإِنَّ ذَلِكَ لَهُ إِذْنٌ " . قَالَ أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ سَمِعْتُ أَبَا دَاوُدَ يَقُولُ قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ شَيْئًا .

Grade : **Sahih li ghairih** (Al-Albani) حكم: **صحيح لغيره (الألباني)**

Reference : Sunan Abi Dawud 5190
In-book reference : Book 43, Hadith 418
English translation : Book 42, Hadith 5171

(142) Chapter: Asking permission to enter at the three times of undress

(142) باب الاِسْتِئْذَانِ فِي الْعَوْرَاتِ الثَّلاَثِ

Ibn ‘Abbas said :

Most of the people did not act upon the verse about asking permission to enter the house. I have commanded this slave-girl of mine to ask my permission to enter.

Abu Dawud said: 'Ata also transmitted it from Ibn 'Abbas in a similar way. He commanded to act upon this.

حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ حَدَّثَنَا ح، وَحَدَّثَنَا ابْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، وَابْنُ، عَبْدَةَ - وَهَذَا حَدِيثُهُ - قَالاَ أَخْبَرَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ لَمْ يُؤْمَرْ بِهَا أَكْثَرُ النَّاسِ آيَةُ الإِذْنِ وَإِنِّي لآمُرُ جَارِيَتِي هَذِهِ تَسْتَأْذِنُ عَلَىَّ . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ يَأْمُرُ بِهِ .

حكم: **صحيح الإسناد موقوف (الألباني)**

Reference : Sunan Abi Dawud 5191
In-book reference : Book 43, Hadith 419
English translation : Book 42, Hadith 5172

Narrated Abdullah Ibn Abbas:

Ikrimah said: A group of people from Iraq said: Ibn Abbas, what is your opinion about the verse in which we have been commanded whatever we have been commanded, but no one acts upon it? The word of Allah, Most High, reads: "O ye who believe! Let those whom your right hands possess, and the (children) among you, who have not come of age, ask your permission (before) they enter your presence on three occasions: before morning prayer, while

you are undressing for the noonday heat, and after late-night prayer. These are your three times of undress; outside those times it is not wrong for you or for them to move about."

Al-Qa'nabi recited the verse up to "full of knowledge and wisdom".

Ibn Abbas said: Allah is Most Clement and Most Merciful to the believers. He loves concealment. The people had neither curtains nor curtained canopies in their houses. Sometimes a servant, a child or a female orphan of a man entered while the man was having sexual intercourse with his wife. So Allah commanded them to ask permission in those times of undress. Then Allah brought them curtains and all good things. But I did not see anyone following it after that.

Abu Dawud said: The tradition of 'Ubaid Allah and of 'Ata, weakens this tradition.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، أَنَّ نَفَرًا، مِنْ أَهْلِ الْعِرَاقِ قَالُوا يَا ابْنَ عَبَّاسٍ كَيْفَ تَرَى فِي هَذِهِ الآيَةِ الَّتِي أُمِرْنَا فِيهَا بِمَا أُمِرْنَا وَلاَ يَعْمَلُ بِهَا أَحَدٌ قَوْلُ اللَّهِ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاَثَ مَرَّاتٍ مِنْ قَبْلِ صَلاَةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلاَةِ الْعِشَاءِ ثَلاَثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلاَ عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ } قَرَأَ الْقَعْنَبِيُّ إِلَى { عَلِيمٌ حَكِيمٌ } قَالَ ابْنُ عَبَّاسٍ إِنَّ اللَّهَ حَلِيمٌ رَحِيمٌ بِالْمُؤْمِنِينَ يُحِبُّ السَّتْرَ وَكَانَ النَّاسُ لَيْسَ لِبُيُوتِهِمْ سُتُورٌ وَلاَ حِجَالٌ فَرُبَّمَا دَخَلَ الْخَادِمُ أَوِ الْوَلَدُ أَوْ يَتِيمَةُ الرَّجُلِ وَالرَّجُلُ عَلَى أَهْلِهِ فَأَمَرَهُمُ اللَّهُ بِالاِسْتِئْذَانِ فِي تِلْكَ الْعَوْرَاتِ فَجَاءَهُمُ اللَّهُ بِالسُّتُورِ وَالْخَيْرِ فَلَمْ أَرَ أَحَدًا يَعْمَلُ بِذَلِكَ بَعْدُ . قَالَ أَبُو دَاوُدَ حَدِيثُ عُبَيْدِ اللَّهِ وَعَطَاءٍ يُفْسِدُ هَذَا .

حكم: حسن الإسناد موقوف (الألباني)

Reference	: Sunan Abi Dawud 5192
In-book reference	: Book 43, Hadith 420
English translation	: Book 42, Hadith 5173

(143) Chapter: Spreading salam

(143) باب فِي إِفْشَاءِ السَّلاَمِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلاَ أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلاَمَ بَيْنَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference	: Sunan Abi Dawud 5193
In-book reference	: Book 43, Hadith 421
English translation	: Book 42, Hadith 5174

‘Abd Allah b. ‘Amr said :

A man asked the Messenger of Allah (May peace be upon him): When aspect of Islam is best? He replied: that you should provide food and greet both those you know and those you do not know.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ ‏"‏ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5194
In-book reference : Book 43, Hadith 422
English translation : Book 42, Hadith 5175

(144) Chapter: How to greet others with salam (144) باب كَيْفَ السَّلاَمُ

Narrated Imran ibn Husayn:

A man came to the Prophet (ﷺ) and said: Peace be upon you! He responded to his salutation. He then sat down. The Prophet (ﷺ) said: Ten. Another man came and said: Peace and Allah's mercy be upon you! He responded to his salutation when he sat down. He said: Twenty. Another man came and said: Peace and Allah's mercy and blessings be upon you! He responded to him and said when he sat down: and blessings be upon you! He responded to him and said when he sat down: Thirty.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ السَّلاَمُ عَلَيْكُمْ ‏.‏ فَرَدَّ عَلَيْهِ السَّلاَمَ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ عَشْرٌ ‏"‏ ‏.‏ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ‏.‏ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ ‏"‏ عِشْرُونَ ‏"‏ ‏.‏ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ‏.‏ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ ‏"‏ ثَلاَثُونَ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5195
In-book reference : Book 43, Hadith 423
English translation : Book 42, Hadith 5176

Narrated Mu'adh ibn Anas:

(This version is same as previous No 5176 from the Prophet (ﷺ), adding that): Afterwards another man came and said: Peace and Allah's mercy, blessings and forgiveness be upon you! whereupon he said: Forty. adding: Thus are excellent qualities rewarded.

حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ أَظُنُّ أَنِّي سَمِعْتُ نَافِعَ بْنَ يَزِيدَ، قَالَ أَخْبَرَنِي أَبُو مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ زَادَ ثُمَّ أَتَى آخَرُ فَقَالَ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ فَقَالَ ‏"‏ أَرْبَعُونَ ‏"‏ ‏.‏ قَالَ ‏"‏ هَكَذَا تَكُونُ الْفَضَائِلُ ‏"‏ ‏.‏

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5196
In-book reference : Book 43, Hadith 424

English translation : Book 42, Hadith 5177

(145) Chapter: The virtue of the one who initiates the greeting of salam

(145) باب فِي فَضْلِ مَنْ بَدَأَ بِالسَّلاَمِ

Narrated AbuUmamah:

The Prophet (ﷺ) said: Those who are nearest to Allah are they who are first to give a salutation.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِي خَالِدٍ، وَهْبٍ عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ، عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلاَمِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5197
In-book reference : Book 43, Hadith 425
English translation : Book 42, Hadith 5178

(146) Chapter: Regarding who should be greeted first

(146) باب مَنْ أَوْلَى بِالسَّلاَمِ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying :

The young should salute the old, the one who is passing by should salute the one who is sitting, and a small company should salute a large one.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ ‏"‏ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5198
In-book reference : Book 43, Hadith 426
English translation : Book 42, Hadith 5179

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

one who is riding should salute one who is walking. He then mentioned the rest of the tradition.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنَا زِيَادٌ، أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي ‏"‏ ‏.‏ ثُمَّ ذَكَرَ الْحَدِيثَ ‏.‏

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5199
In-book reference : Book 43, Hadith 427
English translation : Book 42, Hadith 5180

(147) Chapter: Regarding when a man parts from another, then meets him again, he should greet him with the salam

(147) باب فِي الرَّجُلِ يُفَارِقُ الرَّجُلَ ثُمَّ يَلْقَاهُ أَيُسَلِّمُ عَلَيْهِ

Narrated AbuHurayrah:

When one of you meets his brother, he should salute him, then if he meets him again after a tree, wall or stone has come between them, he should also salute him.
Mu'awiyah said: 'Abd al-Wahhab b. Bakht transmitted a similar tradition to me from Abu al-Zinad, from al-A'raj, from Abu Hurairah, from the Messenger of Allah (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي مُوسَى، عَنْ أَبِي مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا . قَالَ مُعَاوِيَةُ وَحَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ بُخْتٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ سَوَاءً .

Grade : **Sahih Mauquf and Marfu'** (Al-Albani) حكم: صحيح موقوفا ومرفوعا (الألباني)

Reference : Sunan Abi Dawud 5200
In-book reference : Book 43, Hadith 428
English translation : Book 42, Hadith 5181

Narrated Abdullah ibn Abbas:

Umar came to the Prophet (ﷺ) when he was in his wooden oriel, and said to him: Peace be upon you. Messenger of Allah, peace be upon you! May Umar enter ?

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ فِي مَشْرُبَةٍ لَهُ فَقَالَ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلاَمُ عَلَيْكُمْ أَيَدْخُلُ عُمَرُ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5201
In-book reference : Book 43, Hadith 429
English translation : Book 42, Hadith 5182

(148) Chapter: Regarding greeting children (148) باب فِي السَّلاَمِ عَلَى الصِّبْيَانِ

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) came to some children who were playing: He saluted them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى غِلْمَانٍ يَلْعَبُونَ فَسَلَّمَ عَلَيْهِمْ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5202
In-book reference : Book 43, Hadith 430
English translation : Book 42, Hadith 5183

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) came to us when I was a boy among the boys. He saluted us and took me by my hand. He then sent me with some message. He himself sat in the shadow of a wall, or he said: near a wall until I returned to him.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، قَالَ قَالَ أَنَسٌ انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا غُلاَمٌ فِي الْغِلْمَانِ فَسَلَّمَ عَلَيْنَا ثُمَّ أَخَذَ بِيَدِي فَأَرْسَلَنِي بِرِسَالَةٍ وَقَعَدَ فِي ظِلِّ جِدَارٍ - أَوْ قَالَ إِلَى جِدَارٍ - حَتَّى رَجَعْتُ إِلَيْهِ .

حكم: صحيح دون القعود في الظل (الألباني)

Reference : Sunan Abi Dawud 5203
In-book reference : Book 43, Hadith 431
English translation : Book 42, Hadith 5184

(149) Chapter: Regarding greeting women

(149) باب فِي السَّلاَمِ عَلَى النِّسَاءِ

Asma', daughter of Yazid, said :

the Prophet (ﷺ), passed us by when we were with some women and gave us a salutation.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، سَمِعَهُ مِنْ، شَهْرِ بْنِ حَوْشَبٍ يَقُولُ أَخْبَرَتْهُ أَسْمَاءُ بِنْتُ يَزِيدَ، مَرَّ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5204
In-book reference : Book 43, Hadith 432
English translation : Book 42, Hadith 5185

(150) Chapter: Regarding greeting Ahl-ad-dhimmah

(150) باب فِي السَّلاَمِ عَلَى أَهْلِ الذِّمَّةِ

Narrated AbuHurayrah:

Suhayl ibn AbuSalih said: I went out with my father to Syria. The people passed by the cloisters in which there were Christians and began to salute them. My father said: Do not give them salutation first, for AbuHurayrah reported the Messenger of Allah (ﷺ) as saying: Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، قَالَ خَرَجْتُ مَعَ أَبِي إِلَى الشَّامِ فَجَعَلُوا يَمُرُّونَ بِصَوَامِعَ فِيهَا نَصَارَى فَيُسَلِّمُونَ عَلَيْهِمْ فَقَالَ أَبِي لاَ تَبْدَءُوهُمْ بِالسَّلاَمِ فَإِنَّ أَبَا هُرَيْرَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبْدَءُوهُمْ بِالسَّلاَمِ وَإِذَا لَقِيتُمُوهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5205
In-book reference : Book 43, Hadith 433
English translation : Book 42, Hadith 5186

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) said: When one of the Jews greets you saying: Death may come upon you, reply: The same to you.

Abu Dawud said: Malik b. 'Adb Allah b. Dinar transmitted it in a similar manner, and al-Thawri transmitted it from 'Abd Allah b. Dinar. He said in this version: The same to you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُولُ السَّامُ عَلَيْكُمْ فَقُولُوا وَعَلَيْكُمْ " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رَوَاهُ مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ وَرَوَاهُ الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ فِيهِ " وَعَلَيْكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5206
In-book reference : Book 43, Hadith 434
English translation : Book 42, Hadith 5187

Anas said:

The Companions of the prophet (ﷺ) said to the prophet (ﷺ): The people of the Book salute us. How should we reply to them? He said: say : the same to you.

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أَصْحَابَ النَّبِيِّ، صلى الله عليه وسلم قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا فَكَيْفَ نَرُدُّ عَلَيْهِمْ قَالَ " **قُولُوا وَعَلَيْكُمْ** " . قَالَ أَبُو دَاوُدَ وَكَذَلِكَ رِوَايَةُ عَائِشَةَ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ وَأَبِي بَصْرَةَ يَعْنِي الْغِفَارِيَّ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5207
In-book reference : Book 43, Hadith 435
English translation : Book 42, Hadith 5188

(151) Chapter: Regarding saying the salam when leaving the gathering

(151) باب فِي السَّلاَمِ إِذَا قَامَ مِنَ الْمَجْلِسِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالاَ حَدَّثَنَا بِشْرٌ، - يَعْنِيَانِ ابْنَ الْمُفَضَّلِ - عَنِ ابْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، - قَالَ مُسَدَّدٌ سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ - عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ** " .

Grade : **Hasan Sahih** (Al-Albani) حسن صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5208
In-book reference : Book 43, Hadith 436
English translation : Book 42, Hadith 5189

(152) Chapter: It is disliked to say "alaikas salam"(upon you be peace)

(152) باب كَرَاهِيَةِ أَنْ يَقُولَ عَلَيْكَ السَّلاَمُ

Narrated AbuJurayy al-Hujaymi:

I came to the Prophet (ﷺ) and said: Upon you be peace, Messenger of Allah! He said: Do not say: Upon you be peace, for "Upon you be peace" is the salutation to the dead.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ أَبِي غِفَارٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي جُرَىٍّ الْهُجَيْمِيِّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ عَلَيْكَ السَّلاَمُ يَا رَسُولَ اللَّهِ . قَالَ " لاَ تَقُلْ عَلَيْكَ السَّلاَمُ فَإِنَّ عَلَيْكَ السَّلاَمُ تَحِيَّةُ الْمَوْتَى " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5209
In-book reference : Book 43, Hadith 437
English translation : Book 42, Hadith 5190

(153) Chapter: What has been narrated about one person responding on behalf of a group

(153) باب مَا جَاءَ فِي رَدِّ الْوَاحِدِ عَنِ الْجَمَاعَةِ

Narrated Ali ibn AbuTalib:

AbuDawud said: Al-Hasan ibn Ali traced this tradition back to the Prophet (ﷺ): When people are passing by, it is enough if one of them gives a salutation on their behalf, and that it is enough for those who are sitting if one of them replies.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ خَالِدٍ الْخُزَاعِيُّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رضى الله عنه - قَالَ أَبُو دَاوُدَ رَفَعَهُ الْحَسَنُ بْنُ عَلِيٍّ - قَالَ " يُجْزِئُ عَنِ الْجَمَاعَةِ، إِذَا مَرُّوا أَنْ يُسَلِّمَ، أَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5210
In-book reference : Book 43, Hadith 438
English translation : Book 42, Hadith 5191

(154) Chapter: Regarding shaking hands

(154) باب فِي الْمُصَافَحَةِ

Narrated Al-Bara' ibn Azib:

The Prophet (ﷺ) said: If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، عَنْ زَيْدٍ أَبِي الْحَكَمِ الْعَنَزِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا الْتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ عَزَّ وَجَلَّ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا " .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 5211
In-book reference : Book 43, Hadith 439
English translation : Book 42, Hadith 5192

Narrated Al-Bara' ibn Azib:

The Prophet (ﷺ) said: Two Muslims will not meet and shake hands having their sins forgiven them before they separate.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ، وَابْنُ، نُمَيْرٍ عَنِ الأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5212
In-book reference : Book 43, Hadith 440
English translation : Book 42, Hadith 5193

Narrated Anas ibn Malik:

When the people of the Yemen came, the Messenger of Allah (ﷺ) said: The people of the Yemen have come to you and they are first to shake hands.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ " .

حكم: **صحيح إلا أن قوله وهم أول مدرج فيه من قول أنس (الألباني)**

Reference : Sunan Abi Dawud 5213
In-book reference : Book 43, Hadith 441
English translation : Book 42, Hadith 5194

(155) Chapter: Regarding embracing

(155) باب فِي الْمُعَانَقَةِ

Narrated AbuDharr:

Ayyub ibn Bushayr ibn Ka'b al-Adawi quoted a man of Anazah who said that he asked AbuDharr when he left Syria: I wish to ask you about a tradition of the Messenger of Allah (ﷺ). He said: I shall tell you except that it is something secret. Did the Messenger of Allah (ﷺ) shake hands with you when you met him? He replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home. When I came I was informed that he had sent for me. I came to him and found him on a couch. He embraced me and that was better and better.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا أَبُو الْحُسَيْنِ، - يَعْنِي خَالِدَ بْنَ ذَكْوَانَ - عَنْ أَيُّوبَ بْنِ بُشَيْرِ بْنِ كَعْبٍ الْعَدَوِيِّ، عَنْ رَجُلٍ، مِنْ عَنَزَةَ أَنَّهُ قَالَ لأَبِي ذَرٍّ حَيْثُ سُيِّرَ مِنَ الشَّامِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ مِنْ حَدِيثِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ إِذًا أُخْبِرَكَ بِهِ إِلاَّ أَنْ يَكُونَ سِرًّا . قُلْتُ إِنَّهُ لَيْسَ بِسِرٍّ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَافِحُكُمْ إِذَا لَقِيتُمُوهُ قَالَ مَا لَقِيتُهُ قَطُّ إِلاَّ صَافَحَنِي وَبَعَثَ إِلَىَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَىَّ فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ فَالْتَزَمَنِي فَكَانَتْ تِلْكَ أَجْوَدَ وَأَجْوَدَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5214
In-book reference : Book 43, Hadith 442
English translation : Book 42, Hadith 5195

(156) Chapter: Standing to receive someone

(156) باب مَا جَاءَ فِي الْقِيَامِ

Abu Sa’id al-Khudri said:

When Banu Quraizah capitulated agreeing to accept Sa’d’s judgement, the Prophet (ﷺ) sent a messenger to him. When he came riding on a white ass, the prophet (ﷺ) said: stand up to (show respect to) your chief, or he said : “to the best of you”. He came and sat beside the Messenger of Allah (May peace be upon him).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ أَهْلَ قُرَيْظَةَ لَمَّا نَزَلُوا عَلَى حُكْمِ سَعْدٍ أَرْسَلَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَجَاءَ عَلَى حِمَارٍ أَقْمَرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قُومُوا إِلَى سَيِّدِكُمْ " . أَوْ " إِلَى خَيْرِكُمْ " . فَجَاءَ حَتَّى قَعَدَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5215
In-book reference : Book 43, Hadith 443
English translation : Book 42, Hadith 5196

The tradition mentioned above has also been transmitted by Shu’bah through a different chain of narrators. This version has :

when he came near the mosque, he said to the Ansar; stand up showing respect to your chief.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، بِهَذَا الْحَدِيثِ قَالَ فَلَمَّا كَانَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ " قُومُوا إِلَى سَيِّدِكُمْ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5216
In-book reference : Book 43, Hadith 444
English translation : Book 42, Hadith 5197

Narrated Aisha, Ummul Mu'minin:

I never saw anyone more like the Messenger of Allah (ﷺ) in respect of gravity, calm deportment, pleasant disposition - according to al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honour her face. When she came to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ، عَائِشَةَ رضى الله عنها أَنَّهَا قَالَتْ مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَهَدْيًا وَدَلاًّ - وَقَالَ الْحَسَنُ حَدِيثًا وَكَلاَمًا وَلَمْ يَذْكُرِ الْحَسَنُ السَّمْتَ وَالْهَدْىَ وَالدَّلَّ - بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ فَاطِمَةَ كَرَّمَ اللَّهُ وَجْهَهَا كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا وَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5217
In-book reference : Book 43, Hadith 445
English translation : Book 42, Hadith 5198

(157) Chapter: A man kissing his child

(157) باب فِي قُبْلَةِ الرَّجُلِ وَلَدَهُ

Abu Hurairah said; Al-Aqra' b. Habib saw that the Messenger of Allah(ﷺ) was kissing Husain. He said:

I have ten children and I have never kissed any of them. The Messenger of Allah(ﷺ) said: He who does not show tenderness will not be shown tenderness.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ، أَبْصَرَ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يُقَبِّلُ حُسَيْنًا فَقَالَ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا فَعَلْتُ هَذَا بِوَاحِدٍ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5218
In-book reference : Book 43, Hadith 446
English translation : Book 42, Hadith 5199

'A'ishah said :

the prophet (ﷺ) said; Good tidings to you, 'A'ishah, for Allah Most High has revealed your innocence. He then recited to her the Quranic verses. Her parents said: Kiss the head of the Messenger of Allah (ﷺ). I said : Praise be to Allah, most High, not to you.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، رضى الله عنها قَالَتْ ثُمَّ قَالَ تَعْنِي النَّبِيَّ صلى الله عليه وسلم " أَبْشِرِي يَا عَائِشَةُ فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عُذْرَكِ " . وَقَرَأَ عَلَيْهَا الْقُرْآنَ فَقَالَ أَبَوَاىَ قُومِي فَقَبِّلِي رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَتْ أَحْمَدُ اللَّهَ لاَ إِيَّاكُمَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5219
In-book reference : Book 43, Hadith 447
English translation : Book 42, Hadith 5200

(158) Chapter: Regarding kissing between the eyes

(158) باب فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ

Narrated Ash-Sha'bi:

The Prophet (ﷺ) received Ja'far ibn AbuTalib, embraced him and kissed him between both of his eyes (forehead).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَجْلَحَ، عَنِ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ فَالْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5220
In-book reference : Book 43, Hadith 448
English translation : Book 42, Hadith 5201

(159) Chapter: Regarding kissing the cheek

(159) باب فِي قُبْلَةِ الْخَدِّ

Narrated AbuNadrah:

Ilyas ibn Dighfal said: I saw AbuNadrah kissing on the cheek of al-Hasan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ إِيَاسِ بْنِ دَغْفَلٍ، قَالَ رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ خَدَّ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ .

حكم: صحيح الإسناد مقطوع (الألباني)

Reference : Sunan Abi Dawud 5221
In-book reference : Book 43, Hadith 449
English translation : Book 42, Hadith 5202

Narrated Al-Bara' ibn Azib:

I went in with AbuBakr when he had newly come to Medina and he found his daughter Aisha lying down afflicted with fever. AbuBakr went to her, and saying: How are you, girlie? kissed her on the cheek.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ دَخَلْتُ مَعَ أَبِي بَكْرٍ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَّى فَأَتَاهَا أَبُو بَكْرٍ فَقَالَ لَهَا كَيْفَ أَنْتِ يَا بُنَيَّةُ وَقَبَّلَ خَدَّهَا .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5222
In-book reference : Book 43, Hadith 450
English translation : Book 42, Hadith 5203

(160) Chapter: Regarding kissing the hand

(160) باب فِي قُبْلَةِ الْيَدِ

Narrated Abdullah ibn Umar:

Ibn Umar told a story and said: We then came near the Prophet (ﷺ) and kissed his hand.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ وَذَكَرَ، قِصَّةً قَالَ فَدَنَوْنَا - يَعْنِي - مِنَ النَّبِيِّ صلى الله عليه وسلم فَقَبَّلْنَا يَدَهُ .

Grade : **Da'if** (Al-Albani) حكم: ضعيف (الألباني)

Reference : Sunan Abi Dawud 5223
In-book reference : Book 43, Hadith 451
English translation : Book 42, Hadith 5204

(161) Chapter: Regarding kissing the body

(161) باب فِي قُبْلَةِ الْجَسَدِ

Narrated Usayd ibn Hudayr,:

AbdurRahman ibn AbuLayla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (ﷺ) poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (ﷺ) then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Messenger of Allah!

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، - رَجُلٍ مِنَ الأَنْصَارِ - قَالَ بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ وَكَانَ فِيهِ مِزَاحٌ بَيْنَا يُضْحِكُهُمْ فَطَعَنَهُ النَّبِيُّ صلى الله عليه وسلم فِي خَاصِرَتِهِ بِعُودٍ فَقَالَ أَصْبِرْنِي . فَقَالَ " اصْطَبِرْ " . قَالَ إِنَّ عَلَيْكَ قَمِيصًا وَلَيْسَ عَلَىَّ قَمِيصٌ . فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم عَنْ قَمِيصِهِ فَاحْتَضَنَهُ وَجَعَلَ يُقَبِّلُ كَشْحَهُ قَالَ إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5224
In-book reference : Book 43, Hadith 452
English translation : Book 42, Hadith 5205

(162) Chapter: Regarding kissing the feet (162) باب قُبْلَةِ الرِّجْلِ

Narrated al-Wazi' ibn Zari':

Umm Aban, daughter of al-Wazi' ibn Zari', quoting his grandfather, who was a member of the deputation of AbdulQays, said: When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Messenger of Allah (ﷺ). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (ﷺ).

He said to him: You have two characteristics which Allah likes: gentleness and deliberation.

He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature.

He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ، حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الأَعْنَقُ، حَدَّثَتْنِي أُمُّ أَبَانَ بِنْتُ الْوَازِعِ بْنِ زَارِعٍ، عَنْ جَدِّهَا، زَارِعٍ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ قَالَ لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا فَنُقَبِّلُ يَدَ النَّبِيِّ صلى الله عليه وسلم وَرِجْلَهُ - قَالَ - وَانْتَظَرَ الْمُنْذِرُ الأَشَجُّ حَتَّى أَتَى عَيْبَتَهُ فَلَبِسَ ثَوْبَيْهِ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ لَهُ " إِنَّ فِيكَ خَلَّتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالأَنَاةُ " . قَالَ يَا رَسُولَ اللَّهِ أَنَا أَتَخَلَّقُ بِهِمَا أَمِ اللَّهُ جَبَلَنِي عَلَيْهِمَا قَالَ " بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا " . قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلَّتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ .

حكم: **حسن دون ذكر الرجلين** (الألباني)

Reference : Sunan Abi Dawud 5225
In-book reference : Book 43, Hadith 453
English translation : Book 42, Hadith 5206

(163) Chapter: Saying "may Allah make me your ransom" (163) باب فِي الرَّجُلِ يَقُولُ جَعَلَنِي اللَّهُ فِدَاكَ

Narrated AbuDharr:

The Prophet (ﷺ) addressed me, saying: O AbuDharr! I replied: At thy service and at thy pleasure, Messenger of Allah! may I be ransom for thee.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، عَنْ حَمَّادٍ، - يَعْنِيَانِ ابْنَ أَبِي سُلَيْمَانَ - عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ " . فَقُلْتُ لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ وَأَنَا فِدَاؤُكَ .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5226
In-book reference : Book 43, Hadith 454
English translation : Book 42, Hadith 5207

(164) Chapter: Saying "an'am Allahu bika 'aynam" (May Allah give you tranquility)

(164) باب فِي الرَّجُلِ يَقُولُ أَنْعَمَ اللَّهُ بِكَ عَيْنًا

Narrated Imran ibn Husayn:

In the pre-Islamic period we used to say: "May Allah make the eye happy for you," and "Good morning" but when Islam came, we were forbidden to say that.

AbdurRazzaq said on the authority of Ma'mar: It is disapproved that a man should say: "May Allah make the eye happy for you," but there is no harm in saying: "May Allah make your eye happy.

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، أَوْ غَيْرِهِ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ، قَالَ كُنَّا نَقُولُ فِي الْجَاهِلِيَّةِ أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَنْعِمْ صَبَاحًا فَلَمَّا كَانَ الإِسْلاَمُ نُهِينَا عَنْ ذَلِكَ . قَالَ عَبْدُ الرَّزَّاقِ قَالَ مَعْمَرٌ يُكْرَهُ أَنْ يَقُولَ الرَّجُلُ أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَلاَ بَأْسَ أَنْ يَقُولَ أَنْعَمَ اللَّهُ عَيْنَكَ .

Grade : **Da'if in chain** (Al-Albani) حكم: **ضعيف الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5227
In-book reference : Book 43, Hadith 455
English translation : Book 42, Hadith 5208

(165) Chapter: Saying "May Allah protect you" (Hafizak Allah)

(165) باب فِي الرَّجُلِ يَقُولُ لِلرَّجُلِ حَفِظَكَ اللَّهُ

Abu Qatadah said:

The Prophet (ﷺ) was on journey. The people became thirsty, and they went quickly. I guarded the Messenger of Allah(ﷺ) on that night. He said: May Allah guard you for the reason you have guarded His Prophet!

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، قَالَ حَدَّثَنَا أَبُو قَتَادَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ لَهُ فَعَطِشُوا فَانْطَلَقَ سَرَعَانُ النَّاسِ فَلَزِمْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تِلْكَ اللَّيْلَةَ فَقَالَ " حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5228
In-book reference : Book 43, Hadith 456
English translation : Book 42, Hadith 5209

(166) Chapter: Standing up to honor a person

(166) باب فِي قِيَامِ الرَّجُلِ لِلرَّجُلِ

Narrated Mu'awiyah:

AbuMijlaz said: Mu'awiyah went out to Ibn az-Zubayr and Ibn Amir. Ibn Amir got up and Ibn az-Zubayr remained sitting. Mu'awiyah said to Ibn Amir: Sit down, for I heard the Messenger of Allah (ﷺ) say: Let him who likes people to stand up before him prepare his place in Hell.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ، قَالَ خَرَجَ مُعَاوِيَةُ عَلَى ابْنِ الزُّبَيْرِ وَابْنِ عَامِرٍ فَقَامَ ابْنُ عَامِرٍ وَجَلَسَ ابْنُ الزُّبَيْرِ فَقَالَ مُعَاوِيَةُ لاِبْنِ عَامِرٍ اجْلِسْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَحَبَّ أَنْ يَمْثُلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5229
In-book reference : Book 43, Hadith 457
English translation : Book 42, Hadith 5210

Narrated AbuUmamah:

The Messenger of Allah (ﷺ) came out to us leaning on a stick. We stood up to show respect to him. He said: Do not stand up as foreigners do for showing respect to one another.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مِسْعَرٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الْعَدَبَّسِ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَوَكِّئًا عَلَى عَصًا فَقُمْنَا إِلَيْهِ فَقَالَ " لاَ تَقُومُوا كَمَا تَقُومُ الأَعَاجِمُ يُعَظِّمُ بَعْضُهَا بَعْضًا " .

حكم: ضعيف لكن النهي عن فعل فارس في م (الألباني)

Reference : Sunan Abi Dawud 5230
In-book reference : Book 43, Hadith 458
English translation : Book 42, Hadith 5211

(167) Chapter: Regarding saying: “So-and-so sends Salam to you”

(167) باب فِي الرَّجُلِ يَقُولُ فُلاَنٌ يُقْرِئُكَ السَّلاَمَ

Narrated A man:

Ghalib said: When we were sitting at al-Hasan's door, a man came along. He said: My father told me on the authority of my grandfather, saying: My father sent me to the Messenger of Allah (ﷺ) and said: Go to him and give him a greeting. So I went to him and said: My father sends you a greeting. He said: Upon you and upon your father be peace.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ غَالِبٍ، قَالَ إِنَّا لَجُلُوسٌ بِبَابِ الْحَسَنِ إِذْ جَاءَ رَجُلٌ فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ بَعَثَنِي أَبِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ائْتِهِ فَأَقْرِئْهُ السَّلاَمَ . قَالَ فَأَتَيْتُهُ فَقُلْتُ إِنَّ أَبِي يُقْرِئُكَ السَّلاَمَ . فَقَالَ " عَلَيْكَ وَعَلَى أَبِيكَ السَّلاَمُ " .

Grade : **Hasan** (Al-Albani) حكم: حسن (الألباني)

Reference : Sunan Abi Dawud 5231
In-book reference : Book 43, Hadith 459
English translation : Book 42, Hadith 5212

'A'ishah told that the Prophet(ﷺ) said to her:

Gabriel gives you a greeting. Replying she said: Upon him be peace and grace of Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ، رضى الله عنها حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ " . فَقَالَتْ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5232
In-book reference : Book 43, Hadith 460
English translation : Book 42, Hadith 5213

(168) Chapter: When one man calls another and he says: "At your service"

(168) باب فِي الرَّجُلِ يُنَادِي الرَّجُلَ فَيَقُولُ لَبَّيْكَ

Narrated AbuAbdurRahman al-Fihri:

I was present with the Messenger of Allah at the battle of Hunayn. We travelled on a hot day when the heat was extreme. We halted under the shade of a tree. When the sun passed the meridian, I put on my coat of mail and rode on my horse. I came to the Messenger of Allah (ﷺ) who was in a tent.

I said: Peace, Allah's mercy and His blessings be upon you! The time of departure has come.
He said: Yes. He then said: Rise, Bilal. He jumped out from beneath a gum-acacia tree and its shade was like that of a bird.
He said: I am at your service and at your pleasure, and I make myself a sacrifice for you.
He said: Put the saddle on the horse for me. He then took out a saddle, both sides of which were stuffed with palm-leaves; it showed no arrogance and pride. So he rode and we also rode. He then mentioned the rest of the tradition.
Abu Dawud said: Abu 'Abd al-Rahman al-Fihri did not transmit any tradition except this one. This is a tradition of an expert transmitted by Hammad b. Salamah.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ، عَنْ أَبِي هَمَّامٍ عَبْدِ اللَّهِ بْنِ يَسَارٍ، أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْفِهْرِيَّ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُنَيْنًا فَسِرْنَا فِي يَوْمٍ قَائِظٍ شَدِيدِ الْحَرِّ فَنَزَلْنَا تَحْتَ ظِلِّ الشَّجَرَةِ فَلَمَّا زَالَتِ الشَّمْسُ لَبِسْتُ لأْمَتِي وَرَكِبْتُ فَرَسِي فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي فُسْطَاطِهِ فَقُلْتُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ قَدْ حَانَ الرَّوَاحُ فَقَالَ " أَجَلْ " . ثُمَّ قَالَ " يَا بِلاَلُ قُمْ " . فَثَارَ مِنْ تَحْتِ سَمُرَةٍ كَأَنَّ ظِلَّهُ ظِلُّ طَائِرٍ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ وَأَنَا فِدَاؤُكَ . فَقَالَ " أَسْرِجْ لِي الْفَرَسَ " . فَأَخْرَجَ سَرْجًا دَفَّتَاهُ مِنْ لِيفٍ لَيْسَ فِيهِ أَشَرٌ وَلاَ بَطَرٌ فَرَكِبَ وَرَكِبْنَا . وَسَاقَ الْحَدِيثَ . قَالَ أَبُو دَاوُدَ أَبُو عَبْدِ الرَّحْمَنِ الْفِهْرِيُّ لَيْسَ لَهُ إِلاَّ هَذَا الْحَدِيثُ وَهُوَ حَدِيثٌ نَبِيلٌ جَاءَ بِهِ حَمَّادُ بْنُ سَلَمَةَ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5233
In-book reference : Book 43, Hadith 461
English translation : Book 42, Hadith 5214

(169) Chapter: Regarding saying "May Allah make you smile always"

(169) باب فِي الرَّجُلِ يَقُولُ لِلرَّجُلِ أَضْحَكَ اللَّهُ سِنَّكَ

Narrated Ibn Kinanah b. Abbas ibn Mirdas:

The Messenger of Allah (ﷺ) laughed AbuBakr or Umar said to him: May Allah make your teeth laugh! He then mentioned the tradition.

حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْبِرَكِيُّ، وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ الطَّيَالِسِيِّ، وَأَنَا لِحَدِيثِ، عِيسَى أَضْبَطُ قَالَ حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ، - يَعْنِي السُّلَمِيَّ - حَدَّثَنَا ابْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ ضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ أَبُو بَكْرٍ أَوْ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ . وَسَاقَ الْحَدِيثَ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5234
In-book reference : Book 43, Hadith 462
English translation : Book 42, Hadith 5215

(170) Chapter: Regarding building (170) باب مَا جَاءَ فِي الْبِنَاءِ

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (ﷺ) came upon us when my mother and I were plastering a wall of mine. He asked: What is this, Abdullah ? I replied: It is something I am repairing. He said! The matter is quicker for you than that.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا حَفْصٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ مَرَّ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أُطَيِّنُ حَائِطًا لِي أَنَا وَأُمِّي فَقَالَ " مَا هَذَا يَا عَبْدَ اللَّهِ " . فَقُلْتُ يَا رَسُولَ اللَّهِ شَىْءٌ أُصْلِحُهُ فَقَالَ " الأَمْرُ أَسْرَعُ مِنْ ĐçSĺ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5235
In-book reference : Book 43, Hadith 463
English translation : Book 42, Hadith 5216

The tradition mentioned above has also been transmitted by al-A'mash through a different chain of narrators. This version has:

The Messenger of Allah(ﷺ) came upon me when we were repairing our cottage that was broken. He asked: What is this? We replied: This cottage of ours has broken and we are repairing it. The Messenger of Allah(ﷺ) said: I see that the command is quicker than that.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَنَّادٌ، - الْمَعْنَى - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِ بِهَذَا قَالَ مَرَّ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نُعَالِجُ خُصًّا لَنَا وَهَى فَقَالَ " مَا هَذَا " . فَقُلْنَا خُصٌّ لَنَا وَهَى فَنَحْنُ نُصْلِحُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَرَى الأَمْرَ إِلاَّ أَعْجَلَ مِنْ ذَلِكَ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5236
In-book reference : Book 43, Hadith 464
English translation : Book 42, Hadith 5217

Narrated Anas ibn Malik:

The Messenger of Allah (ﷺ) came out, and on seeing a high-domed building, he said: What is it?

His companions replied to him: It belongs to so and so, one of the Ansar.

He said: he said nothing but kept the matter in mind. When its owner came and gave him a greeting among the people, he turned away from him. When he had done this several times, the man realised that he was the cause of the anger and the rebuff.

So he complained about it to his companions, saying: I swear by Allah that I cannot understand the Messenger of Allah (ﷺ).

They said: He went out and saw your domed building. So the man returned to it and demolished it, levelling it to the ground. One day the Messenger of Allah (ﷺ) came out and did not see it.

He asked: What has happened to the domed building?

They replied: Its owner complained to us about your rebuff, and when we informed him about it, he demolished it.

He said: Every building is a misfortune for its owner, except what cannot, except what cannot, meaning except that which is essential.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، قَالَ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ حَاطِبٍ الْقُرَشِيُّ، عَنْ أَبِي طَلْحَةَ الأَسَدِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ فَرَأَى قُبَّةً مُشْرِفَةً فَقَالَ " مَا هَذِهِ " . قَالَ لَهُ أَصْحَابُهُ هَذِهِ لِفُلاَنٍ - رَجُلٍ مِنَ الأَنْصَارِ - . قَالَ فَسَكَتَ وَحَمَلَهَا فِي نَفْسِهِ حَتَّى إِذَا جَاءَ صَاحِبُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم يُسَلِّمُ عَلَيْهِ فِي النَّاسِ أَعْرَضَ عَنْهُ صَنَعَ ذَلِكَ مِرَارًا حَتَّى عَرَفَ الرَّجُلُ الْغَضَبَ فِيهِ وَالإِعْرَاضَ عَنْهُ فَشَكَا ذَلِكَ إِلَى أَصْحَابِهِ فَقَالَ وَاللَّهِ إِنِّي لأُنْكِرُ رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالُوا خَرَجَ فَرَأَى قُبَّتَكَ . قَالَ فَرَجَعَ الرَّجُلُ إِلَى قُبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بِالأَرْضِ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ " مَا فَعَلَتِ الْقُبَّةُ " . قَالُوا شَكَا إِلَيْنَا صَاحِبُهَا إِعْرَاضَكَ عَنْهُ فَأَخْبَرْنَاهُ فَهَدَمَهَا فَقَالَ " أَمَا إِنَّ كُلَّ بِنَاءٍ وَبَالٌ عَلَى صَاحِبِهِ إِلاَّ مَا لاَ إِلاَّ مَا لاَ " . يَعْنِي مَا لاَ بُدَّ مِنْهُ .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5237
In-book reference : Book 43, Hadith 465
English translation : Book 42, Hadith 5218

(171) Chapter: Regarding having a room upstairs (171) باب فِي اتِّخَاذِ الْغُرَفِ

Narrated Dukayn ibn Sa'id al-Muzani:

We came to the Prophet (ﷺ) and asked him for some corn. He said: Go, Umar, and give them. He ascended with us a room upstairs, took a key from his apartment and opened it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّؤَاسِيُّ، حَدَّثَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ دُكَيْنِ بْنِ سَعِيدٍ الْمُزَنِيِّ، قَالَ أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَسَأَلْنَاهُ الطَّعَامَ فَقَالَ " **يَا عُمَرُ اذْهَبْ فَأَعْطِهِمْ** " . فَارْتَقَى بِنَا إِلَى عِلِّيَّةٍ فَأَخَذَ الْمِفْتَاحَ مِنْ حُجْزَتِهِ فَفَتَحَ .

Grade : **Sahih in chain** (Al-Albani) حكم: **صحيح الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5238
In-book reference : Book 43, Hadith 466
English translation : Book 42, Hadith 5219

(172) Chapter: Regarding cutting down lote-trees

(172) باب فِي قَطْعِ السِّدْرِ

Narrated Abdullah ibn Habashi:

The Prophet (ﷺ) said: If anyone cuts the lote-tree, Allah brings him headlong into Hell.

Abu Dawud was asked about the meaning of this tradition. He said: This is a brief tradition. It means that if anyone cuts uselessly, unjustly and without any right a lote-tree under the shade of which travellers and beasts take shelter, Allah will bring him into Hell headlong.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ** " . سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلاَةٍ يَسْتَظِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ .

Grade : **Sahih** (Al-Albani)   حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5239
In-book reference : Book 43, Hadith 467
English translation : Book 42, Hadith 5220

A similar report (as previous) was narrated from a man from Thaqif, from 'Urwah bin Az-Zubair, who attributed the Hadith to the Prophet (ﷺ).

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، وَسَلَمَةُ، - يَعْنِي ابْنَ شَبِيبٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ رَجُلٍ، مِنْ ثَقِيفٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sunan Abi Dawud 5240
In-book reference : Book 43, Hadith 468
English translation : Book 42, Hadith 5220

Narrated Hassan ibn Ibrahim:

I asked Hisham ibn Urwah about the cutting of a lote-tree when he was leaning against the house of Urwah. He said: Do you not see these doors and leaves? These were made of the lote-tree of Urwah which Urwah used to cut from his hand? He said: There is no harm in it.

Humayd's version adds: You have brought an innovation, O Iraqi! He said: The innovation is from you. I heard someone say at Mecca: The Messenger of Allah (ﷺ) cursed him who cuts a lote-tree. He then mentioned the rest of the tradition to the same effect.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَحُمَيْدُ بْنُ مَسْعَدَةَ، قَالاَ حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، قَالَ سَأَلْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ قَطْعِ السِّدْرِ، وَهُوَ مُسْتَنِدٌ إِلَى قَصْرِ عُرْوَةَ فَقَالَ أَتَرَى هَذِهِ الأَبْوَابَ وَالْمَصَارِيعَ إِنَّمَا هِيَ مِنْ سِدْرِ عُرْوَةَ كَانَ عُرْوَةُ يَقْطَعُهُ مِنْ أَرْضِهِ وَقَالَ لاَ بَأْسَ بِهِ . زَادَ حُمَيْدٌ فَقَالَ هِيَ يَا عِرَاقِيُّ جِئْتَنِي بِبِدْعَةٍ قَالَ قُلْتُ إِنَّمَا الْبِدْعَةُ مِنْ قِبَلِكُمْ سَمِعْتُ مَنْ يَقُولُ بِمَكَّةَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ قَطَعَ السِّدْرَ . ثُمَّ سَاقَ مَعْنَاهُ .

Grade : **Da'if** (Al-Albani)   حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5241
In-book reference : Book 43, Hadith 469
English translation : Book 42, Hadith 5221

(173) Chapter: Removing harmful things from the road

(173) باب فِي إِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ

Narrated Abu Buraydah:

I heard the Messenger of Allah (ﷺ) say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this ? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two rak'ahs in the forenoon will be sufficient for you.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " فِي الإِنْسَانِ ثَلاَثُمِائَةٍ وَسِتُّونَ مَفْصِلاً فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ " . قَالُوا وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللَّهِ قَالَ " النُّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا وَالشَّىْءُ تُنَحِّيهِ عَنِ الطَّرِيقِ فَإِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحَى تُجْزِئُكَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5242
In-book reference : Book 43, Hadith 470
English translation : Book 42, Hadith 5222

Narrated AbuDharr:

The Prophet (ﷺ) said: In the morning alms are due from every bone in man's fingers and toes. Salutation to everyone he meets is alms; enjoining good is alms; forbidding what is disreputable is alms; removing what is harmful from the road is alms; having sexual intercourse with his wife is alms. The people asked: He fulfils his desire, Messenger of Allah; is it alms? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin ? He then said: Two rak'ahs which one prays in the forenoon serve instead of all that.

Abu Dawud said: Hammad did not mention enjoining good and forbidding what is disreputable.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ عَبَّادِ بْنِ عَبَّادٍ، - وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ - عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنِ ابْنِ آدَمَ صَدَقَةٌ تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِمَاطَتُهُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ وَبُضْعَتُهُ أَهْلَهُ صَدَقَةٌ " . قَالُوا يَا رَسُولَ اللَّهِ يَأْتِي شَهْوَتَهُ وَتَكُونُ لَهُ صَدَقَةٌ قَالَ " أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حَقِّهَا أَكَانَ يَأْثَمُ " . قَالَ " وَيُجْزِئُ مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى " . قَالَ أَبُو دَاوُدَ لَمْ يَذْكُرْ حَمَّادٌ الأَمْرَ وَالنَّهْىَ .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5243
In-book reference : Book 43, Hadith 471
English translation : Book 42, Hadith 5223

The tradition mentioned above has also been transmitted by Abu Dharr through a different chain of narrators. In this version the transmitter mentioned the Prophet(ﷺ) in the middle of the tradition.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، بِهَذَا الْحَدِيثِ وَذَكَرَ النَّبِيَّ صلى الله عليه وسلم فِي وَسْطِهِ .

Reference : Sunan Abi Dawud 5244

In-book reference : Book 43, Hadith 472
English translation : Book 42, Hadith 5224

Narrated AbuHurayrah:

The Prophet (ﷺ) said: A man never did a good deed but removed a thorny branch from the road; it was either in the tree and someone cut it and threw it on the road, or it was lying in it, he removed it. Allah accepted this good deed of his and brought him into Paradise.

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " نَزَعَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ غُصْنَ شَوْكٍ عَنِ الطَّرِيقِ إِمَّا كَانَ فِي شَجَرَةٍ فَقَطَعَهُ وَأَلْقَاهُ وَإِمَّا كَانَ مَوْضُوعًا فَأَمَاطَهُ فَشَكَرَ اللَّهُ لَهُ بِهَا فَأَدْخَلَهُ الْجَنَّةَ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: حسن صحيح (الألباني)

Reference : Sunan Abi Dawud 5245
In-book reference : Book 43, Hadith 473
English translation : Book 42, Hadith 5225

(174) Chapter: Regarding extinguishing fires at night (174) باب فِي إِطْفَاءِ النَّارِ بِاللَّيْلِ

Salim quoting his father(Ibn ‘Umar) said(sometimes he traced back to the Prophet(ﷺ):

Do not leave a fire burning in your houses while you are asleep.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، رِوَايَةً وَقَالَ مَرَّةً يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5246
In-book reference : Book 43, Hadith 474
English translation : Book 42, Hadith 5226

Ibn ‘Abbas said:

A mouse came dragging a wick and dropped before the Messenger of Allah(ﷺ) on the mat on which he was sitting with the result that it burned a hole in it about the size of dirham. He (the prophet) said: When you go to sleep, extinguish your lamps, for the devil guides a creature like this to do thus and sets you on fire.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّمَّارُ، حَدَّثَنَا عَمْرُو بْنُ طَلْحَةَ، حَدَّثَنَا أَسْبَاطٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَتْ فَأْرَةٌ فَأَخَذَتْ تَجُرُّ الْفَتِيلَةَ فَجَاءَتْ بِهَا فَأَلْقَتْهَا بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى الْخُمْرَةِ الَّتِي كَانَ قَاعِدًا عَلَيْهَا فَأَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدِّرْهَمِ فَقَالَ " إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُمْ فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هَذِهِ عَلَى هَذَا فَتَحْرِقَكُمْ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5247
In-book reference : Book 43, Hadith 475
English translation : Book 42, Hadith 5227

(175) Chapter: Regarding killing snakes

(175) باب فِي قَتْلِ الْحَيَّاتِ

Narrated AbuHurayrah:

The Prophet (ﷺ) said: We have not made peace with them since we fought with them, so he who leaves any of them alone through fear does not belong to us.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ وَمَنْ تَرَكَ شَيْئًا مِنْهُنَّ خِيفَةً فَلَيْسَ مِنَّا " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5248
In-book reference : Book 43, Hadith 476
English translation : Book 42, Hadith 5228

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: Kill all the snakes, and he who fears their revenge does not belong to me.

حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ السُّكَّرِيُّ، عَنْ إِسْحَاقَ بْنِ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْتُلُوا الْحَيَّاتِ كُلَّهُنَّ فَمَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنِّي " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5249
In-book reference : Book 43, Hadith 477
English translation : Book 42, Hadith 5229

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: He who leaves the snakes along through fear of their pursuit, does not belong to us. We have not made peace with them since we have fought with them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، قَالَ سَمِعْتُ عِكْرِمَةَ، يَرْفَعُ الْحَدِيثَ فِيمَا أُرَى إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلَبِهِنَّ فَلَيْسَ مِنَّا مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5250
In-book reference : Book 43, Hadith 478
English translation : Book 42, Hadith 5230

Narrated Al-Abbas ibn AbdulMuttalib:

Al-Abbas said to the Messenger of Allah (ﷺ): We wish to sweep out Zamzam, but in it there are some of these Jinnan, meaning small snakes; so the Messenger of Allah (ﷺ) ordered that they should be killed.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُوسَى الطَّحَّانِ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّا نُرِيدُ أَنْ نَكْنِسَ زَمْزَمَ وَإِنَّ فِيهَا مِنْ هَذِهِ الْجِنَّانِ - يَعْنِي الْحَيَّاتِ الصِّغَارَ - فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِقَتْلِهِنَّ .

حكم: **صحيح إن كان ابن سابط سمع من العباس** (الألباني)

Reference : Sunan Abi Dawud 5251
In-book reference : Book 43, Hadith 479
English translation : Book 42, Hadith 5231

Ibn 'Umar reported the Messenger of Allah(ﷺ) as saying:

Kill snakes, kill those which have two streaks and those with small tails, for they obliterate the eyesight and cause miscarriage.
Salim said: 'Abd Allah(b. 'Umar) used to kill every snake which he found. Abu Lubabah or Zaid b. al-Khattab saw him chasing a snake. He said: He(the Prophet) prohibited house-snakes.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيُسْقِطَانِ الْحَبَلَ " . قَالَ وَكَانَ عَبْدُ اللَّهِ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا فَأَبْصَرَهُ أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً فَقَالَ إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5252
In-book reference : Book 43, Hadith 480
English translation : Book 42, Hadith 5232

Abu Lubabah said:

The Messenger of Allah(ﷺ) prohibited killing the jinnan(small snakes) that are in the house, except the one which have two streaks and the one with small tail, for they obliterate the eyesight and cause miscarriage.

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبِي لُبَابَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ إِلاَّ أَنْ يَكُونَ ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ فَإِنَّهُمَا يَخْطِفَانِ الْبَصَرَ وَيَطْرَحَانِ مَا فِي بُطُونِ النِّسَاءِ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5253
In-book reference : Book 43, Hadith 481
English translation : Book 42, Hadith 5233

Nafi said:

After that, that is, after Abu Lubabah had mentioned him this tradition, Ibn 'Umar found a snake in his house; he commanded regarding it and it was driven away to al-Baqi'.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، وَجَدَ بَعْدَ ذَلِكَ - يَعْنِي بَعْدَ مَا حَدَّثَهُ أَبُو لُبَابَةَ - حَيَّةً فِي دَارِهِ فَأَمَرَ بِهَا فَأُخْرِجَتْ يَعْنِي إِلَى الْبَقِيعِ .

Grade : **Sahih in chain** (Al-Albani) صحيح الإسناد (الألباني) حكم:

Reference : Sunan Abi Dawud 5254
In-book reference : Book 43, Hadith 482
English translation : Book 42, Hadith 5234

The tradition mentioned above has also been transmitted by Nafi through a different chain of transmitters. In this version Nafi said:

After that I saw it again in his house.

حَدَّثَنَا ابْنُ السَّرْحِ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي أُسَامَةُ، عَنْ نَافِعٍ، فِي هَذَا الْحَدِيثِ قَالَ نَافِعٌ ثُمَّ رَأَيْتُهَا بَعْدُ فِي بَيْتِهِ .

Grade : **Hasan in chain** (Al-Albani) حكم: **حسن الإسناد** (الألباني)

Reference : Sunan Abi Dawud 5255
In-book reference : Book 43, Hadith 483
English translation : Book 42, Hadith 5235

Narrated AbuSa'id al-Khudri:

Muhammad ibn AbuYahya said that his father told that he and his companion went to AbuSa'id al-Khudri to pay a sick visit to him. He said: Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard AbuSa'id al-Khudri say: The Messenger of Allah (ﷺ) said: Some snakes are jinn; so when anyone sees one of them in his house, he should give it a warning three times. If it return (after that), he should kill it, for it is a devil.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، قَالَ حَدَّثَنِي أَبِي أَنَّهُ، انْطَلَقَ هُوَ وَصَاحِبٌ لَهُ إِلَى أَبِي سَعِيدٍ يَعُودَانِهِ فَخَرَجْنَا مِنْ عِنْدِهِ فَلَقِينَا صَاحِبًا لَنَا وَهُوَ يُرِيدُ أَنْ يَدْخُلَ عَلَيْهِ فَأَقْبَلْنَا نَحْنُ فَجَلَسْنَا فِي الْمَسْجِدِ فَجَاءَ فَأَخْبَرَنَا أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْهَوَامَّ مِنَ الْجِنِّ فَمَنْ رَأَى فِي بَيْتِهِ شَيْئًا فَلْيُحَرِّجْ عَلَيْهِ ثَلاَثَ مَرَّاتٍ فَإِنْ عَادَ فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5256
In-book reference : Book 43, Hadith 484
English translation : Book 42, Hadith 5236

Abu al-Sa’ib said I went to visit Abu Sa’ld al-Khudri, and while I was sitting I heard a movement under under his couch. When I looked and found a snake there, I got up. Abu Sa’ld said:

what is with you? I said : Here is a snake. He said : what do you want ? I said : I shall kill it. He then pointed to a room in his house in front of his room and said : My cousin (son of my uncle) was in this room. He asked his permission to go to his wife on the occasion of the battle of Troops (Ahzab), as he was recently married. The Messenger of Allah (May peace be upon him) gave him permission and ordered him to take his weapon with him. He came to his house and found his wife standing at the door of the house. When he pointed to her with the lance, she said; do not make haste till you see what has brought me out. He entered the house and found an ugly snake there. He pierced in the lance while it was quivering. He said : I do not know which of them died first, the man or the snake. His people then came to the Messenger of Allah (May peace be upon him) and said: supplicate Allah to restore our companion to life for us. He said : Ask forgiveness for your Companion. Then he said : In Medina a group of Jinn have embraced Islam, so when you see one of them, pronounce a waring to it three times and if it appears to you after that, kill it after three days.

حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ صَيْفِيٍّ أَبِي سَعِيدٍ، مَوْلَى الأَنْصَارِ عَنْ أَبِي السَّائِبِ، قَالَ أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَبَيْنَا أَنَا جَالِسٌ، عِنْدَهُ سَمِعْتُ تَحْتَ، سَرِيرِهِ تَحْرِيكَ شَىْءٍ فَنَظَرْتُ فَإِذَا حَيَّةٌ فَقُمْتُ فَقَالَ أَبُو سَعِيدٍ مَا لَكَ فَقُلْتُ حَيَّةٌ هَا هُنَا . قَالَ فَتُرِيدُ مَاذَا قُلْتُ أَقْتُلُهَا . فَأَشَارَ إِلَى بَيْتٍ فِي دَارِهِ تِلْقَاءَ بَيْتِهِ فَقَالَ إِنَّ ابْنَ عَمٍّ لِي كَانَ فِي هَذَا الْبَيْتِ فَلَمَّا كَانَ يَوْمُ الأَحْزَابِ اسْتَأْذَنَ إِلَى أَهْلِهِ وَكَانَ حَدِيثَ عَهْدٍ بِعُرْسٍ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَهُ أَنْ يَذْهَبَ بِسِلاَحِهِ فَأَتَى دَارَهُ فَوَجَدَ امْرَأَتَهُ قَائِمَةً عَلَى بَابِ الْبَيْتِ فَأَشَارَ إِلَيْهَا بِالرُّمْحِ فَقَالَتْ لاَ تَعْجَلْ حَتَّى تَنْظُرَ مَا أَخْرَجَنِي . فَدَخَلَ الْبَيْتَ فَإِذَا حَيَّةٌ مُنْكَرَةٌ فَطَعَنَهَا بِالرُّمْحِ ثُمَّ خَرَجَ بِهَا فِي الرُّمْحِ تَرْتَكِضُ قَالَ فَلاَ أَدْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الرَّجُلُ أَوِ الْحَيَّةُ فَأَتَى قَوْمُهُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا ادْعُ اللَّهَ أَنْ يَرُدَّ صَاحِبَنَا . فَقَالَ " اسْتَغْفِرُوا لِصَاحِبِكُمْ " . ثُمَّ قَالَ " إِنَّ نَفَرًا مِنَ الْجِنِّ أَسْلَمُوا بِالْمَدِينَةِ فَإِذَا رَأَيْتُمْ أَحَدًا مِنْهُمْ فَحَذِّرُوهُ ثَلاَثَ مَرَّاتٍ ثُمَّ إِنْ بَدَا لَكُمْ بَعْدُ أَنْ تَقْتُلُوهُ فَاقْتُلُوهُ بَعْدَ الثَّلاَثِ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5257
In-book reference : Book 43, Hadith 485
English translation : Book 42, Hadith 5237

The tradition mentioned above has also been transmitted by Ibn 'Ajilan through a different chain of narrators briefly. This version has:

He should give it a warning three times. If it appears to him after that, he should kill it, for it is a devil.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجْلاَنَ، بِهَذَا الْحَدِيثِ مُخْتَصَرًا قَالَ " فَلْيُؤْذِنْهُ ثَلاَثًا فَإِنْ بَدَا لَهُ بَعْدُ فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ " .

Grade : **Hasan Sahih** (Al-Albani) حكم: **حسن صحيح** (الألباني)

Reference : Sunan Abi Dawud 5258
In-book reference : Book 43, Hadith 486
English translation : Book 42, Hadith 5238

The tradition mentioned above has also been transmitted by Abu Sa'id al-Khudri in a similar manner through a different chain of narrators. This version is more perfect. In this version he said :

give it a warning for three days; if it appears to you after that, then kill it, for it is only a devil.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ صَيْفِيٍّ، مَوْلَى ابْنِ أَفْلَحَ قَالَ أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَذَكَرَ نَحْوَهُ وَأَتَمَّ مِنْهُ قَالَ " فَآذِنُوهُ ثَلاَثَةَ أَيَّامٍ فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5259
In-book reference : Book 43, Hadith 487
English translation : Book 42, Hadith 5239

Narrated AbdurRahman Ibn AbuLayla:

The Messenger of Allah (ﷺ) was asked about the house-snakes. He said: When you see one of them in your dwelling, say: I adjure you by the covenant which Noah made with you, and I adjure you by the covenant which Solomon made with you not to harm us. Then if they come back, kill them.

حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ هَاشِمٍ، حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ حَيَّاتِ الْبُيُوتِ فَقَالَ " إِذَا رَأَيْتُمْ مِنْهُنَّ شَيْئًا فِي مَسَاكِنِكُمْ فَقُولُوا أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ نُوحٌ أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ سُلَيْمَانُ أَنْ لاَ تُؤْذُونَا فَإِنْ عُدْنَ فَاقْتُلُوهُنَّ " .

Grade : **Da'if** (Al-Albani) حكم: **ضعيف** (الألباني)

Reference : Sunan Abi Dawud 5260
In-book reference : Book 43, Hadith 488
English translation : Book 42, Hadith 5240

Narrated Abdullah ibn Mas'ud:

Kill all the snakes except the little white one which looks like a silver wand.
Abu Dawud said: A man said to me: A white snake does not wind in its movement. If it is correct, that is a sign in it, if Allah wills.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ اقْتُلُوا الْحَيَّاتِ كُلَّهَا إِلاَّ الْجَانَّ الأَبْيَضَ الَّذِي كَأَنَّهُ قَضِيبُ فِضَّةٍ . قَالَ أَبُو دَاوُدَ فَقَالَ لِي إِنْسَانٌ الْجَانُّ لاَ يَنْعَرِجُ فِي مِشْيَتِهِ فَإِذَا كَانَ هَذَا صَحِيحًا كَانَتْ عَلاَمَةً فِيهِ إِنْ شَاءَ اللَّهُ .

Grade : **Sahih Mauquf** (Al-Albani) حكم: **صحيح موقوف** (الألباني)

Reference : Sunan Abi Dawud 5261
In-book reference : Book 43, Hadith 489
English translation : Book 42, Hadith 5241

(176) Chapter: Regarding killing geckos (176) باب فِي قَتْلِ الأَوْزَاغِ

'Amir b. Sa'd, quoting his father, said :

The Messenger of Allah (May peace be upon him) ordered a gecko to be killed, and calling it a noxious little creature.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5262
In-book reference : Book 43, Hadith 490
English translation : Book 42, Hadith 5242

Narrated AbuHurayrah:

The Prophet (ﷺ) said: If anyone kills a gecko with the first blow, such and such number of good deeds will be recorded for him, if he kills it with the second blow, such and such number of good deeds will be recorded for him

less than the former; and if he kills it with the third blow, such and such number of good deeds will be recorded for him, less than the former.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً أَدْنَى مِنَ الأَوَّلِ وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً أَدْنَى مِنَ الثَّانِيَةِ " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5263
In-book reference : Book 43, Hadith 491
English translation : Book 42, Hadith 5243

Narrated AbuHurayrah:

The Prophet (ﷺ) said: For the first blow seventy good deeds will be recorded.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ، قَالَ حَدَّثَنِي أَخِي، أَوْ أُخْتِي عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5264
In-book reference : Book 43, Hadith 492
English translation : Book 42, Hadith 5244

(177) Chapter: Regarding killing ants (177) باب فِي قَتْلِ الذَّرِّ

Abu hurairah reported the prophet (peace be upon him) as saying :

A prophet got down beneath a tree and he was stung by an ant. He ordered regarding the baggage and it was removed from beneath it. He then ordered regarding it and it was burnt. Allah then revealed to him : why not (just) one ant?

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ الْمُغِيرَةِ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلاَّ نَمْلَةً وَاحِدَةً " .

Grade : **Sahih** (Al-Albani) حكم: صحيح (الألباني)

Reference : Sunan Abi Dawud 5265
In-book reference : Book 43, Hadith 493
English translation : Book 42, Hadith 5245

Abu Hurairah reported Messenger of Allah (May peace be upon him) as saying :

An ant stung a prophet. He ordered a colony of ants to be burned. Allah revealed to him : because an ant stung you, you have perished a community which glorifies Me.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " إِنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ فَأَوْحَى اللَّهُ إِلَيْهِ فِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5266
In-book reference : Book 43, Hadith 494
English translation : Book 42, Hadith 5246

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةُ وَالنَّحْلَةُ وَالْهُدْهُدُ وَالصُّرَدُ .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5267
In-book reference : Book 43, Hadith 495
English translation : Book 42, Hadith 5247

'Abd al-Rahman b. 'Abd Allah quoted his father as saying :

When we were on a journey with the Messenger of Allah (ﷺ) and he had gone to releive himself, we saw a Hummarah with two young ones. We took the young ones. The Hummarah came and began to spread out its wings. Then the prophet (May peace be upon him) came and said : who has pained this young by the loss of her young? Give her young ones back to her. We also saw an ant-hill which we had burned. He asked? Who has burned this? We replied : we have. He said: it is not fitting that anyone but the lord of the fire should punish with fire.

حَدَّثَنَا أَبُو صَالِحٍ، مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ ابْنِ سَعْدٍ، - قَالَ أَبُو دَاوُدَ وَهُوَ الْحَسَنُ بْنُ سَعْدٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تُعَرِّشُ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا رُدُّوا وَلَدَهَا إِلَيْهَا " . وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا فَقَالَ " مَنْ حَرَّقَ هَذِهِ " . قُلْنَا نَحْنُ . قَالَ " إِنَّهُ لاَ يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلاَّ رَبُّ النَّارِ " .

Grade : **Sahih** (Al-Albani) صحيح (الألباني) حكم:

Reference : Sunan Abi Dawud 5268
In-book reference : Book 43, Hadith 496
English translation : Book 42, Hadith 5248

(178) Chapter: Regarding killing frogs

(178) باب فِي قَتْلِ الضِّفْدَعِ

Narrated AbdurRahman ibn Uthman:

When a physician consulted the Prophet (ﷺ) about putting frogs in medicine, he forbade him to kill them.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ، أَنَّ طَبِيبًا، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ فَنَهَاهُ النَّبِيُّ صلى الله عليه وسلم عَنْ قَتْلِهَا .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5269
In-book reference : Book 43, Hadith 497
English translation : Book 42, Hadith 5249

(179) Chapter: Regarding throwing stones (179) باب فِي الْخَذْفِ

'Abd b. Mughaffal said :

The Messenger of Allah (ﷺ) prohibited throwing pebbles (in sport) saying : game is not caught by such means. Neither is an enemy injured, but it may sometimes put out an eye or break a tooth.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْخَذْفِ قَالَ " إِنَّهُ لاَ يَصِيدُ صَيْدًا وَلاَ يَنْكَأُ عَدُوًّا وَإِنَّمَا يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ " .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5270
In-book reference : Book 43, Hadith 498
English translation : Book 42, Hadith 5250

(180) Chapter: Regarding circumcision (180) باب مَا جَاءَ فِي الْخِتَانِ

Narrated Umm Atiyyah al-Ansariyyah:

A woman used to perform circumcision in Medina. The Prophet (ﷺ) said to her: Do not cut severely as that is better for a woman and more desirable for a husband.

Abu Dawud said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Malik to the same effect through a different chain.

Abu Dawud said: It is not a strong tradition. It has been transmitted in mursal form (missing the link of the Companions)

Abu Dawud said: Muhammad b. Hasan is obscure, and this tradition is weak.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ، وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الأَشْجَعِيُّ، قَالاَ حَدَّثَنَا مَرْوَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ، - قَالَ عَبْدُ الْوَهَّابِ الْكُوفِيُّ - عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ، أَنَّ امْرَأَةً، كَانَتْ تَخْتِنُ بِالْمَدِينَةِ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " لاَ تُنْهِكِي فَإِنَّ ذَلِكَ أَحْظَى لِلْمَرْأَةِ وَأَحَبُّ إِلَى الْبَعْلِ " . قَالَ أَبُو دَاوُدَ رُوِيَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ بِمَعْنَاهُ وَإِسْنَادِهِ . قَالَ أَبُو دَاوُدَ لَيْسَ هُوَ بِالْقَوِيِّ وَقَدْ رُوِيَ مُرْسَلاً . قَالَ أَبُو دَاوُدَ وَمُحَمَّدُ بْنُ حَسَّانَ مَجْهُولٌ وَهَذَا الْحَدِيثُ ضَعِيفٌ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5271
In-book reference : Book 43, Hadith 499
English translation : Book 42, Hadith 5251

(181) Chapter: Women walking with men in the street

(181) باب فِي مَشْىِ النِّسَاءِ مَعَ الرِّجَالِ فِي الطَّرِيقِ

Narrated AbuUsayd al-Ansari:

AbuUsayd heard the Messenger of Allah (ﷺ) say when he was coming out of the mosque, and men and women were mingled in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ عَنْ أَبِي الْيَمَانِ، عَنْ شَدَّادِ بْنِ أَبِي عَمْرِو بْنِ حِمَاسٍ، عَنْ أَبِيهِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلنِّسَاءِ " اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ " . فَكَانَتِ الْمَرْأَةُ تَلْتَصِقُ بِالْجِدَارِ حَتَّى إِنَّ ثَوْبَهَا لَيَتَعَلَّقُ بِالْجِدَارِ مِنْ لُصُوقِهَا بِهِ .

Grade : **Hasan** (Al-Albani) حكم: **حسن** (الألباني)

Reference : Sunan Abi Dawud 5272
In-book reference : Book 43, Hadith 500
English translation : Book 42, Hadith 5252

Narrated Abdullah ibn Umar:

The Prophet (ﷺ) prohibited that one, i.e. man, should walk between two women.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا أَبُو قُتَيْبَةَ، سَلْمُ بْنُ قُتَيْبَةَ عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ الْمُزَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَمْشِيَ - يَعْنِي الرَّجُلَ - بَيْنَ الْمَرْأَتَيْنِ .

Grade : **Mawdu' (Fabricated)** (Al-Albani) حكم: **موضوع** (الألباني)

Reference : Sunan Abi Dawud 5273
In-book reference : Book 43, Hadith 501
English translation : Book 42, Hadith 5253

(182) Chapter: Verbally abusing time

(182) باب فِي الرَّجُلِ يَسُبُّ الدَّهْرَ

Abu Hurairah reported the prophet (ﷺ) as saying:

Allah most high says : “The son of Adam injures me by abusing time, whereas I am time. Authority is in my hand. I alternate the night and the day”.
Ibn al-Sarh said: “on the authority of Ibn al-Musayyab instead of Sa’id’.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، وَابْنُ السَّرْحِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِيَ الأَمْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ " . قَالَ ابْنُ السَّرْحِ عَنِ ابْنِ الْمُسَيَّبِ مَكَانَ سَعِيدٍ . وَاللَّهُ أَعْلَمُ .

Grade : **Sahih** (Al-Albani) حكم: **صحيح** (الألباني)

Reference : Sunan Abi Dawud 5274
In-book reference : Book 43, Hadith 502
English translation : Book 42, Hadith 5254